



Acts

translationNotes

v6

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translationNotes

Introduction to the Book of Acts

Part 1: General Introduction

Outline of the Book of Acts

1. The beginning of the church and its mission (1:1–2:41)
2. The early church in Jerusalem (2:42–6:7)
3. Rising opposition and the martyrdom of Steven (6:8–7:60)
4. The persecution of the church and Philip’s ministry (8:1–40)
5. Paul becomes an apostle (9:1–31)
6. The ministry of Peter and the first Gentile converts (9:32–12:24)
7. Paul, the apostle to Gentiles, the Jewish law, and council of church leaders at Jerusalem (12:25–16:5)
8. The expansion of the church into the middle Mediterranean area and Asia Minor (16:6–19:20)
9. Paul travels to Jerusalem and becomes a prisoner in Rome (19:21–28:31)

What is the Book of Acts about?

The Book of Acts tells the story of the growth and development of the early church. It shows the Holy Spirit guiding and helping early Christians. The book describes the growth of the church for about thirty years after Jesus’ ascension into heaven. It shows the power of God and the Holy Spirit, at work in the early church.

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.” Translators may choose to modify this title as, for example, “The Acts of the Holy Spirit through the Apostles.”

Who wrote the Book of Acts?

This book does not give the reader the name of the author. Since early Christian times, however, it has generally been believed that the author was Luke because he was the only person who could be included in the passages using the word “we.” Luke was a medical doctor; his way of writing shows that he was an educated man. He was probably a Gentile who was friendly to Judaism, but he was probably not a convert to Judaism. Although he was not an eyewitness to the ministry of Jesus, he did see many of the events that he describes in the Book of Acts.

Part 2: Important Religious and Cultural Concepts

What is the Church?

The Book of Acts begins a new era in the religious history of mankind. God is no longer concerned with proper worship governed by the temple in Jerusalem. Instead, he shifts his focus from the nation of Israel to the Church, which is all those who believe in Christ. The remainder of the New Testament, after the Book of Acts, will now focus on righteous living through the Holy Spirit's power.

Part 3: Important Translation Issues

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

The text of some English translations do not agree concerning what to include. This is because of the discovery of more accurate manuscripts. The following passages contain the most significant issues in the Book of Acts:

- “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 8:37)
- “They returned from there” (Acts 12:25). Some versions read, “They returned to Jerusalem (or to there).” Manuscript evidence is uncertain, but it makes more sense to think that Saul and Barnabas returned from Jerusalem to Antioch.
- “he endured them” (Acts 13:18). Some versions read, “he cared for them.” There is evidence that each reading is original, so translators must choose. The ULB and UDB have chosen the first reading.
- “This is what the Lord says, who has done these things that have been known from ancient times.” (Acts 15:17-18). Some older versions read, “This is what the Lord says, to whom are known all his deeds from ancient times.”
- “But it seemed good to Silas to remain there.” (Acts 15:34) Some older versions have this verse, but it is not in the best ancient manuscripts. The ULB and UDB leave it out.
- “And we wanted to judge him according to our law. But Lusias, the officer, came and forcibly took him out of our hands, sending him to you.” (Acts 24:6b-8a) Some older versions have this text, but the best manuscripts do not. Translators should leave it out.
- “When he had said these things, the Jews departed, having a great dispute among themselves.” (Acts 28:29) It is very doubtful that this verse is original to the Book of Acts. But some older versions have it. If translators include it, they should put it in square brackets.

(See: [Textual Variants](#))

List of translationAcademy Topics in Acts

* [First, Second or Third Person](#) is found in: [02:27](#), [10:13](#), [15:15](#), [23:25](#), [26:24](#)

* [Abstract Nouns](#) is found in: [01:21](#), [02:22](#), [04:11](#), [05:29](#), [09:01](#), [13:23](#), [13:26](#), [13:38](#), [13:46](#), [14:08](#), [15:01](#), [15:03](#), [15:39](#), [19:03](#), [19:38](#), [20:17](#), [21:37](#), [21:39](#), [22:03](#), [22:12](#), [23:06](#), [23:09](#), [23:12](#), [23:28](#), [24:14](#), [24:20](#), [25:13](#), [26:01](#), [26:15](#), [26:19](#), [26:22](#), [26:30](#), [27:03](#)

* [Active or Passive](#) is found in: [01:01](#), [01:04](#), [01:09](#), [01:15](#), [01:20](#), [01:21](#), [01:24](#), [02:01](#), [02:05](#), [02:14](#), [02:16](#), [02:20](#), [02:22](#), [02:25](#), [02:29](#), [02:32](#), [02:37](#), [02:40](#), [02:43](#), [02:46](#), [03:01](#), [03:13](#), [03:19](#), [03:21](#), [03:24](#),

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Acts 1 General Notes

Structure and formatting

This chapter records an event, commonly known as the “Ascension,” when Jesus returns to heaven after his resurrection. He will not come back until he returns at his “second coming.” (See: **heaven, sky, heavens, heavenly** and **resurrection**)

Following other translations, the UDB has chosen to set the salutation (“Dear Theophilus”) apart. This follows the style of a letter, but it may be approached differently to follow a similar practice in the translator’s culture.

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 1:20, which is a quotation from the Old Testament.

Special concepts in this chapter

The kingdom of God

Some scholars believe that Jesus explained to the disciples why the kingdom of God did not come during his life. Others believe that a new phase of the kingdom of God has just begun.

Other possible translation difficulties in this chapter

The twelve disciples

The following are the list of the twelve disciples: In Matthew: Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddeus, Simon the Zealot and Judas Iscariot.

In Mark: Simon (Peter), Andrew, James the son of Zebedee, and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot,

In Luke: Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, the son of Alphaeus, Simon, who was called the Zealot, Judas, the son of James, and Judas Iscariot,

It is probable that Thaddaeus and Jude, the son of James, are two names of the same person.

Changes in tense

It may be difficult to translate the phrase, “Jesus began to do and to teach” because it changes the tense or timing of events within the same sentence (1:1). It may be necessary to make all these actions agree with each other in tense. An alternative translation could be, “Jesus did and taught.”

Akeldama

This is a phrase in Hebrew or Aramaic. Luke does not “translate” this phrase into Greek but chooses to “transliterate” or transfer it into Greek by substituting Greek letters for Hebrew letters. The translators of the ULB and UDB have not translated this phrase either. The translator should try to form the sounds of this phrase without translating its meaning.

Links:

- [Acts 01:01 Notes](#)
- [Introduction to the Book of Acts](#)

Acts 1:1-3**UDB:**

¹ Dear Theophilus,

In my first book that I wrote for you, I wrote about many of the things that Jesus did and taught ² until the day on which God took him up to heaven. Before he went to heaven, he told the apostles by the power of the Holy Spirit the things that he wanted them to know. ³ After he had suffered and died on the cross, he became alive again. As he appeared often during the next forty days, the apostles saw him many times. He proved to them in many ways that he was alive again. He talked with them about how God would rule the lives of people in his kingdom.

ULB:

1 ¹ The former book I wrote, Theophilus, told all that Jesus began to do and to teach, ² until the day that he was received up. This was after he had given a command through the Holy Spirit to the apostles he had chosen. ³ After his suffering, he presented himself alive to them with many convincing proofs. For forty days he appeared to them, and he spoke about the kingdom of God.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- command, to command, commandment
- Holy Spirit, Spirit of God, Spirit of the Lord
- apostle, apostleship
- suffer, suffering
- kingdom of God, kingdom of heaven

translationNotes:

- **Connecting Statement:** - Luke explains why he is writing to Theophilus.
- **The former book I wrote** - The former book is the Gospel of Luke.
- **Theophilus** - Luke wrote this book to a man named Theophilus. Some translations follow their own culture's way of addressing a letter and write "Dear Theophilus" at the beginning of the sentence. Theophilus means "friend of God" (See: [How to Translate Names](#))
- **until the day that he was taken up** - This refers to Jesus' ascension into heaven. AT: "until the day on which God took him up to heaven" (UDB) or "until the day that he ascended into heaven" (See: [Active or Passive](#))
- **commands through the Holy Spirit** - The Holy Spirit led Jesus to instruct his apostles on certain things.
- **After his suffering** - This refers to Jesus' suffering and death on the cross.

- **he presented himself alive to them** - Jesus appeared to his apostles and to many other disciples.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:4-5**UDB:**

⁴ One time while he was with them, he told them, "Do not leave Jerusalem. Instead, wait here until my Father sends his Spirit to you, as he promised to do. You have heard me speak to you about that. ⁵ John baptized people in water, but after a few days God will baptize you in the Holy Spirit."

ULB:

⁴ When he was meeting together with them, he commanded them not to leave Jerusalem, but to wait for the promise of the Father, about which, he said, "You heard from me ⁵ that John indeed baptized with water, but you shall be baptized in the Holy Spirit in a few days."

translationWords:

- Jerusalem
- promise
- God the Father, heavenly Father, Father
- John (the Baptist)
- baptize, baptism
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **Connecting Statement:** - This event happened during the 40 days that Jesus appeared to his followers after he had risen from the dead.
- **General Information:** - Here the word "he" refers to Jesus. Except where otherwise noted, the word "you" in the book of Acts is plural. (See: [Forms of 'You' - Dual/Plural](#))
- **When he was meeting together with them** - "When Jesus was meeting together with his apostles"
- **the promise of the Father** - This is a reference to the Holy Spirit. AT: "the Holy Spirit, whom the Father promised to send" (See: [Metonymy](#))
- **about which, he said** - If you translated the previous phrase to include the words "Holy Spirit," you can change the word "which" to "whom." AT: "about whom Jesus said"
- **John indeed baptized with water ... baptized in the Holy Spirit** - Jesus contrasts how John baptized people in water with how God would baptize believers in the Holy Spirit.
- **John indeed baptized with water** - "John indeed baptized people with water"
- **you shall be baptized** - This can be stated in active form. AT: "God will baptize you" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:6-8**UDB:**

⁶ One day when the apostles met together with Jesus, they asked him, “Lord, will you now become the king of Israel?” ⁷ He replied to them, “You do not need to know the time periods and the days when that will happen. My Father alone has decided when that will happen. ⁸ But the Holy Spirit will make you strong when he comes to you. Then you will tell people about me in Jerusalem and in the regions of Judea, Samaria, and all over the world.”

ULB:

⁶ When they were assembled together they asked him, “Lord, is this the time you will restore the kingdom to Israel?” ⁷ He said to them, “It is not for you to know the times or the seasons which the Father has determined by his own authority. ⁸ But you will receive power, when the Holy Spirit comes upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the ends of the earth.”

translationWords:

- Lord
- restore, restoration
- kingdom
- Israel, Israelites, nation of Israel
- time
- authority
- power, powers
- witness, eyewitness
- Judea
- Samaria, Samaritan
- earth, earthly

translationNotes:

- **General Information:** - Here the word “they” refers to the apostles.
- **is this the time you will restore the kingdom to Israel** - “will you now make Israel a great kingdom again”
- **the times or the seasons** - Possible meanings are 1) the words “times” and “seasons” refer to different kinds of time. AT: “the general period of time or the specific date” or 2) the two words are basically synonymous. AT: “the exact time” (See: **Doublet**)

- **you will receive power ... and you will be my witnesses** - The apostles will receive power that will enable them to be witnesses for Jesus. AT: “God will empower you ... to be my witnesses”
- **to the ends of the earth** - Possible meanings are 1) “all over the world” or 2) “to the places on earth that are farthest away” (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:9-11**UDB:**

⁹ After he said that, he rose up into heaven, and a cloud kept them from seeing him any longer.

¹⁰ While the apostles were still staring toward the sky as he was going up, suddenly two men wearing white clothes stood beside them. They were angels. ¹¹ One of them said, “You men from Galilee, you do not need to stand here any longer looking up at the sky! Some day this same Jesus, whom God took from you up to heaven, will come back to earth. He will return in the same manner as you just now saw him go when he went up to heaven.”

ULB:

⁹ When the Lord Jesus had said these things, as they were looking up, he was raised up, and a cloud hid him from their eyes. ¹⁰ While they were looking intensely to heaven as he went, suddenly, two men stood by them in white clothing. ¹¹ They said, “You men of Galilee, why do you stand here looking into heaven? This Jesus who ascended up into heaven will return in the same manner as you saw him going into heaven.”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Galilee, Galilean](#)
- [heaven, sky, heavens, heavenly](#)

translationNotes:

- **as they were looking up** - “as they watched.” The apostles “were looking up” at Jesus because Jesus rose into the sky. AT: “as they were looking up at the sky” (See: [Assumed Knowledge and Implicit Information](#))
- **he was taken up from you** - This can be stated in active form. AT: “he rose up into the sky” or “God took him up into the sky” (See: [Active or Passive](#))
- **a cloud hid him from their eyes** - “a cloud blocked their view so that they could no longer see him”
- **looking intensely to heaven** - “staring at the sky” or “gazing at the sky”
- **You men of Galilee** - The angels address the apostles as men who are from Galilee.
- **will return in the same manner** - Jesus will return in the sky, just as clouds covered him when he arose into heaven.

Links:

- [Introduction to the Book of Acts](#)

- Acts 01 General Notes
- [Acts 1 Translation Questions](#)

Acts 1:12-14**UDB:**

¹² Then after the two angels left, the apostles returned to Jerusalem from the Mount of Olives, which was a short distance from Jerusalem. ¹³ 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, Matthew, another James the son of Alphaeus, Simon the Zealot, and Judas the son of another man named James. ¹⁴ All these apostles began to pray together all the time. Others who prayed with them included the women who had been with Jesus, Mary who was Jesus' mother, and his younger brothers.

ULB:

¹² Then they returned to Jerusalem from the Mount of Olives, which is near to Jerusalem, a Sabbath day's journey. ¹³ When they arrived, they went up into the upper chamber, where they were staying. They were Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. ¹⁴ They were all united as one, as they diligently continued in prayer. Included were the women, Mary the mother of Jesus, and his brothers.

translationWords:

- Jerusalem
- Mount of Olives
- Sabbath
- Peter, Simon Peter, Cephas
- John (the apostle)
- James (son of Zebedee)
- Andrew
- Philip, the apostle
- Thomas
- Bartholomew
- Matthew, Levi
- James (son of Alphaeus)
- Simon the Zealot
- Judas the son of James
- Mary, the mother of Jesus
- pray, prayer

translationNotes:

- **Then they returned** - "The apostles returned"

- **a Sabbath day's journey** - This refers to the distance which, according to Rabbinical tradition, a person was allowed to walk on a Sabbath day. AT: "about one kilometer away" (See: [Assumed Knowledge and Implicit Information](#))
- **When they arrived** - "When they reached their destination." Verse 12 says they were returning to Jerusalem.
- **the upper chamber** - "the room on the upper level of the house"
- **They were all united as one** - This means that the apostles and believers there all shared a common commitment and purpose, and there was no strife among them.
- **as they diligently continued in prayer** - This means that the disciples prayed together regularly and frequently.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:15-16**UDB:**

¹⁵ During those days Peter stood up among his fellow believers. There was a group of about 120 followers of Jesus at that place. He said, ¹⁶ "My brothers, there are words about Judas that King David wrote long ago. These words had to come true, and they did, because the Holy Spirit told David what to write.

ULB:

¹⁵ In those days Peter stood up in the midst of the brothers, about 120 people, and said, ¹⁶ "Brothers, it was necessary that the scripture should be fulfilled, that the Holy Spirit spoke before by the mouth of David concerning Judas, who guided the ones who arrested Jesus.

translationWords:

- Peter, Simon Peter, Cephas
- brother
- word of God, word of Yahweh, word of the Lord, scripture
- fulfill
- Holy Spirit, Spirit of God, Spirit of the Lord
- David
- Judas Iscariot
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **Connecting Statement:** - This event happened during the time that Peter and the other believers were staying together in the upper room.
- **In those days** - These words mark the beginning of a new part of the story. They refer to the period of time after Jesus ascended while the disciples were meeting in the upper chamber. AT: "During that time" (See: [Introduction of a New Event](#))
- **in the midst of the brothers** - Here the word "brothers" refers to fellow believers and includes both men and women.
- **it was necessary that the scripture should be fulfilled** - This can be stated in active form. AT: "the things that we read about in scripture had to take place" (See: [Active or Passive](#))
- **by the mouth of David** - The word "mouth" refers to the words that David wrote. AT: "through the words of David" (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:17-19**UDB:**

¹⁷ Although Judas was an apostle like us, he guided the people who arrested Jesus and killed him.”

¹⁸ Now this man earned money by doing this evil. With this money he bought a field. Then he fell there onto the ground, his body split wide open, and all his intestines fell out. ¹⁹ All the people who reside in Jerusalem heard about that, so they called that field according to their own Aramaic language, Akeldama, which means “Field of Blood,” because it was where someone died.

ULB:

¹⁷ For he was one of us and received his share of the benefits of this ministry.” ¹⁸ (Now this man bought a field with the earnings he received for his wickedness, and there he fell headfirst, and his body burst open, and all his intestines poured out. ¹⁹ All those living in Jerusalem heard about this, so they called that field in their language “Akeldama,” that is, “Field of Blood.”)

translationWords:

- minister, ministry
- evil, wicked, wickedness
- Jerusalem
- blood

translationNotes:

- **Connecting Statement:** - In verse 17 Peter continues his speech to the believers that he began in [1:16](#).
- **General Information:** - In verses 18-19 the author tells the reader background information about how Judas died and what people called the field where he died. This is not part of Peter’s speech. (See: [Background Information](#))
- **General Information:** - Although Peter is addressing the entire group of people, here the word “us” refers only to the apostles. (See: [Exclusive “We”](#))
- **Now this man** - The words “this man” refers to Judas Iscariot.
- **the earnings he received for his wickedness** - “the money that he earned from the evil thing that he did.” The words “his wickedness” refer to Judas Iscariot’s betraying Jesus to the people who killed him. (See [Assumed Knowledge and Implicit Information](#))
- **there he fell headfirst, and his body burst open, and all his intestines poured out** - This suggests that Judas fell from a high place, rather than just falling down. The fall was severe enough to cause his body to burst open. Other passages of scripture mention that he hanged himself. (See [Assumed Knowledge and Implicit Information](#))

- **Field of Blood** - When the people living in Jerusalem heard of the way in which Judas died, they renamed the field.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:20**UDB:**

²⁰ Peter also said, “I see that what happened to Judas is like what the Psalms says: ‘May his family line die out; may there be no one left in it at all.’ And it seems that these other words that David wrote also refer to Judas: ‘Let someone else take over his work as a leader.’”

ULB:

²⁰ ”For it is written in the Book of Psalms,

’Let his field be made desolate,
and do not let even one person live there’;

’Let someone else take his position of leadership.’

translationWords:

- [written](#)
- [desolate, desolation](#)

translationNotes:

- **Connecting Statement:** - Peter continues his speech to the believers that he began in [1:16](#).
- **General Information:** - Based on the situation with Judas that Peter just recounted, he recalls two Psalms of David that relate to the incident. The quote ends at the end of this verse.
- **For it is written in the Book of Psalms** - This can be stated in active form. AT: “For David wrote in the Book of Psalms” (See: [Active or Passive](#))
- **Let his field be made desolate, and do not let even one person live there** - These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. (See: [Parallelism](#))
- **Let his field be made desolate** - Possible meanings are 1) that the word “field” refers to the field where Judas died or 2) that the word “field” refers to Judas’s dwelling place and is a metaphor for his family line. (See: [Metaphor](#))
- **be made desolate** - “become empty”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:21-23**UDB:**

²¹ "So it is necessary for us apostles to choose a man to replace Judas. He must be one who was with us all the time when the Lord Jesus was with us. ²² That is, from the time when John the Baptizer baptized Jesus until the day when Jesus left us and rose up to heaven. The man to replace Judas must be one who saw Jesus alive again after he died."

²³ So the apostles and other believers suggested the names of two men. One man was Joseph Barsabbas, who also had the name Justus. The other man was Matthias.

ULB:

²¹ It is necessary, therefore, that one of the men who accompanied us all the time the Lord Jesus went in and out among us, ²² beginning from the baptism of John to the day that he was taken up from us, must be a witness with us of his resurrection." ²³ They put forward two men, Joseph called Barsabbas, who was also named Justus, and Matthias.

translationWords:

- Lord
- baptize, baptism
- John (the Baptist)
- witness, eyewitness
- resurrection

translationNotes:

- **Connecting Statement:** - Peter finishes his speech to the believers that he began in **1:16**.
- **General Information:** - Here the word "us" refers to the apostles and does not include the audience to whom Peter is speaking. (See: **Exclusive "We"**)
- **It is necessary, therefore** - Based on the scriptures that he quoted and on what Judas had done, Peter tells the group what they must do.
- **one of the men who accompanied us ... must be a witness with us of his resurrection** - Peter lists the qualifications for the man who is to replace Judas as an apostle.
- **the Lord Jesus went in and out among us** - "the Lord Jesus lived among us" (See: **Idiom**)
- **beginning from the baptism of John** - Possible meanings: 1) "beginning from when John baptized Jesus" or 2) "beginning from when John baptized people" (See: **Abstract Nouns**)
- **to the day that he was taken up from us** - This can be stated in active form. AT: "until the day when Jesus left us and rose up to heaven" (UDB) or "until the day that God took him up from us" (See: **Active or Passive**)

- **They put forward two men** - Here the word “They” refers to all of the believers who were present. AT: “They proposed two men who fulfilled the requirements that Peter listed” (See: [Assumed Knowledge and Implicit Information](#))
- **Joseph called Barsabbas, who was also named Justus** - Barsabbas was Joseph’s surname or last name, but people also called him Justus. AT: “Joseph Barsabbas, whom people also called Justus” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 1:24-26**UDB:**

24-25 Then they prayed: “Lord Jesus, Judas stopped being an apostle. He sinned and went to the place where he deserves to be. You know what every man thinks in his own heart, so please show us which of these two men you have chosen to take the place of Judas.” ²⁶ Then they cast lots to choose between the two of them, and the lot fell for Matthias, and he became an apostle along with the other eleven apostles.

ULB:

²⁴ They prayed and said, “You, Lord, know the hearts of all people, so reveal which of these two is the one whom you have chosen ²⁵ to take the place in this ministry and apostleship from which Judas transgressed to go to his own place.” ²⁶ They cast lots for them; and the lot fell to Matthias and he was numbered with the eleven apostles.

translationWords:

- pray, prayer
- Lord
- know, knowledge, make known
- heart
- reveal, revelation
- minister, ministry
- apostle, apostleship
- transgress, transgression
- lots, casting lots
- the twelve, the eleven

translationNotes:

- **They prayed and said** - Here the word “They” refers to all of the believers, but it was probably one of the apostles who spoke these words. AT: “The believers prayed together and one of the apostles said” (See: [Assumed Knowledge and Implicit Information](#))
- **You, Lord, know the hearts of all people** - Here the word “hearts” refers to the thoughts and motives. AT: “You, Lord, know the thoughts and motives of everyone” (See: [Metonymy](#))
- **to take the place in this ministry and apostleship** - Here the word “apostleship” defines what kind of “ministry” this is. AT: “to take Judas’ place in this apostolic ministry” or “to take Judas’ place in serving as an apostle” (See: [Doublet](#))
- **from which Judas transgressed** - Here the word “transgressed” means that Judas turned aside from, or stopped performing, this ministry. AT: “from which Judas turned aside”

- **to go to his own place** - This phrase refers to Judas' death and likely to his judgment after death. AT: "to go where he belongs" (See: [Euphemism](#))
- **They cast lots for them** - The apostles cast lots to decide between Joseph and Matthias.
- **the lot fell to Matthias** - The lot indicated that Matthias was the one to replace Judas.
- **he was numbered with the eleven apostles** - This can be stated in active form. AT: "the believers considered him to be an apostle with the other eleven" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 01 General Notes](#)
- [Acts 1 Translation Questions](#)

Acts 2 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 2:17-21, 25-28, 31, 34-35, which are quotations from the Old Testament.

The events described in this chapter are commonly called “Pentecost.” Many people believe the coming of the Holy Spirit to indwell believers in this chapter marks the beginning of the church. (See: [believe](#), [believe in](#), [belief](#))

Special concepts in this chapter

Tongues

There is a display of tongues in this passage. They are described as foreign languages, previously unknown to the speaker.

Last days

Did the last days begin at this time in history? Scholars are divided over the response to this difficult question. The translator should exercise caution to avoid explicitly stating the starting point of the last days. (See: [last day](#), [last days](#), [latter days](#))

Baptism

There are two baptism referenced in this chapter. The first is christian baptism. The second is the baptism of the Spirit. The difference between the two baptisms depends on one’s theological perspective. (See: [baptize](#), [baptism](#))

Signs and wonders

This is a unique phrase describing the great power displayed and bearing witness to the truth of who Christ was and is. This is a major theme of the chapter.

Other possible translation difficulties in this chapter

Has the prophecy of Joel been fulfilled?

It appears the prophecy of Joel may have been fulfilled in part, but not completely. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- **Acts 02:01 Notes**

Acts 2:1-4**UDB:**

¹ On the day when the Jews were celebrating the Pentecost festival, the believers were all together in one place in Jerusalem. ² Suddenly they heard a noise coming from the sky that sounded like a strong wind. Everyone in the entire house where they were sitting heard the noise. ³ Then they saw what looked like flames of fire. These flames separated from one another, and one of them came down on the head of each of the believers. ⁴ Then all of the believers were filled with the Holy Spirit and began to speak different languages, in the way that the Spirit made each one able to.

ULB:

² ¹ When the day of Pentecost came, they were all together in the same place. ² Suddenly there came from heaven a sound like the rush of a violent wind, and it filled the whole house where they were sitting. ³ There appeared to them tongues like fire that were distributed, and they sat upon each one of them. ⁴ They were all filled with the Holy Spirit and began to speak with other languages, as the Spirit gave them to speak.

translationWords:

- Pentecost, Festival of Weeks
- heaven, sky, heavens, heavenly
- tongue
- fire
- filled with the Spirit
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **General Information:** - This is a new event; it is now the Day of Pentecost, 50 days after Passover.
- **General Information:** - Here the word “they” refers to the apostles and the other 120 believers that Luke mentions in [1:15](#).
- **Suddenly** - This word refers to an event that happens unexpectedly.
- **there came from heaven a sound** - Possible meanings are 1) “heaven” refers to the place where God lives. AT: “a sound came from heaven” or 2) “heaven” refers to the sky. AT: “a sound came from the sky”
- **a sound like the rush of a violent wind** - “a noise that sounded like a very strong wind blowing”
- **the whole house** - This may have been a house or a larger building.

- **There appeared to them tongues like fire** - These might not be actual tongues or fire, but something that looked like them. Possible meanings are 1) tongues that looked like they were made of fire or 2) small flames of fire that looked like tongues. When fire burns in a small space, such as on a lamp, the flame can be shaped like a tongue. (See: [Simile](#))
- **that were distributed, and they sat upon each one of them** - This means that the “tongues like fire” spread out so that there was one on each person.
- **They were all filled with the Holy Spirit and** - This can be stated in active form. AT: “The Holy Spirit filled all of those who were there and they” (See: [Active or Passive](#))
- **speak with other languages** - These are languages that they did not already know.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:5-7**UDB:**

⁵ At that time many Jews were staying in Jerusalem to celebrate the Pentecost festival. They were Jewish people who always worshiped God. They had come from many different countries. ⁶ When they heard the loud noise like a wind, a crowd of them came together at the place where the believers were. The crowd was amazed because each of them was hearing one of the believers speaking in his own language. ⁷ They were completely amazed, and they said to each other, "All these men who are speaking have come from Galilee, so how can they know our languages?"

ULB:

⁵ Now there were Jews who were living in Jerusalem, godly men, from every nation under heaven. ⁶ When this sound was heard, the multitude came together and was confused because everyone heard them speaking in his own language. ⁷ They were amazed and marvelled; they said, "Really, are not all these who are speaking Galileans?"

translationWords:

- Jew, Jewish, Jews
- Jerusalem
- nation
- marvel, wonder, amazed, astonished
- Galilee, Galilean

translationNotes:

- **General Information:** - Verse 5 gives background information about the large number of Jews who were living in Jerusalem, many of whom were present during this event. (See: [Background Information](#))
- **General Information:** - Here the word "them" refers to the believers; the word "his" refers to each person in the multitude.
- **godly men** - Here "godly men" refers to people who were devout in their worship of God and tried to obey all of the Jewish laws.
- **every nation under heaven** - "every nation in the world." This is an exaggeration that emphasizes that the people came from many different nations. AT: "many different nations" (See: [Hyperbole](#))
- **When this sound was heard** - This refers to the sound that was similar to a strong wind. AT: "When they heard this sound" (See: [Active or Passive](#))
- **the multitude** - "the large crowd of people"

- **They were amazed and marvelled** - These two words share similar meanings. Together they emphasize the intensity of amazement. AT: “They were greatly amazed” (See: [Doublet](#))
- **Really, are not all these who are speaking Galileans?** - The people ask this question to express their amazement. The question could be changed to an exclamation. AT: “All of these Galileans could not possibly know our languages!” (See: [Rhetorical Question](#) and [Exclamations](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:8-11**UDB:**

⁸ But all of us hear them speaking our own language that we learned from birth! ⁹ Some of us are from the regions of Parthia and Media and Elam, and others of us are from the regions of Mesopotamia, Judea, Cappadocia, Pontus and Asia. ¹⁰ There are some people there from Phrygia and Pamphylia, Egypt, and the regions in Libya that are near the city of Cyrene. There are others of us who are here visiting Jerusalem from Rome. ¹¹ They include native Jews as well as non-Jews who believe what we Jews believe. And others of us are from the Island of Crete and from the region of Arabia. So how is it that these people are speaking our languages about the great things God has done?"

ULB:

⁸ Why is it that we are hearing them, each in our own language in which we were born? ⁹ Parthians and Medes and Elamites, and those who live in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, ¹⁰ in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and visitors from Rome, ¹¹ Jews and proselytes, Cretans and Arabians, we hear them telling in our languages about the mighty works of God."

translationWords:

- Medes, Media
- Elam
- Mesopotamia, Aram Naharaim
- Judea
- Pontus
- Asia
- Egypt, Egyptian
- Cyrene
- Rome, Roman
- Crete, Cretan
- Arabia, Arabian
- mighty, might
- works, deeds, work, acts
- God

translationNotes:

- **Why is it that we are hearing them, each in our own language in which we were born?** - Possible meanings are 1) this is a rhetorical question that expresses how amazed they were or 2) this is a real question for which the people wanted an answer. (See: [Rhetorical Question](#))

- **in our own language in which we were born** - “in our own languages that we have learned from birth”
- **Parthians ... Arabians** - This lists some of the many nations, regions, and cities from which they came. (See: [How to Translate Names](#))
- **proselytes** - “converts to the Jewish religion”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:12-13

UDB:

¹² The people were amazed and did not know what to think about what was happening. So they asked one another, “What does this mean?” ¹³ But some of them made fun of what they saw. They said, “These people are talking like this because they have drunk too much new wine!”

ULB:

¹² They were all amazed and perplexed; they said to one another, “What does this mean?” ¹³ But others mocked and said, “They are full of new wine.”

translationWords:

- [marvel, wonder, amazed, astonished](#)
- [mock, ridicule, scoff at](#)
- [wine, wineskin, new wine](#)

translationNotes:

- **amazed and perplexed** - These two words share similar meanings. Together they emphasize that the people could not understand what was happening. AT: “surprised and confused” (See: [Doublet](#))
- **They are full of new wine** - Some people accuse the believers of having drunk too much wine. AT: “They are drunk” (See: [Idiom](#))
- **new wine** - This refers to wine that is in the process of fermentation.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:14-15**UDB:**

¹⁴ So Peter stood up with the other eleven apostles and spoke loudly to the crowd of people; he said, "You men of Judea and you others who are staying in Jerusalem, listen to me, all of you, and I will explain to you what is happening!" ¹⁵ 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!

ULB:

¹⁴ But Peter stood with the eleven, raised his voice, and said to them, "Men of Judea and all of you who live at Jerusalem, let this be known to you; pay attention to my words." ¹⁵ For these people are not drunk as you assume, for it is only the third hour of the day.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [the twelve, the eleven](#)
- [Judea](#)
- [Jerusalem](#)
- [biblical time: hour](#)

translationNotes:

- **Connecting Statement:** - Peter begins his speech to the Jews who were there on the Day of Pentecost.
- **stood with the eleven** - All the apostles stood up in support of Peter's statement.
- **let this be known to you** - This means that Peter is about to explain the meaning of what the people had witnessed. This can be stated in active form. AT: "know this" or "let me explain this to you" (See: [Active or Passive](#))
- **pay attention to my words** - Peter was referring to what he was saying. AT: "listen carefully to what I am saying" (See: [Metonymy](#))
- **it is only the third hour of the day** - "It is only nine o'clock in the morning" (UDB). Peter expected his audience to know that people do not get drunk that early in the day. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:16-17**UDB:**

¹⁶ Instead, what has happened to us is the miraculous thing that the prophet Joel wrote about long ago. He wrote:

God says, ¹⁷ 'During the last days, I will give my Holy Spirit to all people, and your sons and daughters will tell people my messages, and I will give visions to the young men and I will give dreams to the old men.

ULB:

¹⁶ But this is what was spoken through the prophet Joel:

¹⁷ 'It will be in the last days,' God says,
 'I will pour out my Spirit on all people.
 Your sons and your daughters will prophesy,
 your young men will see visions,
 and your old men will dream dreams.

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- Joel
- last day, last days, latter days
- God
- Holy Spirit, Spirit of God, Spirit of the Lord
- vision
- dream

translationNotes:

- **General Information:** - Here Peter tells them a passage about which the prophet Joel wrote in the Old Testament that relates to what is happening with the languages in which the believers spoke. This is written in the form of poetry as well as being a quotation.
- **this is what was spoken through the prophet Joel** - This can be stated in active form. AT: "this is what God told the prophet Joel to write" or "this is that which the prophet Joel spoke" (See: **Active or Passive**)
- **It will be** - "This is what will happen" or "This is what I will do"
- **I will pour out my Spirit on all people** - Here the words "pour out" mean to give generously and abundantly. AT: "I will give my Spirit abundantly to all people" (See: **Idiom**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:18-19**UDB:**

¹⁸ During those days I will give my Holy Spirit to my servants, so they can tell people my messages.
¹⁹ I will cause amazing things to happen in the sky, and I will do miracles on the earth to show that important and amazing things will happen. Here on the earth there will be blood, fire, and smoke everywhere.

ULB:

¹⁸ Also on my servants and my female servants in those days
 I will pour out my Spirit, and they will prophesy.
¹⁹ I will show wonders in the sky above
 and signs on the earth below,
 blood, fire, and vapor of smoke.

translationWords:

- servant, slave, slavery
- Holy Spirit, Spirit of God, Spirit of the Lord
- prophet, prophecy, prophesy, seer, prophetess
- miracle, wonder, sign
- heaven, sky, heavens, heavenly
- sign, proof, reminder
- blood

translationNotes:

- **Connecting Statement:** - Peter continues to quote the prophet Joel.
- **my servants and my female servants** - “both my male and my female servants.” These words emphasize that God will pour out his Spirit on all of his servants, both men and women.
- **I will pour out my Spirit** - Here the words “pour out” mean to give generously and abundantly. AT: “I will give my Spirit abundantly to all people.” See how you translated this in [2:17](#). (See: [Idiom](#))
- **vapor of smoke** - “thick smoke” or “clouds of smoke”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:20-21**UDB:**

²⁰ In the sky the sun will appear dark to people and the moon will appear red to them. Those things will happen before I, the Lord God, will come to judge everyone. ²¹ And I will save all those who call to me to help them.”

ULB:

²⁰ The sun will be turned to darkness
and the moon to blood,
before the great and remarkable day of the Lord comes.

²¹ It will be that everyone who calls on the name of the Lord will be saved.’

translationWords:

- darkness
- blood
- day of the Lord, day of Yahweh
- call, calling, called, call out
- name
- Lord
- save, safe

translationNotes:

- **Connecting Statement:** - Peter finishes quoting the prophet Joel.
- **The sun will be turned to darkness** - This means that the sun will appear to be dark instead of light. AT: “The sun will become dark” (See: **Active or Passive**)
- **and the moon to blood** - This means that the moon will appear to be red like blood. AT: “and the moon will appear to be red” (See: **Metaphor** and **Ellipsis**)
- **the great and remarkable day** - The words “great” and “remarkable” share similar meanings and emphasize the intensity of greatness. AT: “the very great day” (See: **Doublet**)
- **remarkable** - “unusual” or “important”
- **everyone who calls on the name of the Lord will be saved** - This can be stated in active form. AT: “the Lord will save everyone who calls on him” (See: **Active or Passive** and **Metonymy**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:22-24**UDB:**

²² Peter continued speaking, "My fellow Israelites, listen to me! When Jesus from Nazareth lived among you, God proved to you that he had sent him by making him able to do many amazing miracles that showed that he was from God. You yourselves know that this is true. ²³ Even though you knew that, you handed this man Jesus over into the hands of his enemies. However, God had already planned for that, and he knew all about it. Then you urged men who do not obey God's law to kill Jesus. They did that by nailing him to a cross. ²⁴ He died, but God raised him up again, because it was not possible for him to remain dead. God caused Jesus to become alive again."

ULB:

²² Men of Israel, hear these words: Jesus of Nazareth, a man authenticated by God to you by mighty deeds and wonders and signs which God did through him in your midst, as you yourselves know—²³ because of the determined plan and foreknowledge of God, he was delivered up, and you, by the hand of lawless men, crucified and killed him; ²⁴ whom God raised up, having loosed the pains of death from him, because it was not possible that he should be held by it.

translationWords:

- Israel, Israelites, nation of Israel
- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene
- mighty, might
- works, deeds, work, acts
- sign, proof, reminder
- foreknew, foreknowledge
- lawless, lawlessness
- crucify
- raise, rise, risen, arise, arose
- death, die, dead

translationNotes:

- **Connecting Statement:** - Peter continues his speech to the Jews that he began in **1:16**.
- **hear these words** - "listen to what I am about to say"
- **shown to you by God to be genuine by the mighty deeds, the wonders, and the signs** - This means that God proved that he had appointed Jesus for his mission, and proved who he was by his many miracles

- **by God's predetermined plan and foreknowledge** - This means that God planned out and knew beforehand what would happen to Jesus. AT: "because God planned out and knew beforehand everything that would happen" (See: [Abstract Nouns](#))
- **was handed over** - Possible meanings: 1) "you handed Jesus over into the hands of his enemies" (UDB) or 2) "Judas betrayed Jesus to you" (See: [Active or Passive](#))
- **you, by the hand of lawless men, crucified and killed him** - Although "lawless men" actually crucified Jesus, Peter accuses the crowd of having killed him because they demanded his death.
- **by the hand of lawless men** - "by the means of lawless men," "by the authority of lawless men," or "by using lawless men" (See: [Synecdoche](#))
- **having loosed the pains of death ... held by it** - Peter speaks of death as if it were a person who holds people prisoner and causes them to suffer. (See: [Personification](#))
- **freeing him from the pains of death** - Peter speaks of death as if it ties people up with painful cords. AT: "having freed him from the pain that death causes" (See: [Metaphor](#))
- **for him to be held by it** - "that he should be held by death." This can be stated in active form. AT: "that death should hold him" or "that death should keep him in its power" (See: [Personification](#) and [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:25-26**UDB:**

²⁵ "Long ago King David wrote what the Messiah said,

I knew that you, Lord God, would always hear me. You are right beside me, so I will not be afraid of those who want to harm me. ²⁶ Because of that my heart was glad and I rejoiced; even though I will die one day, I know that you will always help me.

ULB:

²⁵ For David says about him,

'I saw the Lord always before my face,
for he is beside my right hand so that I should not be moved.

²⁶ Therefore my heart was glad and my tongue rejoiced.

Also, my flesh will live in confidence.

translationWords:

- David
- Lord
- hand, right hand, to hand over
- heart
- tongue
- rejoice
- flesh
- confidence, confident

translationNotes:

- **General Information:** - Here Peter quotes a passage that David wrote in a Psalm which relates to Jesus' crucifixion and resurrection.
- **General Information:** - Since Peter says that David said these words about Jesus, the words "I" and "my" refer to Jesus and the words "Lord" and "he" refer to God.
- **before my face** - "in front of me." AT: "in my presence" or "with me" (See: **Synecdoche** and **Idiom**)
- **beside my right hand** - To be at someone's "right hand" often means to be in a position to help and sustain. AT: "right beside me" or "with me to help me" (See: **Synecdoche** and **Idiom**)

- **I should not be moved** - Here the word “moved” means to be troubled. This can be stated in active form. AT: “people will not be able to cause me trouble” or “nothing will trouble me” (See: [Active or Passive](#))
- **my heart was glad and my tongue rejoiced** - People consider the “heart” the center of emotions and the “tongue” voices those emotions. AT: “I was glad and rejoiced” (See: [Synecdoche](#))
- **my flesh will live in confidence** - Possible meanings of the word “flesh” are 1) he is a mortal who will die. AT: “Even though I am only mortal, I will have confidence in God” or 2) it is synecdoche for his entire person. AT: “I will live with confidence in God” (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:27-28**UDB:**

²⁷ You will not make me remain in the place where the dead are. You will not even let my body waste away, because I am devoted to you and always obey you. ²⁸ You have shown me how to become alive again. You will make me very happy because you will be with me forever.”

ULB:

²⁷ For you will not abandon my soul to Hades,
neither will you allow your Holy One to see decay.
²⁸ You revealed to me the ways of life;
you will make me full of gladness with your face.’

translationWords:

- soul
- hades, sheol
- holy, holiness
- Holy One
- reveal, revelation
- life, live, living, alive

translationNotes:

- **Connecting Statement:** - Peter finishes quoting David.
- **General Information:** - Since Peter says that David said these words about Jesus, the words “my,” “Holy One,” and “me” refer to Jesus and the words “you” and “your” refer to God.
- **neither will you allow your Holy One to see decay** - The Messiah, Jesus, refers to himself with the words “your Holy One.” AT: “neither will you allow me, your Holy One, to see decay” (See: **First, Second or Third Person**)
- **to see decay** - Here the word “see” means to experience something. The word “decay” refers to the decomposition of his body after death. AT: “to decay” (See: **Assumed Knowledge and Implicit Information**)
- **the ways of life** - “the ways that lead to life”
- **full of gladness with your face** - Here the word “face” refers to the presence of God. AT: “very glad when I see you” or “very glad when I am in your presence” (See: **Metonymy**)
- **gladness** - “joy” or “happiness”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:29-31**UDB:**

²⁹ Peter continued, "My fellow Jews, I am sure that our forefather, King David, died, and that the people buried him. And the place where they buried his body is still here today. ³⁰ King David was a prophet and he knew that God promised to him that one of his descendants would become king. ³¹ 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, and he would not let his body waste away."

ULB:

²⁹ Brothers, I can speak to you confidently about the patriarch David: he both died and was buried, and his tomb is with us to this day. ³⁰ Therefore, he was a prophet and knew that God had sworn with an oath to him, that he would set one of the fruit of his body upon his throne. ³¹ He foresaw this and spoke about the resurrection of the Christ,

‘He was neither abandoned to Hades, nor did his flesh see decay.’

translationWords:

- brother
- patriarchs
- David
- death, die, dead
- tomb, grave, burial place
- prophet, prophecy, prophesy, seer, prophetess
- God
- oath, swear, swear by
- fruit, fruitful
- throne
- resurrection
- hades, sheol
- flesh

translationNotes:

- **Connecting Statement:** - Peter continues his speech that he began in 1:16 to the Jews that surround him and the other believers in Jerusalem.
- **General Information:** - In verses 29 & 30, the words he," "his," and "him" refer to David. In verse 31, the first "He" refers to David and the words within the quote "He" and "his" refer to Christ.

- **Brothers** - “Fellow Jews”
- **he both died and was buried** - This can be stated in active form. AT: “he died and people buried him” (See: [Active or Passive](#))
- **he would set one of the fruit of his body upon his throne** - “God would set one of David’s descendants upon David’s throne.” AT: “God would appoint one of David’s descendants to be king in David’s place” (See: [Metonymy](#))
- **one of the fruit of his body** - Here the word “fruit” refers to what “his body” produces. AT: “one of his descendants” (See: [Idiom](#))
- **He foresaw this** - “He knew this before it happened.” Peter uses this language to speak of knowing something beforehand as if it were seen beforehand. (See: [Metaphor](#))
- **He foresaw** - In this case, God enabled David to speak about the Messiah’s resurrection. (See: [Assumed Knowledge and Implicit Information](#))
- **He was neither abandoned to Hades** - This can be stated in active form. AT: “God did not abandon him to Hades” (See: [Active or Passive](#))
- **nor did his flesh see decay** - Here the word “see” means to experience something. The word “decay” refers to the decomposition of his body after death. AT: “nor did his flesh decay” or “nor did he remain dead long enough for his flesh to decay.” See how you translated this in [2:27](#). (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:32-33**UDB:**

³² "After this man Jesus had died, God caused him to become alive again. All of us, his followers, know this because we saw him. ³³ God has greatly honored Jesus by placing him at his right hand to rule with him, his Father. He has given us the Holy Spirit, and that is what you are seeing and hearing here today.

ULB:

³² This Jesus—God raised him up, of which we all are witnesses. ³³ Therefore having been raised up to the right hand of God and having received the promised Holy Spirit from the Father, he has poured out this, which you see and hear.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- God
- raise, rise, risen, arise, arose
- witness, eyewitness
- right hand
- receive
- promise
- Holy Spirit, Spirit of God, Spirit of the Lord
- God the Father, heavenly Father, Father

translationNotes:

- **General Information:** - The word "we" refers to the disciples and those that witnessed the risen Jesus after his death. (See: **Exclusive "We"**)
- **General Information:** - Here, the second word "this" refers to the disciples' speaking in other languages when they received the Holy Spirit.
- **God raised him up** - Here the word "raised" refers to God's raising Jesus from the dead.
- **having been raised up to the right hand of God** - This can be stated in active form. AT: "God having raised Jesus up to his right hand" (See: **Active or Passive**)
- **having been raised up to the right hand** - This refers to God's exalting Jesus to a position of honor and authority.
- **he has poured out this** - Here the words "poured out" mean that Jesus who is God made these events to happen. It is implicit that he does this by giving the Holy Spirit to the believers. AT: "he has caused these things to happen" (See: **Idiom** and **Assumed Knowledge and Implicit Information**)

- **poured out** - Here the words “pour out” mean to give generously and abundantly. AT: “given abundantly.” See how you translated a similar phrase in [2:17](#). (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:34-36**UDB:**

³⁴ 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 Jesus the Messiah:

The Lord God said to my Lord the Messiah, 'Rule here at my right hand, ³⁵
while I completely defeat your enemies.'

³⁶ Peter ended by saying, "So I want you and all other Israelites to know that God made Jesus both Lord and Messiah, this same Jesus whom you had nailed to a cross and killed."

ULB:

³⁴ For David did not ascend to the heaven, but he says,

'The Lord said to my Lord, "Sit at my right hand,
³⁵ until I make your enemies the stool for your feet.'

³⁶ Therefore, let all the house of Israel certainly know that God has made him both Lord and Christ, this Jesus whom you crucified."

translationWords:

- David
- heaven, sky, heavens, heavenly
- Lord
- right hand
- adversary, enemy
- footstool
- house
- Israel, Israelites, nation of Israel
- Christ, Messiah
- Jesus, Jesus Christ, Christ Jesus
- crucify

translationNotes:

- **Connecting Statement:** - Peter finishes his speech to the Jews that he began in **1:16**.
- **General Information:** - Peter again quotes one of David's Psalms. David is not speaking of himself in this Psalm. "The Lord" and "my" refer to God; "my Lord" and "your" refer to Jesus the Messiah.

- **until I make your enemies the stool for your feet** - This means that God will completely defeat the Messiah's enemies and make them subject to him. AT: "until I make you victorious over all of your enemies" (See: [Metaphor](#))
- **all the house of Israel** - This refers to the entire nation of Israel. AT: "every Israelite" (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:37-39**UDB:**

³⁷ When the people heard what Peter and the other apostles said, they knew they had done wrong. The people said to them, “What should we do?”

³⁸ Peter answered them, “Each of you should turn away from your sinful behavior. If you now believe in Jesus we will baptize you. God will forgive your sins, and he will give you his Holy Spirit.

³⁹ God has promised to do this for you and your children, and for all others who believe in Jesus, even those who live far away from here. The Lord our God will give his Holy Spirit to everyone whom he calls to become his people!”

ULB:

³⁷ Now when they heard this, they were pierced in their hearts, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” ³⁸ And Peter said to them, “Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹ For to you is the promise and to your children and to all that are far off, as many people as the Lord our God will call.”

translationWords:

- pierce
- heart
- Peter, Simon Peter, Cephas
- apostle, apostleship
- brother
- repent, repentance
- baptize, baptism
- name
- forgive, forgiveness
- sin, sinful, sinner, sinning
- gift
- Holy Spirit, Spirit of God, Spirit of the Lord
- promise
- God
- call, calling, called, call out

translationNotes:

- **Connecting Statement:** - The Jews respond to Peter’s speech and Peter answers them.

- **General Information:** - Here the word “they” refers to the people in the crowd to whom Peter spoke.
- **when they heard this** - “when the people heard what Peter had said”
- **they were pierced in their hearts** - This can be stated in active form. AT: “Peter’s words pierced their hearts” (See: [Active or Passive](#))
- **pierced in their hearts** - This means that the people felt guilty and became very sad. AT: “deeply troubled” (See: [Idiom](#))
- **be baptized** - This can be stated in active form. AT: “allow us to baptize you” (See: [Active or Passive](#))
- **For to you is the promise** - “Because the promise is for you”
- **all that are far off** - This means either 1) “all people who live far away” or 2) “all people who are far from God.”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:40-42**UDB:**

⁴⁰ Peter spoke much more 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!”

⁴¹ So the people who believed Peter’s message were baptized. There were about three thousand of those who joined the group of believers that day. ⁴² They continually obeyed what the apostles taught. They met many times together with the other believers and they ate a meal and prayed together every day.

ULB:

⁴⁰ With many other words he testified and urged them; he said, “Save yourselves from this wicked generation.” ⁴¹ Then they received his word and were baptized, and there were added in that day about three thousand souls. ⁴² They continued in the apostles’ teaching and fellowship, in the breaking of bread and in prayers.

translationWords:

- word
- testimony, testify
- save, safe
- evil, wicked, wickedness
- generation
- baptize, baptism
- soul
- apostle, apostleship
- teach, teaching, teacher, taught
- fellowship
- bread
- pray, prayer

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story that happened on the Day of Pentecost. Verse 42 begins a section that explains how the believers continued to live after the Day of Pentecost. (See: [End of Story](#))
- **he testified and urged them** - “he seriously told them and begged them.” Here the words “testified” and “urged” share similar meanings and emphasize that Peter urged them strongly to respond to what he was saying. AT: “he strongly urged them” (See: [Doublet](#))

- **Save yourselves from this wicked generation** - The implication is that God will punish “this wicked generation.” AT: “Save yourselves from the punishment that these wicked people will suffer” (See: [Assumed Knowledge and Implicit Information](#))
- **they received his word** - Here the word “received” means that they accepted what Peter said to be true. AT: “they believed what Peter said” (See: [Idiom](#))
- **were baptized** - This can be stated in active form. AT: “people baptized them” (See: [Active or Passive](#))
- **there were added in that day about three thousand souls** - This can be stated in active form. AT: “about three thousand souls joined the believers on that day” (See: [Active or Passive](#))
- **about three thousand souls** - Here the word “souls” refers to people. AT: “about 3,000 people” (See: [Synecdoche](#) and [Numbers](#))
- **the breaking of bread** - This means that they shared meals and ate together.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:43-45**UDB:**

⁴³ All the people who were in Jerusalem respected and honored God very much because the apostles were doing many kinds of miraculous things. ⁴⁴ All of those who believed in Jesus believed the same things and regularly met together. They also kept sharing everything that they had with one another. ⁴⁵ From time to time some of them sold some of their land and some of the other things that they owned, and they gave some of the money to others among them, according to what they needed.

ULB:

⁴³ Fear came upon every soul, and many wonders and signs were done through the apostles. ⁴⁴ All who believed were together and had all things in common, ⁴⁵ and they sold their property and possessions and distributed them to all, according to the needs anyone had.

translationWords:

- fear, afraid, fear of Yahweh
- miracle, wonder, sign
- apostle, apostleship
- believe, believe in, belief
- possess, possession

translationNotes:

- **Fear came upon every soul** - Here the word “Fear” refers to deep respect and awe for God. The word “soul” refers to the entire person. AT: “Each person felt a deep respect and awe for God” (See: [Synecdoche](#))
- **many wonders and signs were done through the apostles** - Possible meanings are 1) “the apostles performed many wonders and signs” or 2) “God performed many wonders and signs through the apostles” (See: [Active or Passive](#))
- **wonders and signs** - “miraculous deeds and supernatural events.” See how you translated this in [2:22](#).
- **All who believed were together** - Possible meanings are 1) “All of them believed the same thing” or 2) “All who believed were together in the same place.”
- **had all things in common** - “shared their belongings with one another”
- **property and possessions** - “land and things they owned”
- **distributed them to all** - Here the word “them” refers to the profit that they made from selling their property and possessions. AT: “distributed the proceeds to all” (See: [Metonymy](#))
- **according to the needs anyone had** - They distributed the proceeds that they earned from selling their property and possessions to any believer who had a need.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 2:46-47**UDB:**

⁴⁶ Every day they continued meeting together in the temple area. They would have a meal together going from house to house, and when they did, they were happy and shared what they had together.

⁴⁷ As they did so, they kept praising God, and all the other people in Jerusalem respected them. As those things were happening, every day the Lord Jesus increased the number of people who were being saved from the punishment of their sins.

ULB:

⁴⁶ So day after day they continued with one purpose in the temple, and they broke bread in homes, and they shared food with joy and humility of heart; ⁴⁷ they praised God and had favor with all the people. The Lord added to them day by day those that were being saved.

translationWords:

- temple
- bread
- joy, joyful
- humble, humility
- heart
- praise
- God
- favor, favorable, favoritism
- Lord
- save, safe

translationNotes:

- **they continued with one purpose** - Possible meanings are 1) “they continued meeting together” (UDB) or 2) “they all continued to have the same attitude.”
- **they broke bread in homes** - Possible meanings are 1) “they shared their meals and ate together in their homes” or 2) “they celebrated the Lord’s Supper together in their homes.” See how you translated a similar phrase in [2:42](#). (See: [Idiom](#))
- **with joy and humility of heart** - Here the word “humility” may refer to generosity. The word “heart” refers to the entire person. AT: “joyfully and generously” (See: [Synecdoche](#))
- **had favor with all the people** - “all the people approved of them”
- **those who were being saved** - This can be stated in active form. AT: “those whom the Lord saved” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 02 General Notes](#)
- [Acts 2 Translation Questions](#)

Acts 3 General Notes

Special concepts in this chapter

Abrahamic Covenant

This chapter explains that part of the Abrahamic covenant has been fulfilled in Jesus.

Other possible translation difficulties in this chapter

“You delivered up”

There are many references to the “men of Israel” as “you.” While it is true that the leaders of Israel were responsible for these events, ultimately it was Jesus’ choice to be delivered up and the need for his death was the sin of mankind. Therefore, the author is not bringing judgment upon these people, but is urging repentance for their condemnation of Jesus. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#), [judge](#), [judgment](#), [repent](#), [repentance](#) and [condemn](#), [condemnation](#))

Links:

- [Acts 03:01 Notes](#)

Acts 3:1-3

UDB:

¹ One day Peter and John were going to the temple courtyard. It was three o'clock in the afternoon, at the time when people prayed there. ² There was a man there who had not been able to walk from the time he was born. He was sitting by the gate called Beautiful Gate, at the entrance to the temple area. People carried him there every day, so that he could ask those who were entering the temple courtyard to give him some money.

³ As Peter and John were about to enter the temple courtyard, he began to ask them to give him some money.

ULB:

3 ¹ Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. ² A certain man, lame from birth, was carried every day and was laid at the door of the temple called Beautiful, so he could beg for alms from the people who went into the temple. ³ When he saw Peter and John about to go into the temple, he asked for alms.

translationWords:

- Peter, Simon Peter, Cephas
- John (the apostle)
- temple
- biblical time: hour
- pray, prayer
- beg, beggar
- alms

translationNotes:

- **Connecting Statement:** - One day Peter and John go to the temple.
- **General Information:** - Verse 2 gives background information about the lame man. (See: [Background Information](#))
- **into the temple** - They did not go into the temple building where only the priests were allowed. AT: “to the temple courtyard” (UDB) or “into the temple area”
- **a man lame from birth was being carried every day to the Beautiful gate of temple** - This can be stated in active form. AT: “Every day, people carried a certain man, lame from birth, and laid him near the Beautiful gate” (See: [Active or Passive](#))
- **lame** - unable to walk

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:4-6**UDB:**

⁴ As Peter and John looked directly at him, Peter said to him, “Look at us!” ⁵ So he looked directly at them, expecting to get some money from them. ⁶ Then Peter said to him, “I do not have any money, but what I can do I will do for you. In the name of Jesus Christ of Nazareth you are healed. Get up and walk!”

ULB:

⁴ Peter, fastening his eyes upon him, with John, said, “Look at us.” ⁵ The lame man looked at them, expecting to receive something from them. ⁶ But Peter said, “Silver and gold I do not have, but what I do have, I will give to you. In the name of Jesus Christ of Nazareth, walk.”

translationWords:

- Peter, Simon Peter, Cephas
- John (the apostle)
- receive
- silver
- gold
- name
- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene

translationNotes:

- **Peter, fastening his eyes upon him, with John, said** - Both Peter and John looked at the man, but only Peter spoke.
- **fastening his eyes upon him** - Possible meanings are 1) “looking directly at him” (UDB) or 2) “looking intently at him” (See: **Idiom**)
- **The lame man looked at them** - Here the word “looked” means to pay attention to something. AT: “The lame man paid close attention to them”
- **Silver and gold** - These words refer to money. (See: **Metonymy**)
- **what I do have** - It is understood that Peter has the ability to heal the man. (See: **Assumed Knowledge and Implicit Information**)
- **In the name of Jesus Christ** - Here the word “name” refers to power and authority. AT: “With the authority of Jesus Christ” (See: **Metonymy**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:7-8**UDB:**

⁷ Then Peter grasped the man's right hand and helped him to stand up. That moment the man's feet and ankles became strong. ⁸ He jumped up and began to walk! Then he entered the temple area with Peter and John, walking and leaping and praising God!

ULB:

⁷ Peter took him by the right hand, and raised him up: and immediately his feet and his ankle bones received strength. ⁸ Leaping up, the lame man stood and began to walk; and he entered with Peter and John into the temple, walking, leaping, and praising God.

translationWords:

- [raise, rise, risen, arise, arose](#)
- [strength, strengthen](#)
- [temple](#)
- [praise](#)

translationNotes:

- **he entered ... into the temple** - He did not go inside the temple building where only the priests were allowed. AT: "he entered ... the temple area" (UDB) or "he entered ... into the temple courtyard"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:9-10**UDB:**

⁹ All the people in the temple saw him walking and praising God. ¹⁰ They recognized that he was the man who used to sit at the Beautiful Gate in the temple courtyard and ask people for money! So all the people there were greatly amazed at what had happened to him.

ULB:

⁹ All the people saw him walking and praising God. ¹⁰ They noticed that it was the man who had been sitting to receive alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement because of what had happened to him.

translationWords:

- [praise](#)
- [God](#)
- [alms](#)
- [gate, gate bar](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **noticed that it was the man** - “realized that it was the man” or “recognized him as the man”
- **the Beautiful Gate** - This was the name of one of the entrances to the temple area. See how you translated a similar phrase in [3:2](#).
- **they were filled with wonder and amazement** - Here the words “wonder” and “amazement” share similar meanings and emphasize the intensity of the people’s amazement. AT: “they were extremely amazed” (See: [Doublet](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:11-12**UDB:**

¹¹ As the man clung to Peter and John, all the people were so surprised that they did not know what to think! So they ran to them at the place in the temple courtyard that is called Solomon's Porch.

¹² When Peter saw the people, he said to them, "Fellow Israelites, you should not be surprised about what has happened to this man! Why do you look at us as though we had power by ourselves to make this man walk?"

ULB:

¹¹ As he was holding on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly marveling. ¹² When Peter saw this, he answered the people, "You men of Israel, why do you marvel? Why do you fix your eyes on us, as if we had made him to walk by our own power or godliness?"

translationWords:

- Peter, Simon Peter, Cephas
- John (the apostle)
- Solomon
- marvel, wonder, amazed, astonished
- Israel, Israelites, nation of Israel
- power, powers
- godly, godliness

translationNotes:

- **Connecting Statement:** - After healing the man who could not walk, Peter talks to the people.
- **General Information:** - The phrase "in the porch that is called Solomon's" makes it clear that they were not inside the temple where only the priests were allowed to enter.
- **General Information:** - Here the words "us" and "we" refer to Peter and John but not to the crowd to whom Peter is talking. (See: **Exclusive "We"**)
- **the porch that is called Solomon's** - "Solomon's Porch." This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon.
- **greatly marveling** - "extremely surprised"
- **When Peter saw this** - Here the word "this" refers to the amazement of the people.
- **You men of Israel** - "Fellow Israelites" (UDB). Peter was addressing the crowd.

- **why do you marvel?** - Peter asks this question to emphasize that they should not be surprised by what had happened. AT: “you should not be surprised” (UDB) (See: [Rhetorical Question](#))
- **Why do you fix your eyes on us, as if we had made him to walk by our own power or godliness?** - Peter asks this question to emphasize that the people should not think that he and John had healed the man by their own abilities. This could be written as two statements. AT: “Do not fix your eyes on us. We did not make him walk by our own power or godliness” (See: [Rhetorical Question](#))
- **fix your eyes on us** - This means that they looked intently at them without stopping. AT: “stare at us” or “look at us” (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:13-14**UDB:**

¹³ So I will tell you what is really happening. Our ancestors, including Abraham, Isaac, and Jacob, worshiped God. And now God has greatly honored Jesus. Your leaders brought Jesus to the governor, Pilate, so that his soldiers would execute him. You were the ones who rejected Jesus in the presence of Pilate, after Pilate had decided that he should release Jesus. ¹⁴ Although Jesus was God's own Messiah of Israel, the Righteous One, you asked for a killer to be set free instead of him!

ULB:

¹³ The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his servant Jesus. He is the one whom you delivered up and rejected before the face of Pilate, when he had decided to release him. ¹⁴ You rejected the Holy and Righteous One, and you asked instead for a murderer to be released to you.

translationWords:

- Abraham, Abram
- Isaac
- Jacob, Israel
- ancestor, father, forefather
- glorify
- servant, slave, slavery
- Jesus, Jesus Christ, Christ Jesus
- deliver, deliverer, deliverance
- face
- Pilate
- righteous, righteousness

translationNotes:

- **Connecting Statement:** - Peter continues his speech to the Jews that he began in [3:12](#).
- **whom you delivered up** - “whom you handed over to Pilate” or “whom you gave to Pilate”
- **rejected before the face of Pilate** - Here the phrase “before the face of” means “in the presence of.” AT: “rejected in Pilate’s presence” (See: [Idiom](#))
- **when he had decided to release him** - “when Pilate had decided to release Jesus”
- **for a murderer to be released to you** - This can be stated in active form. AT: “for Pilate to release a murderer” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:15-16**UDB:**

¹⁵ God considers that you killed Jesus, the one who gives people eternal life. But God has caused him to become alive again. We saw Jesus many times after he became alive again. ¹⁶ It is because this man trusts in Jesus that he is strong again and able to walk in front of you all.”

ULB:

¹⁵ You killed the Prince of life, whom God raised from the dead—and we are witnesses of this. ¹⁶ Now, by faith in his name—this man whom you see and know—this same name made him strong. The faith that is through Jesus gave to him this complete health in the presence of all of you.

translationWords:

- prince, princess
- life, live, living, alive
- raise, rise, risen, arise, arose
- death, die, dead
- witness, eyewitness
- faith
- name
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **General Information:** - Here the word “we” includes just Peter and John. (See: [Exclusive “We”](#))
- **Founder of life** - This refers to Jesus. Possible meanings are 1) “the one who gives people eternal life” (UDB) or 2) “the ruler of life” or 3) “the founder of life” or 4) “the one who leads people to life”
- **Founder** - “creator,” “author,” or “captain”
- **Now** - This word, “Now,” shifts the audiences’ attention to the lame man.
- **by faith in his name** - Here the word “name” refers to Jesus. Possible meanings are 1) “because this man believes in Jesus” or 2) “because John and I believe in Jesus” (See: [Metonymy](#))
- **made him strong** - “made him well”

Links:

- [Introduction to the Book of Acts](#)

- Acts 03 General Notes
- **Acts 3 Translation Questions**

Acts 3:17-18

UDB:

¹⁷ "Now, my fellow countrymen, I know that you and your leaders killed Jesus because you did not know that he was the Messiah. ¹⁸ However, God predicted long ago that people would put Jesus to death. God told all the prophets to write what people would do to the Messiah. They wrote that the Messiah, whom God would send, would suffer and die.

ULB:

¹⁷ Now, brothers, I know that you acted in ignorance, as did also your rulers. ¹⁸ But the things which God foretold by the mouth of all the prophets, that his Christ should suffer, he has now fulfilled.

translationWords:

- [brother](#)
- [ruler, rulers, rule](#)
- [God](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [Christ, Messiah](#)
- [fulfill](#)

translationNotes:

- **Now** - Here Peter shifts the audience's attention from the lame man and continues to talk to them directly.
- **you acted in ignorance** - Possible meanings are 1) that the people did not know that Jesus was the Messiah (UDB) or 2) that the people did not understand the significance of what they were doing.
- **God foretold by the mouth of all the prophets** - When the prophets spoke, it was as though God himself was speaking because he told them what to say. AT: "God foretold by telling all of the prophets what to speak"
- **foretold** - "told ahead of time" or "told before it happened"
- **the mouth of all the prophets** - Here the word "mouth" refers to the words that the prophets spoke and wrote down. AT: "the words of all the prophets" (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:19-20**UDB:**

¹⁹ So turn away from your sinful lives and ask God to help you do what pleases him, in order that he may completely forgive you for your sins, and in order that he may strengthen you. ²⁰ If you do that, there will be times when you will know that the Lord God is helping you. And some day he will again send back to earth the Messiah, whom he has given to you. That person is Jesus.

ULB:

¹⁹ Repent, therefore, and turn, so that your sins may be blotted out, so that there may come periods of refreshing from the presence of the Lord; ²⁰ and that he may send the Christ who has been appointed for you, Jesus.

translationWords:

- repent, repentance
- turn, turn away, turn back
- sin, sinful, sinner, sinning
- blot out, wipe out
- Lord
- send, send out, sent
- Christ, Messiah
- appoint, appointed
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **Repent ... and turn** - The words “Repent” and “turn” and refer changing one’s way of thinking, turning away from sin and turning to God.
- **so that your sins may be blotted out** - This can be stated in active form. AT: “so that God may blot out your sins” (See: [Active or Passive](#))
- **periods of refreshing from the presence of the Lord** - “times of relief from the presence of the Lord.” Possible meanings are 1) “times when God will strengthen your spirits” or 2) “times when God will revive you”
- **from the presence of the Lord** - Here the words “presence of the Lord” is a metonym for the Lord himself. AT: “from the Lord” (See: [Metonymy](#))
- **that he may send the Christ** - “that he may again send the Christ.” This refers to Christ’s coming again.
- **who has been appointed for you** - This may be stated in active form. AT: “whom he has appointed for you” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:21-23**UDB:**

²¹ Jesus will certainly stay in heaven until the time when God will cause all that he has created to become new. Long ago God promised to do that, and he chose holy prophets to tell that to people. ²² For example, the prophet Moses said this about the Messiah: "The Lord your God will send a prophet like me from among you. You must listen to everything he says to you. ²³ Those who do not listen to that prophet and obey him will no longer belong to God's people, and God will destroy them."

ULB:

²¹ He is the One heaven must receive until the time of the restoration of all things, about which God spoke long ago by the mouth of his holy prophets. ²² Moses indeed said, "The Lord God will raise up a prophet like me from among your brothers. You shall listen to everything that he will speak to you. ²³ It will happen that every person who does not listen to that prophet will be completely destroyed from among the people."

translationWords:

- heaven, sky, heavens, heavenly
- receive
- restore, restoration
- God
- holy, holiness
- prophet, prophecy, prophesy, seer, prophetess
- Moses
- Lord
- raise, rise, risen, arise, arose
- brother

translationNotes:

- **Connecting Statement:** - Peter continues his speech that he began in 3:12 to the Jews who stood in the temple area.
- **General Information:** - In verses 22-23 Peter quotes something Moses told before the Messiah came.
- **He is the One heaven must receive** - "He is the One heaven must welcome." Peter speaks of heaven as if it were a person who welcomes Jesus into his home. (See: **Personification**)
- **heaven must receive until** - This means that it is necessary for Jesus to remain in heaven because that is what God has planned.

- **until the time of the restoration of all things** - Possible meanings are 1) “until the time when God will restore all things” or 2) “until the time when God will fulfill everything that he foretold.”
- **about which God spoke long ago by the mouth of his holy prophets** - When the prophets spoke long ago, it was as if God himself was speaking because he told them what to say. AT: “about which things God spoke long ago by telling his holy prophets to speak about them”
- **the mouth of his holy prophets** - Here the word “mouth” refers to the words that the prophets spoke and wrote down. AT: “the words of his holy prophets” (See: [Metonymy](#))
- **will raise up a prophet** - “will appoint a prophet”
- **that prophet will be completely destroyed** - This can be stated in active form. AT: “that prophet, God will completely destroy” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 3:24-26**UDB:**

²⁴ Peter continued, "All the prophets have told about what would happen during these days. Those prophets include Samuel and all the others who later also spoke about these events before they happened. ²⁵ When God strongly promised to bless our ancestors, he also surely promised to bless you. 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.'" ²⁶ Peter concluded, "So when God sent Jesus to the earth to serve him as Messiah, he sent him first to you Israelites to bless you, in order to stop you doing what is wicked."

ULB:

²⁴ Yes, and all the prophets from Samuel and those who came after him, they spoke out and announced these days. ²⁵ You are the sons of the prophets and of the covenant that God made with your ancestors, as he said to Abraham, 'In your seed shall all the families of the earth be blessed.'
²⁶ After God raised up his servant, he sent him to you first, in order to bless you by turning every one of you from your wickedness."

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- Samuel
- son, son of
- covenant
- Abraham, Abram
- seed
- family
- earth, earthly
- bless, blessed, blessing
- raise, rise, risen, arise, arose
- servant, slave, slavery
- evil, wicked, wickedness

translationNotes:

- **Connecting Statement:** - Peter finishes his speech to the Jews that he began in [3:12](#).
- **Yes, and all the prophets** - "In fact, all the prophets." Here the word "Yes" adds emphasis to what follows.
- **from Samuel and those who came after him** - "beginning with Samuel and continuing with the prophets who lived after he did"

- **these days** - “these times” or “the things that are happening now”
- **You are the sons of the prophets and of the covenant** - Here the word “sons” refers to heirs who will receive what the prophets and the covenant promised. AT: “You are the heirs of the prophets and heirs of the covenant” (See: [Idiom](#) and [Ellipsis](#))
- **In your seed** - “Because of your offspring”
- **shall all the families of the earth be blessed** - Here the word “families” refers to people groups or nations. This can be stated in active form. AT: “I will bless all the people groups in the world” (See: [Active or Passive](#))
- **After God raised up his servant** - “After God presented his servant” or “After God gave authority to his servant”
- **his servant** - This refers to the Messiah, Jesus.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 03 General Notes](#)
- [Acts 3 Translation Questions](#)

Acts 4 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 4:25-26, which is a quotation from the Old Testament.

Special concepts in this chapter

Unity

The early church prioritized unity. There was a spirit of unity among the followers of Christ as well as some financial unity. The latter shows a sense of total commitment.

Important figures of speech in this chapter

Cornerstone

This is an important metaphor in Scripture. The cornerstone was the first piece of stone put into place when making the foundation of a building. If the cornerstone was out of place or at a wrong angle, then the whole building would be off. This metaphor teaches that Jesus is the proper foundation of faith. (See: [Metaphor](#) and [faith](#))

Other possible translation difficulties in this chapter

“For there is no other name under heaven”

The Greek word for “name” indicates that it is not just the word “Jesus” that saves, but his true person. It is the true Jesus, the Son of God, who died for the sins of man, is the only way a person can go to heaven.

Links:

- [Acts 04:01 Notes](#)

Acts 4:1-4**UDB:**

¹ Meanwhile, there were some priests in the temple courtyard. There was also the officer in charge of the temple guard, and some members of the Sadducee group. All these men came to Peter and John while the two of them were speaking to the people. ² These men were very angry because the two apostles were teaching the people about Jesus. What they were telling them was that God caused Jesus to become alive again after he had been killed. ³ So these men arrested Peter and John and put them in jail. The Jewish council had to wait until the next day to question Peter and John, because it was already evening. ⁴ However, many people who had heard Peter speak put their faith in Jesus. The number of men who believed in Jesus increased to about five thousand.

ULB:

4 ¹ As Peter and John were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them. ² They were deeply troubled because Peter and John were teaching the people and proclaiming in Jesus the resurrection from the dead ones. ³ They arrested them and put them in jail until the next morning, since it was now evening. ⁴ But many of the people who had heard the message believed; and the number of the men who believed was about five thousand.

translationWords:

- Peter, Simon Peter, Cephas
- John (the apostle)
- priest, priesthood
- temple
- Sadducee
- teach, teaching, teacher, taught
- proclaim, proclamation
- Jesus, Jesus Christ, Christ Jesus
- resurrection
- death, die, dead
- believe, believe in, belief

translationNotes:

- **Connecting Statement:** - The religious leaders arrest Peter and John after Peter's having healed the man who was born lame.
- **came upon them** - "approached them" or "came to them"

- **They were deeply troubled** - “They were very angry.” The Sadducees, in particular, would have been angry about what Peter and John were saying because they did not believe in resurrection. (See: [Assumed Knowledge and Implicit Information](#))
- **proclaiming in Jesus the resurrection from the dead ones** - Peter and John were saying that God would raise people from the dead in the same way as he had raised Jesus from among the dead. Translate this in a way that allows “the resurrection” to refer to both Jesus’ resurrection and the general resurrection of other people.
- **from the dead ones** - “from among the dead people”
- **They arrested them** - “The priests, the captain of the temple, and the Sadducees arrested Peter and John”
- **since it was now evening** - It was common practice not to question people at night.
- **the number of the men who believed** - This refers only to men and does not include how many women or children believed.
- **was about five thousand** - “grew to about five thousand”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:5-7**UDB:**

⁵ 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, and they gathered together in one place in Jerusalem. ⁶ Annas, the former high priest, was there. Also there were Caiaphas the new high priest, John and Alexander, and other men who were related to the high priest. ⁷ They commanded guards to bring Peter and John into the room, and then they asked Peter and John, “Who gave you power to heal the man that could not walk?”

ULB:

⁵ It came about on the next day, that their rulers, elders and scribes gathered together in Jerusalem. ⁶ Annas the high priest was there, and Caiaphas, and John, and Alexander, and all who were relatives of the high priest. ⁷ When they had set Peter and John in their midst, they asked them, “By what power, or in what name, have you done this?”

translationWords:

- ruler, rulers, rule
- elder
- scribe, expert in the Jewish law
- Jerusalem
- Annas
- high priest
- Caiaphas
- Peter, Simon Peter, Cephas
- John (the apostle)
- power, powers
- name

translationNotes:

- **Connecting Statement:** - The rulers question Peter and John who answer without fear.
- **General Information:** - Here the word “their” refers to the Jewish people as a whole.
- **It came about ... that** - This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.
- **their rulers, elders and scribes** - This is a reference to the Sanhedrin, the Jewish ruling court, which consisted of these three groups of people. (See: [Synecdoche](#))
- **and John, and Alexander** - These two men were members of the high priest’s family. This is not the same John as the apostle.

- **By what power** - “Who gave you power” (UDB)
- **in what name** - Here the word “name” refers to authority. AT: “by whose authority” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:8-10**UDB:**

⁸ As the Holy Spirit gave Peter power, Peter said to them, "You fellow Israelites who rule us, and all of you other elders, listen to me! ⁹ Today you are questioning us about a good deed we did for a man who could not walk, and you ask us how he became healed. So let me tell you and all other Israelites this: ¹⁰ It is by the name of Jesus Christ of Nazareth that this man was healed, so that he is now able to stand before you. It was you who nailed Jesus to a cross and killed him, but God caused him to become alive again.

ULB:

⁸ Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders, ⁹ if we this day are being questioned concerning a good deed done to a sick man— by what means was this man made well? ¹⁰ May this be known to you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead— it is by him that this man stands here healthy before you.

translationWords:

- Peter, Simon Peter, Cephas
- filled with the Spirit
- works, deeds, work, acts
- Israel, Israelites, nation of Israel
- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene
- crucify
- God
- raise, rise, risen, arise, arose

translationNotes:

- **Then Peter, filled with the Holy Spirit** - This can be stated in active form. AT: "The Holy Spirit filled peter and he." See how you translated this in 2:4. (See: **Active or Passive**)
- **if we this day are being questioned ... by what means was this man made well?** - Peter asks this question to clarify that this was the real reason that they were on trial. AT: "You are asking us this day ... by what means we made this man well" (See: **Rhetorical Question**)
- **we this day are being questioned** - This can be stated in active form. AT: "you are questioning us this day" (See: **Active or Passive**)
- **by what means was this man made well** - This can be stated in active form. AT: "by what means we have made this man well" (See: **Active or Passive**)

- **May this be known to you all and to all the people of Israel** - This can be stated in active form. AT: “May all of you and all of the people of Israel know this” (See: [Active or Passive](#))
- **to you all and to all the people of Israel** - “to you who are questioning us and to all the other people of Israel”
- **in the name of Jesus Christ of Nazareth** - Here the word “name” refers to power and authority. AT: “by the power of Jesus Christ of Nazareth” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:11-12**UDB:**

¹¹ Jesus Christ of Nazareth is the one of whom the scriptures speak:

“The stone that the builders threw away has become the most important stone in the building.” ¹² Only Jesus can save us, for God has given no other man in the world to us who can save us from the guilt of our sins!”

ULB:

¹¹ Jesus Christ is the stone which you as builders despised but which has been made the head cornerstone. ¹² There is no salvation in any other person: for there is no other name under heaven, that is given among men, by which we must be saved.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- cornerstone
- salvation
- name
- heaven, sky, heavens, heavenly
- save, safe

translationNotes:

- **Connecting Statement:** - Peter completes his speech to the Jewish religious rulers that he began in 4:8.
- **General Information:** - Here the word “we” refers to Peter as well as those to whom he is speaking. (See: **Inclusive “We”**)
- **Jesus Christ is the stone ... which has been made the head cornerstone** - Peter is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, rejected Jesus, but God will made him the most important in his kingdom, as a cornerstone in a building is important. (See: **Metaphor**)
- **head** - Here the word “head” means “most important” or “vital.”
- **you as builders despised** - “you as builders rejected” or “you as builders rejected as worth nothing”
- **There is no salvation in any other person** - This can be stated positively. AT: “He is the only person who is able to save” (See: **Abstract Nouns**)
- **no other name under heaven given among men** - This can be stated in active form. AT: “no other name under heaven that God has given among men” (See: **Active or Passive**)

- **no other name ... given among men** - The phrase “name ... given among men” refers to the person of Jesus. AT: “no other person under heaven, who is given among men, by whom” (See: [Metonymy](#))
- **under heaven** - This is a way of referring to everywhere in the world. AT: “in the world” (See: [Idiom](#))
- **by which we must be saved** - This can be stated in active form. AT: “which can save us” or “who can save us” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:13-14**UDB:**

¹³ The Jewish leaders realized that Peter and John were not afraid of them. They also learned 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. ¹⁴ They also saw the man who had been healed standing there with the Peter and John, so they were not able to say anything against them.

ULB:

¹³ Now when they saw the boldness of Peter and John, and realized that they were ordinary, uneducated men, they were surprised, becoming aware that Peter and John had been with Jesus. ¹⁴ Because they saw the man who was healed standing with them, they had nothing to say against this.

translationWords:

- bold, boldly, boldness
- heal, cure

translationNotes:

- **General Information:** - Here the second instance of “they” refers to Peter and John. All other occurrences of the word “they” in this section refer to the Jewish leaders.
- **the boldness of Peter and John** - Here the word “boldness” refers to the way in which Peter and John responded to the Jewish leaders. AT: “how boldly Peter and John had spoken” (See: [Assumed Knowledge and Implicit Information](#) and [Abstract Nouns](#))
- **boldness** - “fearlessness” or “courage”
- **realized that they were ordinary, uneducated men** - The Jewish leaders “realized” this because of the way Peter and John spoke. (See: [Assumed Knowledge and Implicit Information](#))
- **realized** - “understood”
- **ordinary, uneducated men** - The words “ordinary” and “uneducated” share similar meanings. They emphasize that Peter and John had received no formal training in Jewish law. (See: [Doublet](#))
- **the man who was healed** - This can be stated in active form. AT: “the man whom Peter and John had healed” (See: [Active or Passive](#))
- **nothing to say against this** - “nothing to say against Peter and John’s healing of the man.” Here the word “this” refers to what Peter and John had done.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:15-18**UDB:**

¹⁵ The Jewish leaders told guards to take Peter, John, and the healed man outside of the room where they were meeting. After they did so, the leaders talked with each other about Peter and John. ¹⁶ They said, "There is nothing that we can do to punish these two men! Everyone who is living in Jerusalem knows that they have done an amazing miracle, so we cannot tell people that it did not happen!" ¹⁷ However, we must not allow other 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." ¹⁸ So the Jewish leaders told the guards to bring the two apostles into the room again. After the guards had done so, they told them both that they should no longer speak or teach about Jesus to anyone.

ULB:

¹⁵ But after they had commanded the apostles to leave the council meeting, they talked among themselves. ¹⁶ They said, "What shall we do to these men? For the fact that a remarkable miracle has been done through them is known to everyone who lives in Jerusalem; we cannot deny it. ¹⁷ But in order that it spreads no further among the people, let us warn them not to speak anymore to anyone in this name." ¹⁸ They called Peter and John in and commanded them not to speak at all nor teach in the name of Jesus.

translationWords:

- **command, to command, commandment**
- **apostle, apostleship**
- **council**
- **miracle, wonder, sign**
- **Jerusalem**
- **name**
- **Jesus, Jesus Christ, Christ Jesus**

translationNotes:

- **the apostles** - This refers to Peter and John.
- **What shall we do to these men?** - The Jewish leaders ask this question out of frustration because they could not think of what to do with Peter and John. AT: "There is nothing that we can do with these men!" (See: **Rhetorical Question**)
- **For the fact that a remarkable miracle has been done through them is known to everyone who lives in Jerusalem** - This can be stated in active form. AT: "For everyone who lives in Jerusalem knows that they have done a remarkable miracle" (See: **Active or Passive**)

- **everyone who lives in Jerusalem** - This may be an exaggeration. AT: “almost all of the people who live in Jerusalem” (See: [Hyperbole](#))
- **in order that it spreads no further** - Here the word “it” refers to any miracles or teaching Peter and John might continue to do. AT: “in order that no more people hear about this miracle” “in order that news of this miracle spreads no further” (See: [Assumed Knowledge and Implicit Information](#))
- **not to speak anymore to anyone in this name** - Here the word “name” refers to the person of Jesus. AT: “not to speak anymore to anyone about this person, Jesus” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:19-20**UDB:**

¹⁹ But Peter and John said, "Would God think that it is right for us to obey you and not to obey him? We will let you decide what you think is right. ²⁰ But as for us, we cannot obey you. We will not stop telling people about the things that we have seen Jesus do and what we have heard him teach."

ULB:

¹⁹ But Peter and John answered and said to them, "Whether it is right in the sight of God to obey you rather than him, you judge. ²⁰ For we cannot help speaking about the things that we have seen and heard."

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [John \(the apostle\)](#)
- [God](#)
- [obey, obedient, obedience](#)

translationNotes:

- **General Information:** - Here the word "we" refers to Peter and John but not to those whom they are addressing. (See: [Exclusive "We"](#))
- **Whether it is right in the sight of God** - Here the phrase "in the sight of God" refers to God's opinion. AT: "Whether God thinks it is right" (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:21-22

UDB:

²¹ Then the Jewish leaders again told Peter and John not to disobey them, but they decided not to punish them, because all the people in Jerusalem were praising God about what had happened to the man that could not walk. ²² He was more than forty years old, and he was not able to walk since the day that he was born.

ULB:

²¹ After further warning Peter and John, they let them go. They were unable to find any excuse to punish them, because all of the people were praising God for what had been done. ²² The man who had experienced this miracle of healing was more than forty years old.

translationWords:

- [punish, punishment](#)
- [praise](#)
- [miracle, wonder, sign](#)
- [heal, cure](#)

translationNotes:

- **General Information:** - Verse 22 gives background information about the age of the lame man who was healed. (See: [Background Information](#))
- **After further warning** - The Jewish leaders again threatened to punish Peter and John.
- **They were unable to find any excuse to punish them** - Although the Jewish leaders threatened Peter and John, they could not find a reason to punish them without causing the people to riot.
- **for what had been done** - This can be stated in active form. AT: “for what Peter and John had done” (See: [Active or Passive](#))
- **The man who had experienced this miracle of healing** - “The man whom Peter and John had miraculously healed”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:23-25**UDB:**

²³ After Peter and John left the council, they went to the other believers and told them everything that the chief priests and Jewish elders had said to them. ²⁴ When the believers heard this, they all agreed as they prayed to God together, "O Lord! You made the sky, the earth and the oceans, and everything in them. ²⁵ The 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 the Israelite people plan uselessly against God?

ULB:

²³ After they were set free, Peter and John came to their own people and reported all that the chief priests and the elders had said to them. ²⁴ When they heard it, they raised their voices together to God and said, "Lord, you who made the heavens and the earth and the sea, and all that is in them, ²⁵ you who by the Holy Spirit, by the mouth of our father David your servant, said,

'Why did the Gentile nations rage,
and the peoples imagine useless things?

translationWords:

- free, freedom, liberty
- chief priests
- elder
- God
- Lord
- heaven, sky, heavens, heavenly
- earth, earthly
- Holy Spirit, Spirit of God, Spirit of the Lord
- ancestor, father, forefather
- David
- servant, slave, slavery
- Gentile
- nation
- rage

translationNotes:

- **General Information:** - Speaking together, the people quote a Psalm of David from the Old Testament.
- **General Information:** - Here the word “they” refers to the rest of the believers, but not to Peter and John.
- **came to their own people** - The phrase “their own people” refers to the rest of the believers. AT: “went to the other believers” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **you who by the Holy Spirit, by the mouth of our father David your servant, said** - This means that the Holy Spirit caused David to speak or write down what God said.
- **by the mouth of our father David** - Here the word “mouth” refers to the words that David spoke or wrote down. AT: “by the words of our father David” (See: [Metonymy](#))
- **Why did the Gentile nations rage, and the peoples imagine useless things?** - This is a rhetorical question that emphasizes the futility of opposing God. AT: “The Gentile nations should not have raged, and the peoples should not have imagined useless things” (See: [Rhetorical Question](#))
- **the peoples imagine useless things** - These “useless things” consist of plans to oppose God. AT: “the peoples imagine useless things against God” (See: [Assumed Knowledge and Implicit Information](#))
- **peoples** - “people groups” or “tribes”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:26**UDB:**

²⁶ The kings in the world prepared to fight God's Ruler,
and the rulers joined with them
to oppose the Lord God and the one whom he had chosen to be the Messiah.'

ULB:

²⁶ The kings of the earth set themselves together,
and the rulers gathered together
against the Lord, and against his Christ.'

translationWords:

- [king](#)
- [ruler, rulers, rule](#)
- [Lord](#)
- [Christ, Messiah](#)

translationNotes:

- **Connecting Statement:** - The believers complete their quotation from King David in the Psalms that they began in [4:25](#).
- **The kings of the earth set themselves together, and the rulers gathered together against the Lord** - These two lines mean basically the same thing. The two lines emphasize the combined effort of the earth's rulers to oppose God. (See: [Parallelism](#))
- **set themselves together ... gathered together** - These two phrases mean that they joined their armies together to fight a battle. AT: "set their armies together ... gathered their troops together" (See: [Metonymy](#))
- **against the Lord, and against his Christ** - Here the word "Lord" refers to God. In the Psalms, the word "Christ" refers to the Messiah or God's anointed one.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:27-28**UDB:**

²⁷ It is true! Both Herod and Pontius Pilate, together with the non-Jews and the Israelite people, came in this city against Jesus, whom you chose to serve you as the Messiah. ²⁸ You allowed them to do this because it was what you decided long ago would happen.”

ULB:

²⁷ Indeed, both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, gathered together in this city against your holy servant Jesus, whom you anointed. ²⁸ They gathered together to do all that your hand and your desire decided in advance would happen.

translationWords:

- [Herod Antipas](#)
- [Pilate](#)
- [Gentile](#)
- [Israel, Israelites, nation of Israel](#)
- [holy, holiness](#)
- [servant, slave, slavery](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [anoint, anointed](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **Connecting Statement:** - The believers continue praying.
- **in this city** - “this city” refers to Jerusalem.
- **your holy servant Jesus** - “Jesus who serves you faithfully”
- **to do all that your hand and your plan had decided** - Here the word “hand” is used to mean God’s power. Additionally, the phrase “your hand and your desire decided” shows God’s power and plan. AT: “to do all that you had decided because you are powerful and did all that you planned” (See: [Metonymy](#) and [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:29-31**UDB:**

²⁹ "So now, Lord, listen to what they are saying about how they will punish us! Help us who serve you to speak about Jesus to everyone! ³⁰ Use your power to do great miracles of healing, signs and wonders in the name of your holy servant, Jesus!"

³¹ When the believers had finished praying, the place where they were meeting shook. The Holy Spirit gave them all power to boldly speak the words that God told them to speak, and this is what they did.

ULB:

²⁹ Now, Lord, look upon their warnings and grant to your servants to speak your word with all boldness. ³⁰ So that while you stretch out your hand to heal, signs and wonders may happen through the name of your holy servant Jesus." ³¹ When they finished praying, the place where they were gathered together was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

translationWords:

- Lord
- word
- bold, boldly, boldness
- heal, cure
- miracle, wonder, sign
- name
- holy, holiness
- pray, prayer
- filled with the Spirit
- Holy Spirit, Spirit of God, Spirit of the Lord
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Connecting Statement:** - The believers complete their prayer that they began in [4:24](#).
- **look upon their warnings** - Here the words "look upon" are a request for God to take notice of the way in which the Jewish leaders threatened the believers. AT: "notice how they threaten to punish us" (See: [Idiom](#))
- **Stretch out your hand to heal** - Here the word "hand" refers to God's power. This is a request for God to show how powerful he is. AT: "while you show your power by healing people" (See: [Metonymy](#))

- **through the name of your holy servant Jesus** - Here the word “name” refers to power and authority. AT: “through the power of your holy servant Jesus” (See: [Metonymy](#))
- **your holy servant Jesus** - “Jesus who serves you faithfully.” See how you translated this in [4:27](#).
- **the place ... was shaken** - This can be stated in active form. AT: “the place ... shook” (See: [Active or Passive](#))
- **they were all filled with the Holy Spirit** - This can be stated in active form. AT: “The Holy Spirit filled them all.” See how you translated this in [2:4](#). (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:32-33**UDB:**

³² The group of people who believed in Jesus were in complete agreement about what they thought and what they wanted. Not one of them said that he alone owned anything. Instead, they shared with one another everything that they had. ³³ The apostles continued to strongly tell others that God had caused the Lord Jesus to become alive again. And God was helping all the believers very much.

ULB:

³² The great number of those who believed were of one heart and soul: and not one of them said that anything he possessed was really his own; instead, they had all things in common. ³³ With great power the apostles were proclaiming their testimony about the resurrection of the Lord Jesus, and great grace was upon them all.

translationWords:

- believe, believe in, belief
- heart
- soul
- power, powers
- apostle, apostleship
- proclaim, proclamation
- testimony, testify
- resurrection
- Jesus, Jesus Christ, Christ Jesus
- grace, gracious

translationNotes:

- **were of one heart and soul** - Here the word “heart” refers to the thoughts and the word “soul” refers to the emotions. Together they refer to the total person. AT: “thought the same way and wanted the same things” (See: **Metonymy**)
- **they had everything in common** - “shared their belongings with one another.” See how you translated this in **2:44**.
- **great grace was upon them all** - Possible meanings are: 1) that God was greatly blessing the believers or 2) that the people in Jerusalem held the believers in very high esteem.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:34-35

UDB:

34-35 Some of the believers who owned land or houses sold their property. Then they would bring the money for what they sold and they would give it to the apostles. Then the apostles would give money to any believer who needed it. So all the believers had what they needed to live on.

ULB:

³⁴ There was no person among them who lacked anything, for all who owned title to lands or houses sold them and brought the money of the things that were sold ³⁵ and laid it at the apostles' feet. And distribution was made to each believer, according as any one had need.

translationWords:

- [apostle, apostleship](#)
- [believer](#)

translationNotes:

- **owned title to lands or houses** - This phrase means they had a written record that showed they owned certain property or houses.
- **owned title** - “had a deed” or “had a written record”
- **the money of the things that were sold** - This can be stated in active form. AT: “the money that they received from the things that they sold” (See: [Active or Passive](#))
- **laid it at the apostles' feet** - This means that they presented to money to the apostles. AT: “presented it to the apostles” or “gave it to the apostles” (See: [Idiom](#))
- **it was distributed to each one according to their need** - This can be stated in active form. AT: “they distributed the money to each believer who needed it” (See: [Active or Passive](#) and [Abstract Nouns](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 4:36-37**UDB:**

³⁶ Now there was a man named Joseph, who belonged to the tribe of Levi, and who came from the Island of Cyprus. The apostles called him Barnabas; in the language of the Jews that name means a person who always encourages others. ³⁷ He sold a field and brought the money to the apostles for them to give to other believers.

ULB:

³⁶ Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, son of encouragement). ³⁷ Having a field, he sold it and brought the money and laid it at the apostles' feet.

translationWords:

- Levite, Levi
- Cyprus
- Barnabas
- apostle, apostleship
- interpret, interpretation
- son, son of
- encourage, encouragement

translationNotes:

- **General Information:** - Luke introduces Barnabas into the story. (See: [Introduction of New and Old Participants](#))
- **Joseph ... was given the name Barnabas by the apostles** - This can be stated in active form. AT: "The apostles gave Joseph ... the name Barnabas" (See: [Active or Passive](#))
- **which means son of encouragement** - This can be stated in active form. AT: "Son of Encouragement was another name for Barabas" (See: [Active or Passive](#))
- **Son of Encouragement** - The apostles used this to show that Joseph was a person who encouraged others. It is used as though encouragement were a person, Joseph's father. The literal meaning of "Barnabas" is difficult to translate as "son of encouragement" and may be more a description of Barnabas. AT: "a person who always encourages others" (UDB) (See: [Personification](#))
- **laid it at the apostles' feet** - This means that they presented to money to the apostles. AT: "presented it to the apostles" or "gave it to the apostles." See how you translated this in [4:35](#). (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 04 General Notes](#)
- [Acts 4 Translation Questions](#)

Acts 5 General Notes

Special concepts in this chapter

“Satan filled your heart to lie to the Holy Spirit”

This is a theologically difficult phrase. Satan controlled the hearts of Ananias and Sapphira. Scholars have debated whether these the two were Christians or non-Christians. The meaning of “filled” (ULB) can be translated translated as “completely controlled” (UDB) or simply “controlled” or “guided.” This will affect one’s interpretation of this verse.

Jail

The Jewish council had the responsibility of maintaining order in Israel as well as administer justice. Apparently, they had the ability to put people in prison to maintain peace.

Links:

- [Acts 05:01 Notes](#)

Acts 5:1-2

UDB:

¹ Now there was one of the believers whose name was Ananias, and whose wife's name was Sapphira. He also sold some land. ² He kept for himself some of the money he had received for the land, and his wife knew that he had done that. Then he brought the rest of the money and presented it to the apostles.

ULB:

5 ¹ Now a certain man named Ananias, with Sapphira his wife, sold a piece of property, ² and he kept back part of the sale money (his wife also knew it), and brought the other part of it and laid it at the apostles' feet.

translationWords:

- [apostle, apostleship](#)

translationNotes:

- **Connecting Statement:** - Continuing the story of how the new Christians shared their belongings with other believers, Luke tells about two believers, Ananias and Sapphira. (See: [Background Information](#) and [Introduction of New and Old Participants](#))
- **Now** - This word is used here to mark a break in the main storyline to tell a new part of the story.
- **his wife also knew it** - "his wife also knew that he kept back part of the sale money"
- **laid it at the apostles' feet** - This means that they presented to money to the apostles. AT: "presented it to the apostles" or "gave it to the apostles." See how you translated this in [4:35](#). (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:3-6**UDB:**

³ Then Peter said, "Ananias, you let Satan completely control you so that you tried to deceive the Holy Spirit. Why did you do such a terrible thing? You have kept for yourself some of the money you received for selling the land. You did not give us all of it. ⁴ Before you sold that land, you truly owned it. And after you sold it, the money was still yours. So why did you ever think about doing this wicked thing? You were not trying to deceive only us! No, you tried to deceive God himself!" ⁵ When Ananias heard these words, immediately he fell down dead. And all who heard about Ananias' death became terrified. ⁶ Some young men came forward, wrapped his body in a sheet, and carried it out and buried it.

ULB:

³ But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land? ⁴ While it remained unsold, did it not remain your own? And after it was sold, was it not in your control? How is it that you thought of this thing in your heart? You have not lied to men, but to God." ⁵ Hearing these words, Ananias fell down and breathed his last. And great fear came upon all who heard it. ⁶ The young men came forward and wrapped him up, and they carried him out and buried him.

translationWords:

- Peter, Simon Peter, Cephas
- Satan, devil, evil one
- heart
- Holy Spirit, Spirit of God, Spirit of the Lord
- God
- breathe, breath
- fear, afraid, fear of Yahweh
- bury, buried, burial

translationNotes:

- **General Information:** - If your language does not use rhetorical questions, you may reword these as statements.
- **why has Satan filled your heart to lie ... land?** - Peter uses this question to rebuke Ananias. AT: "you should not have let Satan convince you to lie ... land" (See: **Rhetorical Question**)
- **Satan filled your heart** - Here the word "heart" refers to the will and emotions. Possible meanings are 1) "Satan completely controlled you" (UDB) or 2) "Satan convinced you" (See: **Metonymy** and **Idiom**)

- **to lie to the Holy Spirit and to keep back part of the price** - This implies that Ananias had told the apostles that he was giving the entire amount that he had received from selling his land. (See: [Assumed Knowledge and Implicit Information](#))
- **While it remained unsold, did it not remain your own?** - Peter uses this question to rebuke Ananias. AT: “While it remained unsold, it was your own possession” (See: [Rhetorical Question](#))
- **While it remained unsold** - “While you had not sold it”
- **And after it was sold, was it not in your control?** - Peter uses this question to rebuke Ananias. AT: “And after it was sold, you had control over the money that you received” (See: [Rhetorical Question](#))
- **And after it was sold** - This can be stated in active form. AT: “And after you sold it” (See: [Active or Passive](#))
- **How is it that you thought of this thing in your heart?** - Peter used this question to rebuke Ananias. Here the word “heart” refers to the will and emotions. AT: “You should not have thought of doing this thing” (See: [Rhetorical Question](#) and [Metonymy](#))
- **fell down and breathed his last** - Ananias fell down because he died; he did not die because he fell down. AT: “died and fell to the ground” (See: [Euphemism](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:7-8**UDB:**

⁷ About three hours later, his wife came in, but she did not know what had happened. ⁸ 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.”

ULB:

⁷ After about three hours, his wife came in, not knowing what had happened. ⁸ Peter said to her, “Tell me whether you sold the land for so much.” She said, “Yes, for so much.”

translationWords:

- [Peter, Simon Peter, Cephas](#)

translationNotes:

- **his wife came in** - “Ananias’ wife came in” or “Sapphira came in”
- **what had happened** - “that her husband had died”
- **for so much** - “for this much money.” This refers to the amount of money that Ananias had given to the apostles.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:9-11**UDB:**

⁹ So Peter said to her, “You both did a terrible thing! You two agreed to try to deceive the Spirit of the Lord! Listen! Do you hear the footsteps of the men who buried your husband? They are right outside this door, and they will carry you out, too!” ¹⁰ Immediately Sapphira fell down dead at Peter’s feet. Then the young men came in. When they saw that she was dead, too, they carried her body out and buried it beside her husband’s body.

¹¹ All the believers in Jerusalem became greatly frightened because of what God had done to Ananias and Sapphira. And everyone else who heard about these things also became greatly frightened.

ULB:

⁹ Then Peter said to her, “How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of the men who buried your husband are at the door, and they will carry you out.” ¹⁰ She immediately fell down at his feet and breathed her last. When the young men came in, they found her dead, and carried her out and buried her beside her husband. ¹¹ Great fear came upon the whole church, and upon all who heard these things.

translationWords:

- test
- Holy Spirit, Spirit of God, Spirit of the Lord
- breathe, breath
- fear, afraid, fear of Yahweh
- church, Church

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story about Ananias and Sapphira.
- **General Information:** - Here the word “you” is plural and refers to both Ananias and Sapphira. (See: [Forms of You](#))
- **How is it that you have agreed together to test the Spirit of the Lord?** - Peter asks this question to rebuke Sapphira. AT: “You should not have agreed together to test the Spirit of the Lord!” (See: [Rhetorical Question](#))
- **you have agreed together** - “the two of you have agreed together”
- **to test the Spirit of the Lord** - Here the word “test” means to challenge or to prove. They were trying to see if they could get away with lying to God without receiving punishment.
- **the feet of those who have buried your husband** - Here the phrase “the feet” refers to the men. AT: “the men who have buried your husband” (See: [Synecdoche](#))

- **fell down at his feet** - This means that when she died, she fell on the floor in front of Peter. This expression should not be confused with falling down at a person's feet as a sign of humility.
- **breathed her last** - "died." See how you translated this phrase with reference to Ananias in 5:5. (See: [Euphemism](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:12-13**UDB:**

¹² God was enabling the apostles 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. ¹³ All of the other people who had not believed in Jesus were afraid to be with the believers. However, those people continued to greatly respect the believers.

ULB:

¹² Many signs and wonders were taking place among the people through the hands of the apostles. They were all together in Solomon's Porch. ¹³ But no one else had the courage to join them; however, they were held in high esteem by the people.

translationWords:

- miracle, wonder, sign
- hand, right hand, to hand over
- apostle, apostleship
- Solomon
- courage, courageous

translationNotes:

- **Connecting Statement:** - Luke continues to tell what happens in the early days of the church.
- **General Information:** - Here the words "They" and "they" refer to the believers.
- **Many signs and wonders were taking place among the people through the hands of the apostles** - or "Many signs and wonders took place among the people through the hands of the apostles." This can be stated in active form. AT: "The apostles performed many signs and wonders among the people" (See: [Active or Passive](#))
- **signs and wonders** - "supernatural events and miraculous deeds." See how you translated these terms in [2:22](#)
- **through the hands of the apostles** - Here the word "hands" refers to the apostles. AT: "through the apostles" (See: [Synecdoche](#))
- **Solomon's porch** - This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon. See how you translated "the porch that is called Solomon's" in [3:11](#).
- **they were held in high esteem by the people** - This can be stated in active form. AT: "the people held the believers in high esteem" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:14-16**UDB:**

¹⁴ Many more men and women started believing in the Lord Jesus, and they joined the group of believers. ¹⁵ As a result, people were bringing those who were sick into the streets and laying them on stretchers and mats, in order that when Peter came by at least his shadow might fall on some of them and heal them. ¹⁶ Large crowds of people were also coming to the apostles from the towns near Jerusalem. They were bringing the sick and those who were being tormented by evil spirits, and God healed all of them.

ULB:

¹⁴ Still more believers were being added to the Lord, multitudes of men and women, ¹⁵ so that they even carried the sick into the streets and laid them on beds and couches, so that as Peter came by, his shadow might fall on some of them. ¹⁶ There also came together a great number of people from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

translationWords:

- believer
- Lord
- Peter, Simon Peter, Cephas
- Jerusalem
- afflict, affliction
- demon, evil spirit, unclean spirit
- heal, cure

translationNotes:

- **General Information:** - Here the word “they” refers to the people who lived in Jerusalem.
- **more believers were being added to the Lord** - This could be stated in active form. AT: “more people were believing in the Lord.” See how you translated “were added” in 2:41. (See: [Active or Passive](#))
- **his shadow might fall on some of them** - It is implied that God would heal them if Peter’s shadow touched them. (See: [Assumed Knowledge and Implicit Information](#))
- **those afflicted with unclean spirits** - “those whom unclean spirits had afflicted”
- **they were all healed** - This can be stated in active form. AT: “God healed them all” or “the apostles healed them all” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:17-18

UDB:

¹⁷ Then the high priest and all who were with him—they were all members of the Sadducee group—became very jealous of the apostles. ¹⁸ So they commanded the temple guards to arrest the apostles and to put them in the public jail.

ULB:

¹⁷ But the high priest rose up, and all those who were with him (which is the sect of the Sadducees); and they were filled with jealousy ¹⁸ and laid hands on the apostles, and put them in the public jail.

translationWords:

- high priest
- raise, rise, risen, arise, arose
- Sadducee
- jealous, jealousy
- hand, right hand, to hand over
- apostle, apostleship

translationNotes:

- **Connecting Statement:** - The religious leaders began to persecute the believers.
- **But** - This begins a contrasting story. You may translate this in the way that your language introduces a contrasting narrative.
- **the high priest rose up** - Here the phrase “rose up” means that the high priest decided to take action, not that he stood up from a seated position. AT: “the high priest took action” (See: [Idiom](#))
- **they were filled with jealousy** - This could be stated in active form. AT: “they became very jealous” (See: [Active or Passive](#) and [Abstract Nouns](#))
- **laid hands on the apostles** - This means that they seized the apostles by force. They would have ordered guards to do this. AT: “had the guards arrest the apostles” (See: [Idiom](#) and [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:19-21**UDB:**

¹⁹ But during the night an angel from the Lord God opened the jail doors and brought the apostles outside. Then the angel said ²⁰ to the apostles, “Go to the temple courtyard, stand there, and tell the people all this message of eternal life.” ²¹ After hearing this, the apostles entered the temple courtyard about dawn and began to teach the people again about Jesus. Meanwhile, the high priest and those who were with him summoned the other Jewish council members. Together they were all the leaders of Israel. After they had gathered together, they sent guards to the jail to bring in the apostles.

ULB:

¹⁹ Yet during the night an angel of the Lord opened the doors of the jail and led them out, and said, ²⁰ “Go, stand in the temple and speak to the people all the words of this Life.” ²¹ When they heard this, they entered into the temple about daybreak and taught. But the high priest came, and those who were with him, and called the council together, all the elders of the people of Israel, and sent to the jail to have the apostles brought.

translationWords:

- angel, archangel
- Lord
- temple
- word
- life, live, living, alive
- council
- elder
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Here the words “them” and “they” refer to the apostles.
- **in the temple ... into the temple** - They did not go into the temple building where only the priests were allowed. AT: “in the temple courtyard ... into the temple courtyard” (See: [Assumed Knowledge and Implicit Information](#))
- **all the words of this Life** - This is a reference to the gospel message that the apostles had already proclaimed. Possible meanings are 1) “all this message of eternal life” or 2) “the whole message of this new way of living”
- **about daybreak** - “as it began to be light.” Although the angel led them out of the jail during the night, the sun was rising by the time the apostles reached the temple courtyard.

- **sent to the jail to have the apostles brought** - This implies someone went to the jail. AT: “sent someone to the jail to bring the apostles” (See: [Ellipsis](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:22-23**UDB:**

²² But when the guards arrived at the jail, they discovered that the apostles were not there. So they returned to the council and reported, ²³ “We saw that the jail doors were very securely locked, and the guards were standing at the doors. But when we opened the doors and went in to get those men, none of them was inside the jail.”

ULB:

²² But the officers that went did not find them in the prison, and they returned and reported, ²³ “We found the jail securely shut and the guards standing at the door, but when we had opened it, we found no one inside.”

translationWords:

- [prison, prisoner, imprison](#)
- [report](#)

translationNotes:

- **we found no one inside** - The words “no one” refer to the apostles. This implies that there was no one else in the jail cell besides the apostles. AT: “we did not find them inside” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:24-25

UDB:

²⁴ When the captain of the temple guards and the chief priests heard that, they became greatly confused, and they wondered where all these events would lead.

²⁵ Then someone came and reported to them, “Listen to this! Right now the men whom you put in jail are standing in the temple courtyard, and they are teaching the people!”

ULB:

²⁴ Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them as to what would come of it. ²⁵ Then someone came and told them, “The men whom you put in the jail are standing in the temple and teaching the people.”

translationWords:

- [temple](#)
- [chief priests](#)

translationNotes:

- **General Information:** - Here the word “you” is plural and refers to the captain of the temple and the chief priests. (See: [Forms of You](#))
- **they were much perplexed** - “they were very puzzled” or “they were very confused”
- **concerning them** - “concerning the words they had just heard” or “concerning these things”
- **what would come of it** - “and what would happen as a result”
- **standing in the temple** - They did not go into the part of the temple building where only the priests were allowed. AT: “standing in the temple courtyard” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:26-28**UDB:**

²⁶ So the captain of the temple guards went to the temple courtyard with the officers, and they brought the apostles back to the council room. But they did not treat them roughly, because they were afraid that the people would kill them by throwing stones at them.

²⁷ After the captain and his officers had brought the apostles to the council room, they commanded them to stand in front of the council members, and the high priest questioned them. ²⁸ He said to them, “We commanded you 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 for that man’s death!”

ULB:

²⁶ So the captain went with the officers, and brought them back, but without violence, for they feared that the people might stone them. ²⁷ When they had brought them, they set them before the council. The high priest interrogated them, ²⁸ saying, “We strictly charged you not to teach in this name, and yet, you have filled Jerusalem with your teaching, and desire to bring this man’s blood upon us.”

translationWords:

- fear, afraid, fear of Yahweh
- stone, stoning
- council
- high priest
- teach, teaching, teacher, taught
- name
- Jerusalem
- blood

translationNotes:

- **Connecting Statement:** - The captain and the officers bring the apostles before the Jewish religious council.
- **General Information:** - The word “they” in this section refers to the captain and the officers. In the phrase “feared that the people might stone them” the word “them” refers to the captain and the officers. All other occurrences of “them” in this chunk refer to the apostles.
- **General Information:** - Here the word “you” is plural and refers to the apostles. (See: **Forms of You**)

- **they feared** - “they were afraid”
- **in this name** - Here the word “name” refers to the person of Jesus. AT: “not to speak anymore about this person, Jesus.” See how you translated this in [4:17](#). (See: [Metonymy](#))
- **you have filled Jerusalem with your teaching** - This idiom means that they have taught everyone in Jerusalem. AT: “you have taught everyone in Jerusalem about him” (See: [Idiom](#) and [Hyperbole](#))
- **desire to bring this man’s blood upon us** - Here the word “blood” refers to Jesus’ death. This is an idiomatic way of saying that they are responsible for killing him. AT: “desire to make us responsible for this man’s death” (See: [Metonymy](#) and [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:29-32**UDB:**

²⁹ But Peter, speaking for himself and the other apostles, replied, "We have to obey what God commands us to do, not what you people tell us to do! ³⁰ You are the ones who killed Jesus by nailing him to a cross! But God, whom our ancestors worshiped, caused Jesus to become alive again after he died. ³¹ God has honored Jesus more than anyone. He has made him the one to save us and rule over us. He has allowed us Israelites to stop sinning, so that he might forgive us for our sins. ³² We tell people about these things that we know happened to Jesus. The Holy Spirit, whom God has sent to us who obey him, is also confirming that these things are true."

ULB:

²⁹ But Peter and the apostles answered, "We must obey God rather than men. ³⁰ The God of our fathers raised up Jesus, whom you killed by hanging him on a tree. ³¹ God exalted him to his right hand to be a prince and a savior, to give repentance to Israel, and forgiveness of sins. ³² We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

translationWords:

- Peter, Simon Peter, Cephas
- apostle, apostleship
- obey, obedient, obedience
- God
- ancestor, father, forefather
- raise, rise, risen, arise, arose
- Jesus, Jesus Christ, Christ Jesus
- exalt, exaltation
- hand, right hand, to hand over
- prince, princess
- Savior
- repent, repentance
- Israel, Israelites, nation of Israel
- forgive, forgiveness
- sin, sinful, sinner, sinning
- witness, eyewitness
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **General Information:** - Here the word "We" refers to the apostles, and not to the audience. (See: **Exclusive "We"**)

- **Peter and the apostles answered** - Peter spoke on behalf of all of the apostles when he said the following words.
- **by hanging him on a tree** - Here Peter uses the word “tree” to refer to the cross which was made out of wood. AT: “by hanging him on a cross” (See: [Metonymy](#))
- **give repentance to Israel, and forgiveness of sins** - The words “repentance” and “forgiveness” can be translated as verbs. AT: “give the people of Israel an opportunity to repent and have God forgive their sins” (See: [Abstract Nouns](#))
- **Israel** - The word “Israel” refers to the Jewish people. (See: [Metonymy](#))
- **those who obey him** - “those who submit to God’s authority”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:33-34**UDB:**

³³ When the council members heard this, they became very angry with the apostles, and they wanted to kill them.

³⁴ But there was a council member named Gamaliel. He was a member of the Pharisee group. He taught people the Jewish laws, and all the Jewish people respected him. He stood up in the council and told the guards to take the apostles out of the room for a short time.

ULB:

³³ When the council members heard this, they were furious and wanted to kill the apostles. ³⁴ But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up and commanded the apostles to be taken outside for a little while.

translationWords:

- [council](#)
- [Pharisee](#)
- [teach, teaching, teacher, taught](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [honor, to honor](#)

translationNotes:

- **Connecting Statement:** - Gamaliel addresses the council members.
- **Gamaliel, a teacher of the law, who was honored by all the people** - Luke introduces Gamaliel and provides background information about him. (See: [Introduction of New and Old Participants](#) and [Background Information](#))
- **who was honored by all the people** - This can be stated in active form. AT: “whom all the people honored” (See: [Active or Passive](#))
- **commanded the apostles to be taken outside** - This can be stated in active form. AT: “commanded the guards to take the apostles outside” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:35-37**UDB:**

³⁵ After the guards had taken the apostles out, he said to the other council members, "Fellow Israelites, you must think carefully about what you want to do to these men. ³⁶ Some years ago a man named Theudas rebelled against the government. He told people that he was an important person, and about four hundred men joined him. But he was killed, and all those who had been accompanying him were scattered. So they were not able to do anything that they had planned. ³⁷ After that, during the time when they were writing down names of the people in order to tax them, a man named Judas from the region of Galilee rebelled and persuaded some people to follow him. But he was killed, too, and all those who had accompanied him went off in different directions.

ULB:

³⁵ Then he said to them, "Men of Israel, pay close attention to what you propose to do with these people. ³⁶ For some time ago, Theudas rose up claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who had been obeying him were scattered and came to nothing. ³⁷ After this man, Judas of Galilee rose up in the days of the census and drew away some people after him. He also perished, and all who had been obeying him were scattered.

translationWords:

- Israel, Israelites, nation of Israel
- raise, rise, risen, arise, arose
- Galilee, Galilean
- census
- perish, perishing, perishable

translationNotes:

- **pay close attention to** - "think carefully about" (UDB) or "be cautious about." Gamaliel was warning them not to do something that they would later regret.
- **Theudas rose up** - Possible meanings are 1) "Theudas rebelled" (UDB) or 2) "Theudas appeared."
- **claiming to be somebody** - "claiming to be somebody important"
- **He was killed** - This can be stated in active form. AT: "People killed him" (See: **Active or Passive**)
- **all who had been obeying him were scattered** - This can be stated in active form. AT: "all the people scattered who had been obeying him" or "all who had been obeying him went in different directions" (See: **Active or Passive**)
- **came to nothing** - This means that they did not do what they had planned to do.

- **After this man** - “After Theudas”
- **in the days of the census** - “during the time of the census”
- **drew away some people after him** - This means that he persuaded some people to rebel with him against the Roman government. AT: “caused many people to follow him” or “caused many people to join him in rebellion” (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:38-39**UDB:**

³⁸ So now I say this to you: Do not harm these men! Release them! 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. ³⁹ But if God has commanded them to do these things, you will not be able to stop them, because you will find out that you are working against God!" The other members of the council accepted what Gamaliel said.

ULB:

³⁸ Now I say to you, keep away from these men and let them alone, for if this plan or work is of men, it will be overthrown. ³⁹ But if it is of God, you will not be able to overthrow them; you may even find that you are fighting against God." So they were persuaded.

translationWords:

- works, deeds, work, acts
- God

translationNotes:

- **Connecting Statement:** - Gamaliel finishes addressing the council members. Though they beat the apostles, command them not to teach about Jesus, and let them go, the disciples continue to teach and preach.
- **keep away from these men and let them alone** - Gamaliel is telling the Jewish leaders no to punish the apostles any more or to put them back in jail. (See: [Assumed Knowledge and Implicit Information](#))
- **if this plan or work is of men** - "if men have devised this plan or are doing this work"
- **it will be overthrown** - This can be stated in active form. AT: "someone will overthrow it" (See: [Active or Passive](#))
- **if it is of God** - Here the word "it" refers to "this plan or work." AT: "if God has devised this plan or commanded these men to do this work" (See: [Ellipsis](#))
- **So they were persuaded** - This can be stated in active form. AT: "So Gamaliel persuaded them" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 5:40-42**UDB:**

⁴⁰ They told the temple guards to bring the apostles 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 released the apostles.

⁴¹ So the apostles went out from the council. They were rejoicing because they knew God had honored them by letting people disgrace them because they were following Jesus. ⁴² Every day after that, the apostles went to the temple area and to various people's houses, and they continued teaching people and telling them that Jesus is the Christ.

ULB:

⁴⁰ Then they called the apostles in and beat them and commanded them not to speak in the name of Jesus, and let them go. ⁴¹ They left the council rejoicing that they were counted worthy to suffer dishonor for the Name. ⁴² Thereafter every day, in the temple and from house to house, they were continuously teaching and proclaiming Jesus as the Christ.

translationWords:

- call, calling, called, call out
- apostle, apostleship
- command, to command, commandment
- name
- Jesus, Jesus Christ, Christ Jesus
- council
- rejoice
- worthy, worth, unworthy, worthless
- suffer, suffering
- dishonor, dishonorable
- temple
- preach
- Christ, Messiah

translationNotes:

- **General Information:** - Here first word “they” refers to the council members. The rest of the words “them,” “They,” and “they” refer to the apostles.
- **they called the apostles in and beat them** - The council members would have ordered the temple guards to do these things. (See: **Metonymy**)

- **to speak in the name of Jesus** - Here “name” refers to the authority of Jesus. AT: “to speak anymore in the authority of Jesus.” See how you translated a similar phrase in [4:18](#). (See: [Metonymy](#))
- **they were counted worthy to suffer dishonor for the Name** - The apostles rejoiced because God had honored them by letting the Jewish leaders dishonor them. This can be stated in active form. AT: “God had counted them worthy to suffer dishonor for the Name” (See: [Active or Passive](#))
- **for the Name** - Here “the Name” refers to Jesus. AT: “for Jesus” (See: [Metonymy](#))
- **Thereafter every day** - “After that day, every day.” This phrase marks what the apostles did every day through the following days.
- **in the temple and from house to house** - They did not go into the temple building where only the priests went. AT: “in the temple courtyard and in different people’s houses” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 05 General Notes](#)
- [Acts 5 Translation Questions](#)

Acts 6 General Notes

Special concepts in this chapter

Favoritism

There was priority given to those in need based on where they were from. The Jewish widows (who were probably Jewish Christian) from Israel were given priority over the Jewish widows (who were probably Jewish Christians) from Greece.

Deacons

The church establishes leaders to serve over the practical needs of the church. This is probably the practice that led to the formation of the office of deacon, described elsewhere in the New Testament.

Other possible translation difficulties in this chapter

“His face was like the face of an angel”

All cultures have different images associated with angels. It is important to avoid these connotations present in the background of the translator's culture. It is possible that his face was “shining” like an angel, regardless it is probably an indication of his holiness or righteousness in the midst of this trial. (See: [holy, holiness](#) or [righteous, righteousness](#))

Links:

- [Acts 06:01 Notes](#)

Acts 6:1**UDB:**

¹ During that time, many more people were becoming believers. The non-native Jews began to complain about the native born Israelites, because the widows among them were not receiving their fair share of food every day.

ULB:

6 ¹ Now in these days, when the number of the disciples was multiplying, a complaint by the Grecian Jews began against the Hebrews, because their widows were being overlooked in the daily distribution of food.

translationWords:

- disciple
- multiply
- Greek, Grecian
- Jew, Jewish, Jews
- Hebrew

translationNotes:

- **General Information:** - This is the beginning of a new part of the story. Luke gives important background information to understand the story. (See: [Background Information](#))
- **Now in these days** - Consider how new parts of a story are introduced in your language. (See: [Introduction of a New Event](#))
- **multiplying** - “greatly increasing”
- **Grecian Jews** - These were Jews who had lived most of their lives somewhere in the Roman Empire outside of Israel, and had grown up speaking Greek. Their language and culture were somewhat different from those who had grown up in Israel.
- **the Hebrews** - These were Jews who had grown up in Israel speaking Hebrew or Aramaic. The church consisted of only Jews and converts to Judaism so far.
- **widows** - women whose husband has died
- **their widows were being overlooked** - This can be stated in active form. AT: “the Hebrew believers were overlooking the Grecian widows” (See: [Active or Passive](#))
- **being overlooked** - “being ignored” or “being forgotten.” There were so many who needed help that some were missed.
- **daily distribution of food** - The money that was being given to the apostles was used in part to buy food for the early church widows.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 06 General Notes](#)
- [Acts 6 Translation Questions](#)

Acts 6:2-4**UDB:**

² So, after the twelve apostles had heard what they were saying, they summoned all the other believers in Jerusalem to meet together. Then the apostles said to them, "We would not be doing right if we stopped preaching and teaching God's message in order to distribute food to people! ³ So, fellow believers, carefully choose seven men from among you, men whom you know that the Spirit of God directs and who are very wise. Then we will instruct them to do this work. ⁴ As for us, we will keep on using our time to pray and to preach and teach the message about Jesus."

ULB:

² The twelve called the multitude of the disciples to them and said, "It is not right for us to give up the word of God in order to serve tables. ³ You should therefore choose, brothers, seven men from among yourselves, men of good reputation, full of the Spirit and of wisdom, whom we may appoint over this business. ⁴ As for us, we will always continue in prayer and in the ministry of the word."

translationWords:

- the twelve, the eleven
- disciple
- word of God, word of Yahweh, word of the Lord, scripture
- serve, service
- brother
- good, goodness
- Holy Spirit, Spirit of God, Spirit of the Lord
- wise, wisdom
- appoint, appointed
- pray, prayer
- minister, ministry

translationNotes:

- **General Information:** - Here the word "you" refers to the believers. (See: [Forms of 'You' - Dual/Plural](#))
- **General Information:** - The words "us" and "we" here refer to the 12 apostles. Where applicable, use the exclusive form in your language. (See: [Exclusive "We"](#))
- **The twelve** - This refers to the eleven apostles plus Matthias, who was selected in [1:26](#).
- **the multitude of the disciples** - "all of the disciples" or "all the believers"

- **give up the word of God** - This is an exaggeration in order to emphasize the importance of their task of teaching the word of God. AT: “stop preaching and teaching the word of God” (See: [Hyperbole](#))
- **serve tables** - This is a phrase meaning to serve food to the people. (See: [Metonymy](#))
- **men of good reputation, full of the Spirit and of wisdom** - Possible meanings are 1) the men have three qualities—a good reputation, being full of the Spirit, and being full of wisdom or 2) the men have a reputation for two qualities—being full of the Spirit, and being full of wisdom (UDB).
- **men of good reputation** - “men that people know are good” or “men whom people trust”
- **over this business** - “to be responsible to do this task”
- **the ministry of the word** - It may be helpful to add more information. AT: “the ministry of teaching and preaching the word” (See: [Ellipsis](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 06 General Notes](#)
- [Acts 6 Translation Questions](#)

Acts 6:5-6**UDB:**

⁵ What the apostles recommended pleased all of the other believers. 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 had accepted the Jewish religion before he had believed in Jesus. ⁶ The believers brought these seven men to the apostles. Then the apostles prayed for those men and placed their hands on the heads of each one of them to cause them to do that work.

ULB:

⁵ Their speech pleased the whole multitude. So they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte from Antioch. ⁶ The believers brought these men before the apostles, who prayed and then placed their hands upon them.

translationWords:

- **Stephen**
- **faith**
- **Holy Spirit, Spirit of God, Spirit of the Lord**
- **Philip, the evangelist**
- **Antioch**
- **believer**
- **pray, prayer**

translationNotes:

- **Their speech pleased the whole multitude** - "All the disciples liked their suggestion"
- **Stephen ... and Nicolaus** - These are Greek names, and suggest that all of the men elected were from the Grecian Jewish group of believers. (See: **Assumed Knowledge and Implicit Information**)
- **proselyte** - a Gentile who converted to the Jewish religion
- **placed their hands upon them** - This represented giving a blessing and imparting responsibility and authority for the work to the seven. (See: **Symbolic Action**)

Links:

- **Introduction to the Book of Acts**
- **Acts 06 General Notes**

- Acts 6 Translation Questions

Acts 6:7**UDB:**

⁷ So the believers continued to tell many people the message from God. The number of people in Jerusalem who believed in Jesus was increasing greatly. Among them were many Jewish priests who were following the message about how they should trust in Jesus.

ULB:

⁷ So the word of God continued to spread, and the number of disciples in Jerusalem increased greatly, and a large number of the priests became obedient to the faith.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- disciple
- multiply
- Jerusalem
- priest, priesthood
- obey, obedient, obedience
- faith

translationNotes:

- **General Information:** - This verse gives an update on the church's growth.
- **word of God continued to spread** - This speaks of the growing number of people who believed the word as if the word of God was increasing. AT: "the number of people who believed the word of God increased"
- **became obedient to the faith** - "followed the teaching of the new belief"
- **the faith** - Possible meanings are 1) the gospel message of trust in Jesus or 2) the teaching of the church or 3) the Christian teaching.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 06 General Notes](#)
- [Acts 6 Translation Questions](#)

Acts 6:8-9**UDB:**

⁸ God was giving Stephen power to do many amazing miracles among the people that showed that the message about Jesus was true. ⁹ However, some people opposed Stephen. They were Jews from a group that regularly met together in a synagogue that was called the Freedmen's Synagogue, and also people from the cities of Cyrene and Alexandria and from the provinces of Cilicia and Asia. They all began to argue with Stephen.

ULB:

⁸ Now Stephen, full of grace and power, was doing great wonders and signs among the people. ⁹ But there arose some people who belonged to the synagogue called the synagogue of the Freedmen, of the Cyrenians and Alexandrians, and some from Cilicia and Asia. These people were debating with Stephen.

translationWords:

- Stephen
- grace, gracious
- power, powers
- sign, proof, reminder
- synagogue
- Cilicia
- Asia

translationNotes:

- **Connecting Statement:** - This is the beginning of a new part of the story.
- **General Information:** - These verses give background information about Stephen and other people that is important to understanding the story. (See: [Background Information](#))
- **Now Stephen** - This introduces Stephen as the main character in this part of the story. (See: [Introduction of New and Old Participants](#))
- **Stephen, full of grace and power, was doing** - The words “grace” and “power” here refer to power from God. This could be stated explicitly. AT: “God was giving Stephen power to do” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **synagogue of the Freedmen** - “Freedmen” were probably ex-slaves from these different locations. It is unclear if the other people listed were part of the synagogue or just participated in the debate with Stephen.
- **debating with Stephen** - “arguing with Stephen” (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 06 General Notes](#)
- [Acts 6 Translation Questions](#)

Acts 6:10-11**UDB:**

¹⁰ But they were not able to prove that what he said was wrong, because God's Spirit enabled him to speak very wisely.

¹¹ So they secretly persuaded some men to falsely accuse Stephen. Those men said, "We heard him say bad things about Moses and God."

ULB:

¹⁰ But they were not able to stand against the wisdom and the Spirit with which Stephen spoke.

¹¹ Then they bribed some men to say, "We have heard Stephen speak blasphemous words against Moses and against God."

translationWords:

- wise, wisdom
- Holy Spirit, Spirit of God, Spirit of the Lord
- Stephen
- blasphemy, blaspheme, blasphemous
- Moses
- God

translationNotes:

- **Connecting Statement:** - The background information that began in 6:8 continues through verse 10.
- **General Information:** - Here the word "We" refers only to the men they persuaded to lie. (See: **Exclusive "We"**)
- **General Information:** - The word "they" refers back to the people from the synagogue of the freemen in 6:9.
- **not able to stand against** - This phrase means they could not prove false what he said. AT: "could not argue against" (See: **Idiom**)
- **Spirit** - "Holy Spirit"
- **some men to say** - They were given money to give false testimony. AT: "some men to lie and say" (See: **Assumed Knowledge and Implicit Information**)
- **blasphemous words against** - "bad things about" (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 06 General Notes](#)
- [Acts 6 Translation Questions](#)

Acts 6:12-15**UDB:**

¹² So they made the other Jewish people angry at Stephen, including the elders and the teachers of the Jewish laws. Then they all seized Stephen and took him to the Jewish council. ¹³ They also brought in some men and paid them money so they would give false testimony. They said, "This fellow keeps saying bad things about this holy temple and about the laws that Moses received from God. ¹⁴ What we mean is that we have heard him say that this Jesus from the town of Nazareth will destroy this temple and will tell us to obey different customs than Moses taught our ancestors."

¹⁵ All the people in the council room stared at Stephen and saw that his face resembled the face of an angel.

ULB:

¹² They stirred up the people, the elders, and the scribes, and they approached Stephen and seized him and brought him before the council. ¹³ They brought false witnesses, who said, "This man does not stop speaking words against this holy place and the law. ¹⁴ For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us."

¹⁵ Everyone who sat in the council fixed their eyes on him and saw his face was like the face of an angel.

translationWords:

- elder
- scribe, expert in the Jewish law
- Stephen
- council
- witness, eyewitness
- holy place, most holy place
- law, law of Moses, God's law, law of Yahweh
- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene
- Moses
- angel, archangel

translationNotes:

- **General Information:** - Each use of word "they" most likely refers back to the people from the synagogue of the Freedmen in 6:9. They were responsible for the false witnesses and for inciting the council, the elders, the scribes, and the other people.

- **General Information:** - Here the word “we” refers only to the false witness that they brought to testify. (See: [Exclusive “We”](#))
- **incited the people** - “stirred the people up to be angry”
- **and they confronted** - This can be a new sentence. AT: “Then they all confronted”
- **seized** - “grabbed”
- **does not stop speaking** - “continually speaks”
- **handed down to us** - The phrase “handed down” means “passed on.” AT: “taught our ancestors” (UDB) (See: [Idiom](#))
- **fixed their eyes on him** - “looked intently at him” or “stared at him” (See: [Idiom](#))
- **was like the face of an angel** - This phrase compares his face to that of an angel but does not say specifically what they have in common. (See: [Simile](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 06 General Notes](#)
- [Acts 6 Translation Questions](#)

Acts 7 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 7:42-43, 49-50, which are quotations from the Old Testament.

It appears that 8:1 is part of the narrative of this chapter.

Special concepts in this chapter

“Stephen said”

Stephen retells the history of Israel very briefly. This is something the Jewish council and the high priest would have already known. The climax of the story is Jesus coming as the Messiah of Israel and was rejected by the Jewish leaders. (See: [Christ, Messiah](#))

“Full of the Holy Spirit”

This means “to be completely controlled by the Holy Spirit.” In other words, a person is living in total alignment with the will of God. (See: [will of God](#))

Important figures of speech in this chapter

“You act just as your forefathers acted”

Stephen compares the idolatry of the Israelites in history with the leader’s rejection of Jesus, the Messiah. This is a type of metaphor. The phrases “stiff-necked and uncircumcised” are also metaphors for the people’s sin and lack of understanding. (See: [Metaphor](#) and [sin, sinful, sinner, sinning](#))

Foreshadowing

Saul, also known as Paul, is included here to foreshadow the role he will play in the rest of the book of Acts. Here Saul is persecuting Christians.

Other possible translation difficulties in this chapter

Implicit Knowledge

This chapter will be very difficult to understand if the book of Genesis has not yet been translated into one’s language. In many ways, it summarizes the book of Genesis, with many details left out.

Links:

- **Acts 07:01 Notes**

Acts 7:1-3**UDB:**

¹ Then the high priest asked Stephen, “Are the things that these people are saying about you true?” ² Stephen replied, “Fellow Jews and respected leaders, please listen to me! The glorious God whom we worship appeared to our ancestor Abraham while he was still living in the region of Mesopotamia, before he moved to the city of Haran. ³ God said to him, ‘Leave this land where you and your relatives are living, and go into the land which I will direct you to.’

ULB:

⁷ ¹ The high priest said, “Are these things true?” ² Stephen said,
 ”Brothers and fathers, listen to me: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran; ³ he said to him, ‘Leave your land and your relatives, and go into the land that I will show you.’

translationWords:

- high priest
- Stephen
- brother
- ancestor, father, forefather
- God
- glory, glorious
- Abraham, Abram
- Mesopotamia, Aram Naharaim
- Haran

translationNotes:

- **Connecting Statement:** - The part of the story about Stephen, which began in 6:8, continues. Stephen begins his response to the high priest and the council by talking about things that happened in Israel’s history. Most of this history comes from Moses’ writings.
- **General Information:** - The word “our” includes both Steven, the Jewish council to whom he spoke, and the entire audience. The word “your” is singular refers to Abraham. (See: [Forms of ‘You’ - Singular](#))
- **Brothers and fathers, listen to me** - Stephen was being very respectful to the council in greeting them as extended family.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:4-5**UDB:**

⁴ 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 in which you and I are now living.

⁵ 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 he would later 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.

ULB:

⁴ Then he left the land of the Chaldeans and lived in Haran; from there, after his father died, God brought him into this land, where you live now. ⁵ He gave none of it as an inheritance to him, no, not even enough to set a foot on. But he promised—even though Abraham had no child yet—that he would give the land as a possession to him and to his descendants after him.

translationWords:

- Chaldea, Chaldean
- inherit, inheritance, heritage, heir
- Abraham, Abram
- descendant, descended from

translationNotes:

- **General Information:** - In verse 4 the words “he,” “his,” and “him” refer to Abraham. In verse 5 the words “He” and “he” refer to God, but the word “him” refers to Abraham.
- **General Information:** - Here the word “you” refers to the Jewish council and audience. (See: [Forms of ‘You’ - Dual/Plural](#))
- **He gave none of it** - “He did not give any of it”
- **enough to set a foot on** - Possible meanings for this phrase are 1) enough ground to stand on or 2) enough ground to take a step. AT: “a very tiny piece of ground” (See: [Idiom](#))
- **as a possession to him and to his descendants after him** - “for Abraham to own and to give to his descendants”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:6-8**UDB:**

⁶ Later God told Abraham, 'Your descendants will go and live in a foreign country. They will live there for four hundred years, and during that time their leaders will mistreat your descendants and force them to work as slaves. ⁷ 'But I will punish the people who make them work as slaves. After that, your descendants will leave that land, and they will come and worship me in this land.'

⁸ 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's son, Jacob, was born. Jacob was the father of the twelve men whom we Jews call the patriarchs, our forefathers.

ULB:

⁶ God was speaking to him like this, that his descendants would live for a while in a foreign land, and that the inhabitants there would bring them into slavery and treat them badly for four hundred years. ⁷ 'And I will judge the nation to which they will be slaves,' said God, 'and after that they will come out and worship me in this place.' ⁸ And he gave Abraham the covenant of circumcision, so Abraham became the father of Isaac and circumcised him on the eighth day; Isaac became the father of Jacob, and Jacob the father of the twelve patriarchs.

translationWords:

- God
- servant, slave, slavery
- judge, judgment
- worship
- Abraham, Abram
- covenant
- circumcise, circumcision
- Isaac
- Jacob, Israel
- patriarchs

translationNotes:

- **God was speaking to him like this** - It may be helpful to state that this occurred later than the statement in the previous verse. AT: "Later God told Abraham"
- **four hundred years** - "400 years" (See: **Numbers**)
- **I will judge the nation** - "nation" refers to the people in it. AT: "I will judge the people of the nation" (See: **Metonymy**)

- **to which they will be slaves** - “to which your descendants will be slaves”
- **gave Abraham the covenant of circumcision** - The Jews would have understood that this covenant required Abraham to circumcise the males of his family. AT: “made a covenant with Abraham to circumcise the males of his family” (See: [Assumed Knowledge and Implicit Information](#))
- **so Abraham became the father of Isaac** - The story transitions to Abraham’s descendants.
- **and Jacob the father** - “and Jacob became the father.” Stephen shortened this. (See: [Ellipsis](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:9-10**UDB:**

⁹ 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 helped Joseph; ¹⁰ He 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.

ULB:

⁹ Because the patriarchs were jealous of Joseph, they sold him into Egypt; but God was with him ¹⁰ and rescued him from all his troubles. He gave Joseph favor and wisdom in the presence of Pharaoh, king of Egypt, who had made him governor over Egypt and over all his household.

translationWords:

- patriarchs
- Joseph (OT)
- Egypt, Egyptian
- Pharaoh, king of Egypt
- king
- governor, govern, proconsul, government
- household

translationNotes:

- **The patriarchs** - "Jacob's older sons" or "Joseph's older brothers"
- **were motivated by jealousy against** - "became jealous of." This can be stated in the active form. AT: "jealousy motivated the patriarchs against" (See: [Active or Passive](#))
- **sold him into Egypt** - The Jews knew their ancestors sold Joseph to be a slave in Egypt. AT: "sold him as a slave in Egypt" (See: [Assumed Knowledge and Implicit Information](#))
- **was with him** - This is an idiom for helping someone. AT: "helped him" (See: [Idiom](#))
- **over Egypt** - This refers to the people of Egypt. AT: "over all the people of Egypt" (See: [Metonymy](#))
- **all his household** - This refers to all his possessions. AT: "everything he owned" (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 07 General Notes
- **Acts 7 Translation Questions**

Acts 7:11-13**UDB:**

¹¹ While Joseph was doing that work, there was a time when there was very little food in Egypt and also in Canaan. People were suffering. At that time Jacob and his sons in Canaan also could not find enough food. ¹² When Jacob heard people report that there was grain that people could buy in Egypt, he sent Joseph's older brothers to go there to buy grain. They went and bought grain from Joseph, but they did not recognize him. Then they returned home. ¹³ When Joseph's brothers went to Egypt the second time, they again bought grain from Joseph. But this time he told them who he was. And so Pharaoh learned that Joseph's people were Hebrews and that those men who had come from Canaan were his brothers.

ULB:

¹¹ Now there came a famine over all Egypt and Canaan, and great suffering, and our fathers could find no food. ¹² But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first trip. ¹³ On their second trip Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh.

translationWords:

- famine
- suffer, suffering
- Egypt, Egyptian
- ancestor, father, forefather
- Jacob, Israel
- Joseph (OT)
- Pharaoh, king of Egypt

translationNotes:

- **there came a famine** - "a famine came." The ground stopped producing food.
- **our fathers** - This refers Jacob and his sons, who were the ancestors of the Jewish people.
- **grain** - "grain" was the most common food at that time.
- **our forefathers ... his brothers** - Both of these phrases refer to Joseph's older brothers. The UDB makes this explicit. (See: [Assumed Knowledge and Implicit Information](#))
- **On the second trip** - "The next time" (See: [Ordinal Numbers](#))
- **made himself known** - Joseph revealed to his brothers his identity as their brother.
- **Joseph's family became known to Pharaoh** - This can be stated in active form. AT: "Pharaoh learned that they were Joseph's family" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:14-16**UDB:**

¹⁴ Then after Joseph sent his brothers back home, they told their father Jacob that Joseph wanted him and his entire family to come to Egypt. At that time Jacob's family consisted of seventy-five people. ¹⁵ 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. ¹⁶ Their bodies were brought back to our land and were buried in the tomb that Abraham had bought from Hamor's sons in the city of Shechem.

ULB:

¹⁴ Joseph sent his brothers back to tell Jacob his father to come to Egypt, along with all his relatives, seventy-five persons in all. ¹⁵ So Jacob went down into Egypt, and he died, he and our fathers. ¹⁶ They were carried over to Shechem and laid in the tomb that Abraham had bought for a price in silver from the sons of Hamor in Shechem.

translationWords:

- [Shechem](#)
- [tomb, grave, burial place](#)
- [Abraham, Abram](#)
- [Hamor](#)

translationNotes:

- **sent his brothers back** - "sent his brothers back to Canaan" or "sent his brothers back home"
- **then he died** - Make sure it does not sound as though he died as soon as he arrived in Egypt. AT: "and eventually he died"
- **himself and our fathers** - "Jacob and his sons who became our ancestors"
- **They were carried over ... and laid** - This can be stated in active form. AT: "Jacob's descendants carried Jacob's body and his son's bodies over ... and buried them" (See: [Active or Passive](#))
- **for a price in silver** - "with money"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:17-19**UDB:**

¹⁷ Our ancestors had become very numerous when it was almost time for God to rescue them from Egypt, as he had promised Abraham that he would do. ¹⁸ 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. ¹⁹ That king cruelly tried to get rid of our ancestors. He oppressed them and caused them to suffer greatly. He even commanded them to throw their newborn babies outside their homes so that they would die.

ULB:

¹⁷ As the time of the promise approached, the promise that God had made to Abraham, the people grew and multiplied in Egypt, ¹⁸ until there arose another king over Egypt, a king who did not know about Joseph. ¹⁹ This same king deceived our people and treated our fathers so badly, they had forced our fathers to expose their infants to danger, so they would not be kept alive.

translationWords:

- promise
- Abraham, Abram
- Egypt, Egyptian
- king

translationNotes:

- **General Information:** - The word “our” includes Stephen and his audience. (See: **Inclusive “We”**)
- **As the time of the promise ... the people grew and multiplied** - In some languages it may be helpful to say that the people increased in number before saying that the time of the promise arrived. (See UDB)
- **time of the promise approached** - It was close to the time that God would fulfill his promise to Abraham.
- **there arose another king** - “another king began to rule”
- **over Egypt** - “Egypt” refers to the people of Egypt. AT: “the people of Egypt” (See: **Metonymy**)
- **who did not know about Joseph** - “Joseph” refers to the reputation of Joseph. AT: “who did not know that Joseph had helped Egypt” (See: **Metonymy**)
- **treated our fathers so badly** - “treated our ancestors so poorly” or “took advantage of our ancestors”
- **expose their infants** - to abandon their infants so that the infants would die

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:20-21**UDB:**

²⁰ During that time Moses was born, and God saw that he was a very beautiful child. So his parents secretly cared for him in their house for three months. ²¹ Then they had to put him outside the house, but Pharaoh's daughter found him and cared for him as though he were her own son.

ULB:

²⁰ At that time Moses was born; he was very beautiful before God and was nourished for three months in his father's house. ²¹ When he was placed outside, Pharaoh's daughter adopted him and raised him as her own son.

translationWords:

- [Moses](#)
- [Pharaoh, king of Egypt](#)

translationNotes:

- **At that time Moses was born** - This introduces Moses into the story. (See: [Introduction of New and Old Participants](#))
- **very beautiful before God** - This phrase is an idiom that means Moses was very beautiful. (See: [Idiom](#))
- **was nourished** - This can be stated in active form. AT: "his parents nourished him" or "his parents cared for him" (See: [Active or Passive](#))
- **When he was placed outside** - Moses was "placed outside" because of Pharaoh's command. This can be stated in active form. AT: "When his parents placed him outside" or "When they abandoned him" (See: [Active or Passive](#))
- **as her own son** - "as if he were her own son"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:22-25**UDB:**

²² Moses was taught all the learning that the people in Egypt knew, and when he grew up, he spoke and did things powerfully.

²³ One day when Moses was about forty years old, he decided that he would go and visit his relatives, the Israelites. ²⁴ He saw an Egyptian mistreating one of the Israelites. So he went over to help the Israelite man, and he avenged the Israelite man by killing the Egyptian. ²⁵ Moses thought that his fellow Israelites would understand that God had sent him to free them from being slaves. But they did not understand.

ULB:

²² Moses was educated in all the wisdom of the Egyptians, and he was mighty in his words and works. ²³ But when he was about forty years old, it came into his heart to visit his brothers, the children of Israel. ²⁴ Seeing an Israelite being mistreated, Moses defended him and avenged him who was oppressed by striking the Egyptian: ²⁵ he thought that his brothers would understand that God by his hand was rescuing them, but they did not understand.

translationWords:

- Moses
- Egypt, Egyptian
- mighty, might
- works, deeds, work, acts
- heart
- brother
- Israel, Israelites, nation of Israel
- understand, understanding
- hand, right hand, to hand over

translationNotes:

- **Moses was educated** - This can be stated in active form. AT: “The Egyptians educated Moses” (See: **Active or Passive**)
- **all the wisdom of the Egyptians** - This is an exaggeration to emphasize that he was trained in the best schools in Egypt. (See: **Hyperbole**)
- **mighty in his words and works** - “effective in his speech and actions” or “influential in what he said and did”
- **it came into his heart** - “he thought about and decided.” This is an idiom that means “he decided” (See: **Idiom**)

- **visit his brothers, the children of Israel** - This refers to his people, and not just to his family. AT: “see how his own people, the children of Israel, were doing” (See: [Assumed Knowledge and Implicit Information](#))
- **Seeing an Israelite being mistreated ... the Egyptian** - This can be stated in active form by rearranging the order. AT: “Seeing an Egyptian mistreating an Israelite, Moses defended and avenged the Israelite by striking the Egyptian who was oppressing him” (See: [Active or Passive](#))
- **striking the Egyptian** - Moses hit the Egyptian so hard that he died.
- **he thought** - “he imagined”
- **by his hand was rescuing them** - “was rescuing them through Moses” or “was using Moses to rescue them” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:26-28**UDB:**

²⁶ The next day, Moses saw two Israelite men fighting each other. He tried to make them stop fighting by saying to them, ‘Men, you two are fellow Israelites! Why are you hurting each other?’ ²⁷ But the man who was injuring the other man pushed Moses away and said to him, ‘No one appointed you ruler and judge over us! ²⁸ Do you want to kill me as you killed the Egyptian yesterday?’

ULB:

²⁶ On the next day he came to some Israelites as they were quarreling; he tried to put them at peace with each other; he said, ‘Men, you are brothers; why are you hurting one another?’ ²⁷ But the one who had wronged his neighbor pushed him away, and said, ‘Who made you a ruler and a judge over us? ²⁸ Would you like to kill me, as you killed the Egyptian yesterday?’

translationWords:

- Israel, Israelites, nation of Israel
- peace, peaceful
- brother
- wrong, mistreat, hurt
- neighbor
- ruler, rulers, rule
- judge

translationNotes:

- **General Information:** - Here the word “us” refers to the Israelites but does not include Moses. (See: [Exclusive “We”](#))
- **some Israelites** - The audience would have known from the account in Exodus that these were two men, but Stephen does not specify that. (See: [Assumed Knowledge and Implicit Information](#))
- **put them at peace with each other** - “make them stop fighting” (UDB)
- **Men, you are brothers** - Moses was addressing the Israelites who were fighting.
- **why are you hurting one another?** - Moses asked this question to encourage them to stop fighting. AT: “you should not hurt each other!” (See: [Rhetorical Question](#))
- **Who made you a ruler and a judge over us?** - The man used this question to rebuke Moses. AT: “You have no authority over us!” (See: [Rhetorical Question](#))
- **Would you like to kill me, as you killed the Egyptian yesterday?** - The man used this question to warn Moses that he and probably others knew Moses had killed the Egyptian.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:29-30

UDB:

²⁹ When Moses heard that, he fled from Egypt to Midian land. He lived there for some years. He got married, and he and his wife had two sons.

³⁰ One day forty years later, the Lord God appeared as an angel to Moses. He appeared in the flame of a bush that was burning in the desert near Mount Sinai.

ULB:

²⁹ Moses ran away after hearing this; he became a foreigner in the land of Midian, where he became the father of two sons. ³⁰ When forty years were past, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.

translationWords:

- Moses
- foreigner, foreign, alien
- Midian, Midianites
- angel, archangel
- desert, wilderness
- Sinai, Mount Sinai
- fire

translationNotes:

- **General Information:** - Stephen's audience already knew that Moses had married a Midianite woman when he fled Egypt. (See: [Assumed Knowledge and Implicit Information](#))
- **after hearing this** - The implied information is that Moses understood that the Israelites knew that he had killed an Egyptian the day before (7:28). (See: [Assumed Knowledge and Implicit Information](#))
- **When forty years were past** - "After 40 years passed." This was the amount of time Moses had been in Midian. AT: "Forty years after Moses fled from Egypt" (See: [Assumed Knowledge and Implicit Information](#))
- **an angel appeared** - Stephen's audience knew that God spoke through the angel. The UDB makes this explicit. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 07 General Notes
- [Acts 7 Translation Questions](#)

Acts 7:31-32**UDB:**

³¹ 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, ³² ‘I am the God whom your ancestors worshiped. I am the God that Abraham, Isaac and Jacob worship.’ Moses was so afraid that he began to shake. He was afraid to look at the bush any longer.

ULB:

³¹ When Moses saw the fire, he marveled at the sight; and as he approached to look at it, there came a voice of the Lord, saying, ³² ‘I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.’ Moses trembled and did not dare to look.

translationWords:

- [marvel, wonder, amazed, astonished](#)
- [voice](#)
- [Lord](#)
- [God](#)
- [ancestor, father, forefather](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [Jacob, Israel](#)

translationNotes:

- **he marveled at the sight** - Moses was surprised that the bush was not burning up in the fire. This was previously known by Stephen’s audience. AT: “because the bush was not burning up” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **as he approached to look at it ... Moses trembled and did not dare to look** - This may mean Moses initially drew close to the bush to investigate, but then drew back in fear when he heard the voice.
- **I am the God of your fathers** - “I am the God whom your ancestors worshiped” (UDB)
- **Moses trembled** - Moses shook from fear. This can be made clear. AT: “Moses trembled with fear” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)

- Acts 7 Translation Questions

Acts 7:33-34**UDB:**

³³ 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. ³⁴ I have certainly seen 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 have come down to rescue them from Egypt. Now get ready, because I am going to send you back to Egypt.'

ULB:

³³ The Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground. ³⁴ I have certainly seen the suffering of my people who are in Egypt; I have heard their groaning, and I have come down to rescue them; now come, I will send you to Egypt.'

translationWords:

- Lord
- sandal
- holy, holiness
- suffer, suffering
- people of God, my people
- Egypt, Egyptian
- send, send out, sent

translationNotes:

- **Take off the sandals** - God told Moses this so he would honor God. (See: [Symbolic Action](#))
- **for the place where you are standing is holy ground** - The implied information is that where God is present, the immediate area around God is considered or made holy by God. (See: [Assumed Knowledge and Implicit Information](#))
- **certainly seen** - "seen for sure." The word certainly adds emphasis to seen.
- **my people** - The word "my" emphasizes that these people belonged to God. AT: "the descendants of Abraham, Isaac, and Jacob"
- **I have come down to rescue them** - "will personally cause their release"
- **now come** - "get ready." God uses an order here.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)

- Acts 7 Translation Questions

Acts 7:35-37**UDB:**

³⁵ This Moses is the one who had tried to help our Israelite people, but whom they rejected by saying, ‘No one appointed you ruler and judge!’ Moses is the one whom God himself sent to rule them and to free them from being slaves. He is the one whom an angel in the bush commanded to do that. ³⁶ Moses is the one who led our ancestors out from Egypt. He did many kinds of miracles in Egypt in order to show that God was with him, at the Sea of Reeds, and during the forty years that the Israelite people lived in the wilderness. ³⁷ 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.’

ULB:

³⁵ This Moses whom they rejected, when they said, ‘Who made you a ruler and a judge?’—he was the one whom God sent as both a ruler and deliverer. God sent him by the hand of the angel who appeared to Moses in the bush. ³⁶ Moses led them out of Egypt, after doing miracles and signs in Egypt and at the Sea of Reeds, and in the wilderness during forty years. ³⁷ It is the same Moses who said to the people of Israel, ‘God will raise up a prophet for you from among your brothers, a prophet like me.’

translationWords:

- Moses
- ruler, rulers, rule
- judge
- deliver, deliverer, deliverance
- Egypt, Egyptian
- miracle, wonder, sign
- sign, proof, reminder
- Sea of Reeds, Red Sea
- desert, wilderness
- Israel, Israelites, nation of Israel
- prophet, prophecy, prophesy, seer, prophetess
- brother

translationNotes:

- **General Information:** - Verses 35-38 contains a series of connected phrases referring to Moses. Each phrase begins with statements such as “This Moses” or “This same Moses” or “This is the man” or “It is the same Moses.” If possible, use similar statements to emphasize Moses.

- **General Information:** - After the Israelites left Egypt, they spent 40 years wandering around the wilderness before God led them into the land he had promised them.
- **This Moses whom they rejected** - This refers back to the events recorded in [7:27-28](#).
- **Who made you a ruler and a judge?** - This question was used to rebuke Moses. AT: “You have no authority over us!” See how you translated this rhetorical question in [7:27](#). (See: [Rhetorical Question](#))
- **a ruler and deliverer** - “to rule over them and to free them from being slaves”
- **by the hand of the angel** - “by means of the angel” (See: [Metonymy](#))
- **during forty years** - Stephen’s audience knew about the forty years the Israelites spent in the wilderness. AT: “during the 40 years that the Israelite people lived in the wilderness” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **raise up a prophet** - “cause another man to be a prophet”
- **from among your brothers** - “from among your own people” (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:38-40**UDB:**

³⁸ It was this man Moses who was among the Israelites who were together in the wilderness; he was with the angel who had spoken to him on Mount Sinai. It is Moses to whom God had the angel on Mount Sinai give him our laws, and he was the one who told our ancestors what the angel had said. He was the one who received from God words that tell us how to live eternally and passed them on to us.

³⁹ However, our ancestors did not want to obey Moses. Instead, they rejected him as their leader and wanted to return to Egypt. ⁴⁰ 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!'

ULB:

³⁸ This is the man who was in the assembly in the wilderness with the angel who had spoken to him on Mount Sinai. This is the man who was with our fathers; this is the man who received living words to give to us. ³⁹ This is the man whom our fathers refused to obey; they pushed him away from themselves, and in their hearts they turned back to Egypt. ⁴⁰ At that time they said to Aaron, 'Make us gods who will lead us. As for this Moses, who led us out of the land of Egypt, we do not know what has happened to him.'

translationWords:

- assembly, assemble
- desert, wilderness
- angel, archangel
- Sinai, Mount Sinai
- ancestor, father, forefather
- obey, obedient, obedience
- heart
- turn, turn away, turn back
- Egypt, Egyptian
- Aaron
- false god, foreign god, god, goddess
- Moses

translationNotes:

- **General Information:** - The quotation in verse 40 is from the writings of Moses.

- **This is the man who was in the assembly** - “This is the man Moses who was among the Israelites” (UDB)
- **This is the man** - The phrase “This is the man” throughout this passage refers to Moses.
- **this is the man who received living words to give to us** - God was the one who gave those words. AT: “this is the man to whom God spoke living words to give to us”
- **living words** - Possible meanings are 1) “a message that endures” or 2) “words that give life.”
- **pushed him away from themselves** - This metaphor emphasizes their rejection of Moses. AT: “they rejected him as their leader” (UDB) (See: [Metaphor](#))
- **in their hearts they turned back** - “they desired to turn back” (See: [Idiom](#))
- **At that time** - “When they decided to return to Egypt”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:41-42**UDB:**

⁴¹ So they made an image that looked like a calf. Then they offered sacrifices to honor that idol, and they sang and danced because of what they themselves had made. ⁴² So God stopped correcting them. He abandoned them to worship the sun, moon and stars in the sky. This agrees with the words that one of the prophets wrote:

God said, 'You Israelite people, when you repeatedly killed animals and offered them as sacrifices during those forty years that you were in the wilderness, were you offering them to me?

ULB:

⁴¹ So they made a calf in those days and brought a sacrifice to the idol, and rejoiced because of the work of their hands. ⁴² But God turned and gave them up to worship the stars in the sky, as it is written in the book of the prophets,

'Did you offer to me slain beasts and sacrifices
for forty years in the wilderness, house of Israel?

translationWords:

- sacrifice, offering
- idol, idolatrous
- rejoice
- works, deeds, work, acts
- turn, turn away, turn back
- heaven, sky, heavens, heavenly
- prophet, prophecy, prophesy, seer, prophetess
- desert, wilderness
- house
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Stephen's quotation here is from the prophet Amos.
- **they made a calf** - Stephen's audience knew the calf they made was a statue. AT: "they made a statue that looked like a calf" (See: [Assumed Knowledge and Implicit Information](#))
- **a calf ... the idol ... the work of their hands** - These phrases all refer to the same statue of the calf.

- **God turned** - “God turned away.” This action expresses that God was not pleased with the people and no longer helped them. AT: “God stopped correcting them” (See: [Symbolic Action](#))
- **gave them up** - “abandoned them” (UDB)
- **the stars in the sky** - Possible meanings for the original phrase are 1) the stars only or 2) the sun, moon, and stars.
- **the book of the prophets** - This was apparently a collection of the writings of several of the Old Testament prophets into one scroll. It would also have included the writings of Amos.
- **Did you offer to me slain beasts and sacrifices ... Israel?** - God asked this question to show Israel they did not worship Him with their sacrifices. AT: “You did not honor me when you offered slain beasts and sacrifices ... Israel” (See: [Rhetorical Question](#))
- **house of Israel** - This refers to the whole nation of Israel. AT: “all you Israelites” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:43**UDB:**

⁴³ On the contrary, you carried with you from place to place 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 Babylon country.'

ULB:

⁴³ You accepted the tabernacle of Molech
and the star of the god Rephan,
and the images that you made to worship them:
and I will carry you away beyond Babylon.'

translationWords:

- tabernacle
- Molech, Moloch
- false god, foreign god, god, goddess
- image, carved image, carved figure, cast metal figure
- worship
- Babylon, Babylonian

translationNotes:

- **Connecting Statement:** - Stephen continues his response to the high priest and the council which he began in [7:2](#).
- **General Information:** - The quotation from the prophet Amos continues here.
- **You accepted** - It is implied that they took these idols with them as they traveled in the wilderness. AT: "you carried with you from place to place" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **tabernacle of Molech** - the tent that housed the false god Molech
- **the star of the god Rephan** - the star that is identified with the false god Rephan
- **the images that you made** - They made statues or images of the gods Molech and Rephan in order to worship them.
- **I will carry you away beyond Babylon** - "I will remove you to places even farther than Babylon." This would be God's act of judgment.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:44-46**UDB:**

⁴⁴ "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. ⁴⁵ Later on, other ancestors of ours carried that tent with them when Joshua led them into this land. That was during the time that 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. ⁴⁶ David pleased God, and he asked God to let him build a house where he and all of our Israelite people could worship God.

ULB:

⁴⁴ Our fathers had the tabernacle of the testimony in the wilderness, just as God commanded when he spoke to Moses, that he should make it like the pattern that he had seen. ⁴⁵ This is the tent that our fathers took possession of, and they brought it into the land with Joshua. In the presence of our fathers, the possessions of the nations that God had driven out of the land were taken as their own possessions. The tent remained in the land until the time of David, ⁴⁶ and he found favor in the sight of God and asked if he might find a dwelling place for the God of Jacob.

translationWords:

- ancestor, father, forefather
- tabernacle
- testimony, testify
- desert, wilderness
- Moses
- tent
- David
- Jacob, Israel

translationNotes:

- **the tabernacle of the testimony** - The tent that housed the ark (a box) with the 10 commandments carved in stone inside it
- **tabernacle of the testimony ... the tent** - These two phrases refer to the same thing.
- **the possessions of the nations** - "into the possession of the nations." This would include the land, buildings, crops, animals and all the possessions of the nations that Israel was conquering.

- **the nations** - This refers to the people who lived in the land before Israel. AT: “the people who previously lived here” (See: [Metonymy](#))
- **a dwelling place for the God of Jacob** - “a house for the ark where the God of Jacob could stay.” David wanted a permanent place for the ark to reside in Jerusalem, not in a tent.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:47-50**UDB:**

⁴⁷ But instead, God told David's son Solomon to build a house where people could worship him."

⁴⁸ "However, we know that God is greater than everything, and he does not live in houses that people have made. It is like the prophet Isaiah wrote:

49-50 God said, "Heaven is my throne and the earth is my footstool. I myself have made everything both in heaven and on the earth. So you human beings cannot make a place good enough for me to live in!"

ULB:

⁴⁷ But it was Solomon who built the house for God. ⁴⁸ However, the Most High does not live in houses made with hands, as the prophet says,

⁴⁹ 'Heaven is my throne, and the earth is the footstool for my feet.

What kind of house can you build for me? says the Lord,

or what is the place for my rest?

⁵⁰ Did my hand not make all these things?"

translationWords:

- Solomon
- house
- Most High
- hand, right hand, to hand over
- prophet, prophecy, prophesy, seer, prophetess
- heaven, sky, heavens, heavenly
- throne
- footstool
- hand, right hand, to hand over

translationNotes:

- **General Information:** - In verses 49 and 50, Stephen quotes from the prophet Isaiah. In the quotation, God is speaking about himself.
- **made with hands** - "made by people" (See: [Synecdoche](#))
- **Heaven is my throne ... earth the footstool for my feet** - The prophet is comparing the greatness of God's presence to how impossible it is for man to build a place for God to rest on earth since the whole earth is nothing but a place for God to rest his feet.

- **What kind of house can you build for me?** - God asks this question to show how useless man's efforts are to take care of God. AT: "You can not build a house adequate enough for me!" (See: [Rhetorical Question](#))
- **what is the place for my rest?** - God asks this question to show man that he cannot provide God any rest. AT: "There is no place of rest good enough for me!" (See: [Rhetorical Question](#))
- **Did my hand not make all these things?** - God asks this question to show that man did not create anything. AT: "My hand made all these things!" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:51-53**UDB:**

⁵¹ "You people are extremely stubborn toward him! You are exactly like your ancestors! You always resist the Holy Spirit, just as they did! ⁵² Your ancestors caused every prophet to suffer. They even killed those who long ago announced that the Christ would come, the one who always did what pleased God. And the Christ has come! He is the one whom you recently turned over to his enemies and insisted that they kill him! ⁵³ 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!"

ULB:

⁵¹ You people who are stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit; you act just as your fathers acted. ⁵² Which of the prophets did your fathers not persecute? They killed the prophets who appeared in advance of the coming of the Righteous One; and you have now become the betrayers and murderers of him also, ⁵³ you people who received the law that angels had established, but you did not keep it."

translationWords:

- people of God, my people
- stiff-necked, stubborn
- uncircumcised, uncircumcision
- Holy Spirit, Spirit of God, Spirit of the Lord
- ancestor, father, forefather
- prophet, prophecy, prophesy, seer, prophetess
- persecute, persecution
- righteous, righteousness
- betray, betrayer
- law, law of Moses, God's law, law of Yahweh
- angel, archangel

translationNotes:

- **Connecting Statement:** - With a sharp rebuke, Stephen finishes his response to the high priest and the council which he began in 7:2.
- **You people who are stiff-necked** - Stephen shifted from identifying with the Jewish leaders to rebuking them.
- **stiff-necked** - This does not mean their necks were stiff but rather that they were "stubborn." (See: **Idiom**)

- **uncircumcised in heart and ears** - The Jews regarded uncircumcised people as disobedient to God. Stephen uses “hearts and ears” to represent to the Jewish leaders who acted the way Gentiles act when they do not obey or listen to God. AT: “you refuse to obey and hear” (See: [Metonymy](#))
- **Which of the prophets did your fathers not persecute?** - Stephen asked this question to show them that they learned nothing from the errors of their forefathers. AT: “Your forefathers persecuted every prophet!” (See: [Rhetorical Question](#))
- **Righteous One** - This refers to the Christ, the Messiah.
- **you have now become the betrayers and murderers of him also** - “you have also betrayed and murdered him”
- **murderers of him** - “murderers of the Righteous One” or “murderers of the Christ”
- **the law that angels had established** - “the laws that God caused angels to give to our ancestors” (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:54-56**UDB:**

⁵⁴ 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!

⁵⁵ 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. ⁵⁶ "Look," he said, "I see heaven open, and I see the Son of Man standing at God's right side!"

ULB:

⁵⁴ Now when the council members heard these things, they were cut to the heart, and they ground their teeth at Stephen. ⁵⁵ But he, being full of the Holy Spirit, looked up intently into heaven and saw the glory of God; and he saw Jesus standing at the right hand of God. ⁵⁶ Stephen said, "Look, I see the heavens opened, and the Son of Man standing at the right hand of God."

translationWords:

- council
- Stephen
- filled with the Spirit
- Holy Spirit, Spirit of God, Spirit of the Lord
- heaven, sky, heavens, heavenly
- glory, glorious
- Jesus, Jesus Christ, Christ Jesus
- Son of Man, son of man
- right hand

translationNotes:

- **Connecting Statement:** - The council reacts to Stephen's words.
- **Now when the council members heard these things** - This is the turning point; the sermon ends and the council members react.
- **cut to the heart** - "extremely angry" (See: **Idiom**)
- **ground their teeth at Stephen** - This action expressed their strong anger at Stephen or hatred of Stephen. AT: "they became so angry that they ground their teeth together" or "moved their teeth back and forth as they looked at Stephen." (See: **Symbolic Action**)
- **looked up intently into heaven** - "Stared up into heaven." It appears that only Stephen saw this vision and not anyone else in the crowd.
- **saw the glory of God** - People normally experienced the glory of God as a bright light. AT: "saw a bright light from God" (See: **Assumed Knowledge and Implicit Information**)

- **standing at the right hand of God** - The phrase “at the right hand” is an idiom that refers to the place of honor. AT: “standing in the place of honor beside God” (See: [Idiom](#))
- **Son of Man** - Stephen refers to Jesus by the title “Son of Man.”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:57-58**UDB:**

⁵⁷ 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, and immediately they all rushed at him. ⁵⁸ They dragged him outside the city of Jerusalem and started to throw stones at him. The people who were accusing him took off their outer garments in order to throw stones more easily, and they put their clothes on the ground next to a young man whose name was Saul, so that he could guard them.

ULB:

⁵⁷ At this the council members covered their ears, and shouting out with a loud voice, altogether they rushed at him. ⁵⁸ They dragged him out of the city where they began to stone him, and the witnesses laid down their outer clothing at the feet of a young man named Saul.

translationWords:

- [council](#)
- [stone, stoning](#)
- [witness, eyewitness](#)
- [Paul, Saul](#)

translationNotes:

- **covered their ears** - put their hands over their ears to show that they did not want to hear any more of what Stephen said. (See: [Symbolic Action](#))
- **dragging him out of the city** - “they seized Stephen and forcefully took him out of the city”
- **outer clothes** - These are cloaks or robes one would wear outside to stay warm, similar in function to a jacket or coat.
- **at the feet** - “in front of.” They were placed there so Saul could watch them.
- **a young man** - Saul was probably around 30 years old at the time.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 7:59-60**UDB:**

⁵⁹ While they continued to throw stones at Stephen, Stephen prayed, “Lord Jesus, receive my spirit!”

⁶⁰ Then Stephen fell on his knees and cried out, “Lord, do not punish them for this sin!” After he had said this, he died.

ULB:

⁵⁹ As they were stoning Stephen, he was calling out to the Lord and saying, “Lord Jesus, receive my spirit.” ⁶⁰ He knelt down and called out with a loud voice, “Lord, do not hold this sin against them.” When he had said this, he fell asleep.

translationWords:

- [stone, stoning](#)
- [Stephen](#)
- [Lord](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [spirit, spiritual](#)
- [punish, punishment](#)
- [sleep, asleep, fall asleep](#)

translationNotes:

- **Connecting Statement:** - This ends the story of Stephen.
- **receive my spirit** - “take my spirit.” It may be helpful to add “please” to show that this was a request. AT: “please receive my spirit”
- **He knelt down** - This is an act of submission to God. (See: [Symbolic Action](#))
- **do not hold this sin against them** - This can be stated in a positive way. AT: “forgive them for this sin” (See: [Litotes](#))
- **fell asleep** - This is a polite expression that means he “died.” (See: [Euphemism](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 07 General Notes](#)
- [Acts 7 Translation Questions](#)

Acts 8 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent all the lines of 8:32-33, which is a quotation from the Old Testament.

The first verse appears connected to the narrative of chapter 7 and not the events of Chapter 8.

Special concepts in this chapter

Receiving the Holy Spirit

Many scholars believe this indicates the Spirit began to indwell them, or live inside their heart, in order to guide them. Others believe this gave the ability to speak in tongues, in addition to indwelling them.

Other possible translation difficulties in this chapter

Preached the gospel

While “preaching” can take many forms, the general idea in this phrase is that they share the good news that Jesus died and rose again for the sins of man. It is message and not its presentation that is significant here. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Acts 08:01 Notes](#)

Acts 8:1-3**UDB:**

1-2 Then some men who revered God buried Stephen's body in a tomb, and they mourned greatly and loudly for him.

On that same day people 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. The apostles remained in Jerusalem. ³ While they were killing Stephen, Saul was there approving that they should kill Stephen. So Saul also began trying to destroy the group of believers. He entered houses one by one, he dragged away men and women who believed in Jesus, and then he put them into prison.

ULB:

8¹ Saul was in agreement with his death.

So there began on that day a great persecution against the church that was in Jerusalem; and the believers were all scattered throughout the regions of Judea and Samaria, except the apostles. ² Devout men buried Stephen and made great lamentation over him. ³ But Saul greatly harmed the church; he went into house after house and dragged out men and women, and put them into prison.

translationWords:

- Paul, Saul
- persecute, persecution
- church, Church
- Jerusalem
- believer
- Judea
- Samaria, Samaritan
- apostle, apostleship
- church, Church
- prison, prisoner, imprison

translationNotes:

- **Connecting Statement:** - The story shifts from Stephen to Saul in these verses.
- **General Information:** - It may be helpful to your audience to move these parts of the story about Stephen together by using a verse bridge as the UDB does. (See: [Verse Bridges](#))

- **So there began ... except the apostles** - This part of verse 1 is background information about the persecution that began after Stephen's death. This explains why Saul was persecuting the believers in verse 3. (See: [Background Information](#))
- **that day** - This refers to the day that Stephen died. (See: [7:59-60](#))
- **the believers were all scattered** - This is hyperbole to express that a large number of the believers left Jerusalem because of the persecution. (See: [Hyperbole](#))
- **except the apostles** - This statement implies that the apostles remained in Jerusalem even though they also experienced this great persecution. (See: [Assumed Knowledge and Implicit Information](#))
- **Devout men** - "God-fearing men" or "Men who feared God"
- **made great lamentation over him** - "greatly mourned his death"
- **dragged out men and women** - Saul forcefully took Jewish believers out of their home and put them into prison.
- **house after house** - "houses one by one" (UDB)
- **dragged out men and women** - "took away men and women by force"
- **men and women** - This refers to men and women who believed in Jesus. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:4-5**UDB:**

⁴ The believers who had left Jerusalem went to different places, where they continued preaching the message about Jesus. ⁵ One of those believers whose name was Philip went down from Jerusalem to a city in the district of Samaria. There he was telling the people that Jesus is the Christ.

ULB:

⁴ Yet the believers who had been scattered went about proclaiming the word. ⁵ Philip went down to the city of Samaria and proclaimed to them the Christ.

translationWords:

- [believer](#)
- [preach](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [Philip, the evangelist](#)
- [Samaria, Samaritan](#)
- [Christ, Messiah](#)

translationNotes:

- **Connecting Statement:** - This begins the story of Philip, whom the people had chosen as a deacon. (See: [6:5](#))
- **who had been scattered** - The cause for the scattering, the persecution, was stated previously. This can be stated in active form. AT: “who had fled the great persecution and had gone” (See: [Active or Passive](#))
- **went down to the city of Samaria** - The phrase “went down” is used here because Samaria is lower in elevation than Jerusalem.
- **the city of Samaria** - It is unclear if the city of Samaria refers to a city called “the city of Samaria” (ULB) or to “a city in Samaria.” (UDB).
- **proclaimed to them the Christ** - The title “Christ” refers to Jesus, the Messiah. AT: “told them that Jesus is the Messiah” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:6-8**UDB:**

⁶ Many people there heard Philip speak and saw the miraculous things that he was doing. So they all paid close attention to his words. ⁷ For example, Philip commanded evil spirits to come out of many people, and they came out screaming. Also, many people who were paralyzed and many others who were lame were healed. ⁸ So many people in that city greatly rejoiced.

ULB:

⁶ When multitudes of people heard and saw the signs that Philip did, they paid attention together to what he said. ⁷ For from many people who had them, unclean spirits came out while loudly crying out; and many paralyzed and lame people were healed. ⁸ And there was much joy in that city.

translationWords:

- [miracle, wonder, sign](#)
- [Philip, the evangelist](#)
- [demon, evil spirit, unclean spirit](#)
- [heal, cure](#)
- [joy, joyful](#)

translationNotes:

- **When multitudes of people** - “When many people in the city of Samaria.” The location was specified previously. (See: [8:5](#))
- **they paid attention** - The reason people paid attention was because of all the healing Philip did.
- **from many people who had them, unclean spirits came out while loudly crying out** - “unclean spirits cried out loudly as they came out from many people who had them”
- **And there was much joy in that city** - The phrase “that city” refers to the people who were rejoicing. AT: “And so the people of the city were rejoicing” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:9-11

UDB:

⁹ 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!” ¹⁰ All the people there, both ordinary and important people, listened to him. They were saying, “This man is the Great Power of God.” ¹¹ They continued to listen to him carefully, because for a long time he had astonished them by practicing sorcery.

ULB:

⁹ But there was a certain man in the city named Simon, who had earlier been practicing sorcery; he used to astonish the people of Samaria, while claiming that he was an important person. ¹⁰ All the Samaritans, from the least to the greatest, paid attention to him; they said, “This man is that power of God which is called Great.” ¹¹ They listened to him, because he had astonished them for a long time with his sorceries.

translationWords:

- sorcery, sorcerer, witchcraft
- marvel, wonder, amazed, astonished
- Samaria, Samaritan
- power, powers
- God

translationNotes:

- **General Information:** - Simon is introduced to the story of Philip. Verses 9 to 11 are background information about Simon and who he was among the Samaritans. (See: [Background Information](#))
- **But there was a certain man ... named Simon** - This is a way of introducing a new person into the story. Your language may use different wording to introduce a new person into the story. (See: [Introduction of New and Old Participants](#))
- **the city** - “the city in Samaria” (See: [8:5](#))
- **All the Samaritans** - This is an exaggeration. AT: “Many of the Samaritans in the city” (See: [Hyperbole](#))
- **from the least to the greatest** - These two phrases refer to everyone from one extreme to the other. AT: “no matter how important they were” (See: [Merism](#))
- **This man is that power of God which is called Great** - People were saying that Simon was the divine power known as “The Great Power.”

- **that power of God which is called Great** - Possible meanings are 1) the powerful representative of God or 2) God or 3) the most powerful man or 4) and angel. Since the term is unclear, it may be best to simply translate it as “the Great power of God” (UDB).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:12-13**UDB:**

¹² But then they believed Philip's message about the good news about when God would show himself as king and about Jesus Christ. The men and the women who believed in Jesus were baptized. ¹³ Simon himself believed Philip's message and was baptized. He began to constantly accompany Philip, and he was continually amazed by the great miracles he saw Philip doing, things that showed Philip was speaking the truth.

ULB:

¹² But when they believed Philip as he proclaimed the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³ And Simon also himself believed: after he was baptized, he continued to be with Philip; when he saw signs and mighty deeds being done, he was amazed.

translationWords:

- believe, believe in, belief
- Philip, the evangelist
- preach
- good news, gospel
- kingdom of God, kingdom of heaven
- name
- Jesus, Jesus Christ, Christ Jesus
- baptize, baptism
- sign, proof, reminder
- miracle, wonder, sign
- mighty, might
- works, deeds, work, acts
- marvel, wonder, amazed, astonished

translationNotes:

- **Connecting Statement:** - These verses give more information about Simon and some of the Samaritans coming to believe in Jesus.
- **they were baptized** - This can be stated in active form. AT: "Philip baptized them" or "Philip baptized the new believers" (See: [Active or Passive](#))
- **Simon also himself believed** - The word "himself" is here used to emphasize that Simon believed. AT: "Simon was also one of those who believed" (See: [Reflexive Pronouns](#))

- **he was baptized** - This can be stated in active form. AT: “Philip baptized Simon” (See: [Active or Passive](#))
- **when he saw signs** - This could begin a new sentence. AT: “When he saw”
- **when he saw signs and mighty deeds being done, he was amazed** - “Simon was amazed when he saw Philip doing signs and great miracles” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:14-17**UDB:**

¹⁴ When the apostles in Jerusalem heard that many people throughout Samaria district had believed God's message, they sent Peter and John there. ¹⁵ When Peter and John arrived in Samaria, they prayed for those new believers to receive the Holy Spirit. ¹⁶ For it was clear that the Holy Spirit had not yet come upon any of them. They had only been baptized in the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit.

ULB:

¹⁴ Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. ¹⁵ When they had come down, they prayed for them, that they might receive the Holy Spirit. ¹⁶ For until that time, the Holy Spirit had not come upon any of them; they had only been baptized into the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit.

translationWords:

- apostle, apostleship
- Jerusalem
- Samaria, Samaritan
- receive
- word of God, word of Yahweh, word of the Lord, scripture
- send, send out, sent
- Peter, Simon Peter, Cephas
- John (the apostle)
- pray, prayer
- Holy Spirit, Spirit of God, Spirit of the Lord
- baptize, baptism
- hand, right hand, to hand over

translationNotes:

- **Connecting Statement:** - Luke continues the news of what was happening in Samaria.
- **Now when the apostles in Jerusalem heard** - This marks the beginning of a new part of the story of the Samaritan's becoming believers. (See: **Introduction of a New Event**)
- **Samaria** - This refers to the many people, who had become believers, throughout the district of Samaria. (See: **Synecdoche**)
- **had received** - "had believed" or "had accepted"
- **When they had come down** - "when Peter and John had come down"

- **come down** - This phrase is used here because Samaria is lower in elevation than Jerusalem.
- **they prayed for them** - "Peter and John prayed for the Samaritan believers"
- **that they might receive the Holy Spirit** - "that the Samaritan believers might receive the Holy Spirit"
- **they had only been baptized** - This can be stated in active form. AT: "Philip had only baptized the Samaritan believers" (See: [Active or Passive](#))
- **into the name of the Lord Jesus** - Here "the name" refers Jesus, in whom the Samaritans had believed. (See: [Metonymy](#))
- **Peter and John placed their hands on them** - The word "them" refers to the Samaritan people who believed Stephen's message of the gospel.
- **placed their hands on them** - This symbolic action shows that Peter and John wanted God to give the Holy Spirit to the believers. (See: [Symbolic Action](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:18-19**UDB:**

¹⁸ Simon saw that the Spirit was given to people as a result of the apostles placing their hands on them. So he offered to give money to the apostles, ¹⁹ saying, “Enable me also to do what you are doing, so that everyone on whom I place my hands may receive the Holy Spirit.”

ULB:

¹⁸ Now when Simon saw that the Holy Spirit was given through the laying on of the apostles’ hands, he offered them money. ¹⁹ He said, “Give me this power, too, that whoever I place my hands on might receive the Holy Spirit.”

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [apostle, apostleship](#)
- [hand, right hand, to hand over](#)
- [power, powers](#)

translationNotes:

- **the Holy Spirit was given through the laying on of the apostles’ hands** - This can be stated in active form. AT: “the apostles gave the Holy Spirit by laying their hands on people” (See: [Active or Passive](#))
- **that whoever I place my hands on might receive the Holy Spirit** - “that I can give the Holy Spirit to anyone on whom I place my hands”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:20-23**UDB:**

²⁰ But Peter said to him, "May you and your money be destroyed, because you tried to get God's gift with money! ²¹ You cannot work with us in what we are doing, because your heart is not right with God! ²² So stop thinking wickedly like that, and plead that the Lord, if he is willing, will forgive you for what you wickedly thought in your heart to do! ²³ Turn away from your evil ways, because I perceive that you are extremely envious of us, and you are a slave of your continual desire to do evil!"

ULB:

²⁰ But Peter said to him, "May your silver perish along with you, because you thought to obtain the gift of God with money. ²¹ You have no part or share in this matter, because your heart is not right with God. ²² Therefore repent of this wickedness of yours, and pray to the Lord, so that he might perhaps forgive you for the intention of your heart. ²³ For I see that you are in the poison of bitterness and in the bonds of sin."

translationWords:

- Peter, Simon Peter, Cephas
- perish, perishing, perishable
- gift
- God
- heart
- repent, repentance
- evil, wicked, wickedness
- pray, prayer
- forgive, forgiveness
- bind, bond, bound
- sin, sinful, sinner, sinning

translationNotes:

- **General Information:** - Here the words him, your, you, and yours all refer to Simon.
- **May your silver perish along with you** - "May you and your money be destroyed" (UDB)
- **the gift of God** - Here this refers to the ability to give the Holy Spirit by laying his hands on someone.
- **You have no part or share in this matter** - The words "part" and "share" mean the same thing and are used for emphasis. AT: "You may not participate in this work" (See: **Doublet**)

- **your heart is not right** - The word “heart” here refers to his thinking. AT: “Your thinking is wrong” (See: [Idiom](#))
- **for the intention of your heart** - “for wanting to buy the ability to give the Holy Spirit to others”
- **this wickedness** - “these evil thoughts”
- **he might perhaps forgive** - “he may be willing to forgive”
- **in the poison of bitterness** - This is an idiom that means “extremely envious.” (See: [Idiom](#))
- **in the bonds of sin** - The word “sin” is spoken of as if can restrain him and keep him prisoner. AT: “a prisoner of sin” or “can only sin” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:24**UDB:**

²⁴ Then Simon answered, “Pray to the Lord that he will not do to me what you just said!”

ULB:

²⁴ Simon answered and said, “Pray to the Lord for me, that none of the things which you have spoken of may happen to me.”

translationWords:

- pray, prayer
- Lord

translationNotes:

- **General Information:** - Here the word “you” refers to Peter and John.
- **none of the things ... may happen to me** - This can be stated another way. AT: “the things ... may not happen to me”
- **none of the things which you have spoken** - This refers to Peter’s rebuke about Simon’s silver perishing along with him.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:25**UDB:**

²⁵ After Peter and John told people there what they knew personally about the Lord Jesus and declared to them the message of the Lord, they both returned to Jerusalem. Along the way they preached the good word about Jesus to people in the district of Samaria.

ULB:

²⁵ When Peter and John had born witness and spoken the word of the Lord, they returned to Jerusalem; along the way, they proclaimed the gospel to many villages of the Samaritans.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [John \(the apostle\)](#)
- [witness, eyewitness](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [Jerusalem](#)
- [preach](#)
- [good news, gospel](#)
- [Samaria, Samaritan](#)

translationNotes:

- **Connecting Statement:** - This concludes the part of the story about Simon and the Samaritans.
- **born witness** - Peter and John told what they personally knew about Jesus to the Samaritans.
- **spoken the word of the Lord** - Peter and John explained the message about Jesus to the Samaritans.
- **along the way** - This can be a new sentence. AT: “Along the way” or “As they went”
- **to many villages of the Samaritans** - Here “villages” refers to the people in them. AT: “to the people in many Samaritan villages” (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:26-28**UDB:**

²⁶ One day an angel whom the Lord God had sent commanded Philip, “Get ready and go south along the road that extends from Jerusalem to the city of Gaza.” That was a road in a desert area. ²⁷ So Philip got ready and went along that road. On the road he met a man from the land of Ethiopia. He was an important official who took care of all the funds for the queen of Ethiopia. In his language people called their queen Candace. This man had gone to Jerusalem to worship God, ²⁸ and he was returning home and was seated riding in his chariot. As he was riding, he was reading aloud in the book of the prophet Isaiah.

ULB:

²⁶ Now an angel of the Lord spoke to Philip and said, “Arise and go toward the south to the road that goes down from Jerusalem to Gaza.” (This road is in a desert.) ²⁷ He arose and went. Behold, there was a man from Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure. He had come to Jerusalem to worship. ²⁸ He was returning and sitting in his chariot, and was reading the prophet Isaiah.

translationWords:

- angel, archangel
- Lord
- Philip, the evangelist
- Jerusalem
- Gaza
- desert, wilderness
- raise, rise, risen, arise, arose
- Ethiopia, Ethiopian
- eunuch
- queen
- chariot
- prophet, prophecy, prophesy, seer, prophetess
- Isaiah

translationNotes:

- **Connecting Statement:** - This begins the part of the story about Philip and the man from Ethiopia.
- **General Information:** - Verse 27 gives background information about the man from Ethiopia. (See: [Background Information](#))

- **Now** - This marks a transition in the story. (See: [Introduction of a New Event](#))
- **Arise and go** - These verbs work together to emphasize that he should get ready to start a long journey that will take some time. AT: “Get ready to travel”
- **goes down from Jerusalem to Gaza** - The phrase “goes down” is used here because Jerusalem is higher in elevation than Gaza.
- **This road is in a desert** - Most scholars believe Luke added this comment to describe the area through which Philip would travel. (See: [Background Information](#))
- **Behold** - The word “behold” alerts us to a new person in the story. Your language may have a way of doing this. (See: [Introduction of New and Old Participants](#))
- **eunuch** - The emphasis of “eunuch” here is about the Ethiopian’s being a high government official, not so much his physical state of being castrated.
- **Candace** - This was a title for the queens of Ethiopia. It is similar to the way the word Pharaoh was used for the kings of Egypt. (See: [How to Translate Names](#))
- **He had come to Jerusalem to worship** - This implies that he was a Gentile who believed in God and had come to worship at the Jewish temple. AT: “He had come to worship God at the temple in Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))
- **chariot** - Possibly “wagon” or “carriage” is more fitting in this context. Chariots are normally mentioned as a vehicle for war, not as a vehicle for long-distance travel. Also, people stood to ride in chariots.
- **reading the prophet Isaiah** - This is the Old Testament book Isaiah. AT: “reading from the book of the prophet Isaiah” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:29-31**UDB:**

²⁹ God's Spirit told Philip, "Go near to that chariot and keep walking close to it!" ³⁰ So Philip ran to the chariot and heard the official reading what the prophet Isaiah had written. He asked the man, "Do you understand what you are reading?" ³¹ 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."

ULB:

²⁹ The Spirit said to Philip, "Go over and stay close to this chariot." ³⁰ So Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" ³¹ The Ethiopian said, "How can I, unless someone guides me?" He begged Philip to come up into the chariot and sit with him.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Philip, the evangelist
- chariot
- Isaiah
- prophet, prophecy, prophesy, seer, prophetess
- Ethiopia, Ethiopian

translationNotes:

- **stay close to this chariot** - Philip understood that this meant he was to stay close to the person riding in the chariot. AT: "accompany the man in this chariot" (See: **Metonymy**)
- **reading Isaiah the prophet** - This is the Old Testament book Isaiah. AT: "reading from the book of the prophet Isaiah" (See: **Metonymy**)
- **Do you understand what you are reading?** - The Ethiopian was intelligent and could read, but he lacked spiritual discernment. AT: "Do you understand the meaning of what you are reading?"
- **How can I, unless someone guides me?** - This question was asked to state emphatically that he could not understand without help. AT: "I cannot understand unless someone guides me" (See: **Rhetorical Question**)
- **He begged Philip to ... sit with him** - It is implied here that Philip agreed to travel down the road with him to explain the scriptures. (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:32-33**UDB:**

³² The part of the scriptures that the official was reading was this: "He is as calm as a sheep that people lead to the place where they are going to kill it, or as a lamb stands in silence while its wool is being cut off.

³³ He will be humiliated. He will not receive justice. No one will be able to tell about his descendants—for he will have no descendants—because they will take away his life on this earth."

ULB:

³² Now the passage of the scripture which the Ethiopian was reading was this,

"He was led as a sheep to the slaughter;
and as a lamb before his shearer is silent,
he does not open his mouth:

³³ In his humiliation his judgment was taken away:
Who will declare his generation?
for his life was taken from the earth."

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- Ethiopia, Ethiopian
- sheep, ram, ewe
- slaughter
- judge, judgment
- generation
- life, live, living, alive

translationNotes:

- **General Information:** - This a passage from the book of Isaiah.
- **General Information:** - Here the words "he" and "his" refer to the Messiah.
- **as a lamb before his shearer is silent** - A shearer is a person who cuts the wool off the sheep so that it may be used.
- **In his humiliation his judgment was taken away** - This can be stated in active form. AT: "He was humiliated and they did not judge him fairly" (See: **Active or Passive**)

- **Who will declare his generation?** - This question was used to emphasize the he will not have descendants. AT: “No one will be able to speak about his descendant, for there will not be any” (See: [Rhetorical Question](#))
- **his life was taken from the earth** - This referred to his death. It can be stated in active form. AT: “men killed him” or “men took his life from the earth” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:34-35**UDB:**

³⁴ The official asked Philip concerning these words that he was reading, “Tell me, who was the prophet writing about? Was he writing about himself or about someone else?” ³⁵ So Philip replied to him; he began with that scripture passage, and he told him the good message about Jesus.

ULB:

³⁴ So the eunuch asked Philip, and said, “I beg you, of whom is the prophet speaking? Of himself, or of some other person?” ³⁵ Philip began to speak; he started with this scripture in Isaiah to proclaim about Jesus to him.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **I beg you** - “Please tell me”
- **Of himself, or of some other person** - It may be helpful to your audience to add in the missing information. AT: Is the prophet speaking of himself, or is he speaking of some other person” (See: [Ellipsis](#))
- **in Isaiah** - This refers to Isaiah’s writings. AT: “in the writings of Isaiah” (See: [Metonymy](#))
- **to preach about Jesus to him** - “to teach the good news about Jesus to the eunuch”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:36-38**UDB:**

36-37 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, because I do not know of anything that would prevent me from being baptized.” ³⁸ So the official told the driver to stop the chariot. Then both Philip and the official went down into the water, and Philip baptized him.

ULB:

³⁶ As they went on the road, they came to some water; the eunuch said, “Look, there is water here; what prevents me from being baptized?” ³⁷ [1]The best ancient copies omit 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.”* ³⁸ So the Ethiopian commanded the chariot to stop. They went down into the water, both Philip and the eunuch, and Philip baptized him.

translationWords:

- water, waters
- eunuch
- baptize, baptism
- Philip, the evangelist
- believe, believe in, belief
- Ethiopia, Ethiopian
- Jesus, Jesus Christ, Christ Jesus
- Christ, Messiah
- Son of God, the Son, Son
- chariot

translationNotes:

- **they went on the road** - “they continued to travel along the road”
- **there is water here** - It is unclear whether this “water” was a stream, or a pool of water, or a larger body. We do know it was deep enough for them to go down into it. Choose an appropriate term in your language.
- **what prevents me from being baptized?** - The eunuch uses this question as a way of asking Philip for permission to be baptized. AT: “please allow me to be baptized” (See: [Rhetorical Question](#))
- **commanded the chariot to stop** - “told the driver of the chariot to stop”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 8:39-40**UDB:**

³⁹ When they came up out of the water, suddenly God's Spirit took Philip away. The official never saw Philip again. But although he never saw Philip again, the official continued going along the road, very happy.

⁴⁰ 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 message about Jesus in all the towns between the cities of Azotus and Caesarea. And he was still proclaiming it when he finally arrived in Caesarea.

ULB:

³⁹ When they came up out of the water, the Spirit of the Lord took Philip away; the eunuch saw him no longer, and he went on his way rejoicing. ⁴⁰ But Philip appeared at Azotus. He passed through that region and proclaimed the gospel to all the cities, until he came to Caesarea.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Lord
- caught up, caught up with
- Philip, the evangelist
- eunuch
- rejoice
- Ashdod, Azotus
- good news, gospel
- Caesarea, Caesarea Philippi

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story about Philip and the man from Ethiopia. The story of Philip ends at Caesarea.
- **the eunuch saw him no longer** - "the eunuch did not see Philip again"
- **Philip appeared at Azotus** - There was no indication of Philip's traveling between where he baptized the Ethiopian and Azotus. He just suddenly disappeared along the road to Gaza and reappeared at the town of Azotus.
- **that region** - This refers to the area around the town of Azotus.
- **to all the cities** - "to all the cities in that region"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 08 General Notes](#)
- [Acts 8 Translation Questions](#)

Acts 9 General Notes

Special concepts in this chapter

“The Way”

This was apparently a name given to people who were Christians in the early church.

“Letters for the synagogues in Damascus”

The letters Paul asked for would have been legal papers, which authorized the persecution and imprisonment of the Christians. The translator’s culture may have different terms for “legal papers” or “legally binding papers,” which could be useful in translation.

Other possible translation difficulties in this chapter

“I am Jesus”

The text does not make it explicitly clear, but this is Jesus in bodily or physical form after he was raised from the dead. He was only visible to Saul. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Acts 09:01 Notes](#)

Acts 9:1-2**UDB:**

¹ Meanwhile, Saul angrily continued to threaten to kill those who followed the Lord. He went to the high priest in Jerusalem ² and requested him to write letters introducing him to the leaders of the Jewish synagogues in Damascus. The letters asked them to give Saul power to seize any man or woman who followed the way that Jesus had taught, and to take them as prisoners to Jerusalem so that the Jewish leaders could judge and punish them.

ULB:

9 ¹ But Saul, still speaking threats even of murder against the disciples of the Lord, went to the high priest ² and asked him for letters for the synagogues in Damascus, so that if he found any who belonged to the Way, whether men or women, he might bring them bound to Jerusalem.

translationWords:

- Paul, Saul
- disciple
- high priest
- letter, epistle
- synagogue
- Damascus
- bind, bond, bound
- Jerusalem

translationNotes:

- **Connecting Statement:** - The story shifts back to Saul and his salvation.
- **General Information:** - These verses give background information telling us what Saul has been doing since the stoning of Stephen. (See: [Background Information](#))
- **General Information:** - Here the word “him” refers to the high priest and “he” refers to Saul.
- **still speaking threats even of murder against the disciples** - The noun “murder” can be translated as a verb. AT: “still speaking threats, even to murder the disciples” (See: [Abstract Nouns](#))
- **for the synagogues** - This refers to the people in the synagogues. AT: “for the people in the synagogues” or “for the leaders in the synagogues” (See: [Metonymy](#))
- **if he found any** - “when he found anyone” or “if he found anyone”
- **who belonged to the Way** - “who followed the teachings of Jesus Christ”
- **the Way** - This term appears to have been a title for Christianity at that time.

- **he might bring them bound to Jerusalem** - “he might take them as prisoners to Jerusalem.” Paul’s purpose can be made clear by adding “so that the Jewish leaders could judge and punish them” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:3-4**UDB:**

³ While Saul and those with him were traveling, they were approaching Damascus. Suddenly a brilliant light from heaven shone around Saul. ⁴ Immediately he fell down to the ground. Then he heard the voice of someone say to him, “Saul, Saul, why are you trying to hurt me?”

ULB:

³ As he was traveling, it happened that as he came near to Damascus, suddenly there shone all around him a light out of heaven; ⁴ and he fell upon the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting me?”

translationWords:

- [Damascus](#)
- [light](#)
- [heaven, sky, heavens, heavenly](#)
- [Paul, Saul](#)
- [persecute, persecution](#)

translationNotes:

- **Connecting Statement:** - After the high priest gave Saul the letters, Saul left for Damascus.
- **As he was traveling** - Saul left Jerusalem and now travels to Damascus.
- **it happened that** - This is an expression that marks a change in the story to show something different is about to happen. (See: [Introduction of a New Event](#))
- **there shone all around him a light out of heaven** - “a light from heaven shone all around him”
- **out of heaven** - Possible meanings are 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.
- **he fell upon the ground** - Possible meanings are that 1) “Saul threw himself to the ground” or 2) “The light caused him to fall to the ground” or 3) “Saul fell to the ground the way one who fainted fell.” Saul did not fall accidentally.
- **why are you persecuting me?** - This rhetorical question communicates a rebuke to Saul. In some languages a statement would be more natural (AT): “You are persecuting me!” or a command (AT): “Stop persecuting me!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 09 General Notes
- **Acts 9 Translation Questions**

Acts 9:5-7**UDB:**

⁵ Saul asked him, "Lord, who are you?" He replied, "I am Jesus, whom you are hurting. ⁶ Now stand up and go into the city! Someone there will tell you what I want you to do." ⁷ The men who were traveling with Saul were so astonished that they could not say anything. They just stood there. They heard the Lord speak, but they did not see anyone.

ULB:

⁵ Saul replied, "Who are you, Lord?" The Lord said, "I am Jesus whom you are persecuting; ⁶ but rise, enter into the city, and it will be told you what you must do." ⁷ The men who traveled with Saul stood speechless, hearing the voice, but seeing no one.

translationWords:

- Paul, Saul
- lord, master, sir
- Jesus, Jesus Christ, Christ Jesus
- persecute, persecution

translationNotes:

- **General Information:** - Every occurrence of the word "you" here is singular.
- **Who are you, Lord?** - Saul was not acknowledging that Jesus is the Lord. He uses that title because he understood that he spoke to someone of supernatural power.
- **but rise, enter into the city** - "get up and go into the city Damascus"
- **it will be told you** - This can be stated in the active form. AT: "someone will tell you" (See: [Active or Passive](#))
- **hearing the voice, but seeing no one** - "they heard the voice, but they did not see anyone"
- **but seeing no one** - "but saw no one." Apparently only Saul experienced the light.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:8-9**UDB:**

⁸ 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. ⁹ For the next three days Saul could not see anything, and he did not eat or drink anything.

ULB:

⁸ Saul arose from the ground, and when he opened his eyes, he could see nothing; so they led him by the hand and brought him into Damascus. ⁹ For three days he was without sight, and he neither ate nor drank.

translationWords:

- Paul, Saul
- raise, rise, risen, arise, arose
- Damascus

translationNotes:

- **when he opened his eyes** - This implies that he had closed his eyes because the light was too bright. (See: [Assumed Knowledge and Implicit Information](#))
- **he could see nothing** - “he could not see anything.” Saul was blind.
- **was without sight** - “was blind” or “could not see anything” (UDB)
- **he neither ate nor drank** - It is not stated whether he chose not to eat or drink as a form of worship, or if he had no appetite because he was too distressed from his situation. It is preferable not to specify the reason.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:10-12**UDB:**

¹⁰ In Damascus there was a follower of Jesus named Ananias. The Lord Jesus made him see a vision and said to him, “Ananias!” He replied, “Lord, I am listening.” ¹¹ The Lord 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 of Tarsus, because he is praying to me at this moment. ¹² Saul has seen a vision in which a man named Ananias entered the house where he was staying and put his hands on him in order that he might see again.”

ULB:

¹⁰ Now there was a disciple at Damascus named Ananias; and the Lord spoke to him in a vision, “Ananias.” And he said, “See, I am here, Lord.” ¹¹ The Lord said to him, “Arise, and go to the street which is called Straight, and at the house of Judas ask for a man from Tarsus named Saul; for he is praying; ¹² and he has seen in a vision a man named Ananias coming in and laying his hands on him, in order that he might receive his sight.”

translationWords:

- disciple
- Lord
- raise, rise, risen, arise, arose
- Paul, Saul
- Tarsus
- vision

translationNotes:

- **General Information:** - The story of Saul continues but Luke introduces another man named Ananias. This is not the same Ananias who died earlier in Acts 5:3. You may translate it the same way though as you did in 5:1. (See: [How to Translate Names](#))
- **General Information:** - Though there is more than one Judas mentioned in the New Testament, it is likely this is the only appearance of this Judas.
- **Now there was** - This introduces Ananias as a new character. (See: [Introduction of New and Old Participants](#))
- **And he said** - “And Ananias said”
- **go to the street which is called Straight** - “go to Straight Street” (UDB)
- **house of Judas** - This Judas is not the disciple who betrayed Jesus. This Judas was owner of a house in Damascus where Saul was staying.

- **a man from Tarsus named Saul** - “a man from the city of Tarsus named Saul” or “Saul of Tarsus”
- **laying his hands on him** - This was a symbol of giving a spiritual blessing to Saul. (See: [Symbolic Action](#))
- **receive his sight** - “be able to see again”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:13-16**UDB:**

¹³ Ananias answered, "But Lord, many people have told me about this man! He has done many evil things to the people in Jerusalem who believe in you! ¹⁴ The chief priests have given him power to come here to Damascus in order to arrest all those who believe in you!" ¹⁵ But the Lord Jesus told Ananias, "Go to Saul! Do what I say, because I have chosen him to serve me in order that he might speak about me both to non-Jewish people and their kings and to the Israelite people. ¹⁶ I myself will tell him that he must often suffer in order to tell people about me."

ULB:

¹³ But Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to your holy people in Jerusalem. ¹⁴ He has authority from the chief priests to arrest everyone here who calls upon your name." ¹⁵ But the Lord said to him, "Go, for he is a chosen instrument of mine, to carry my name before the Gentiles and kings and the children of Israel; ¹⁶ for I will show him how much he must suffer for the cause of my name."

translationWords:

- holy, holiness
- Jerusalem
- authority
- chief priests
- call, calling, called, call out
- name
- Gentile
- Israel, Israelites, nation of Israel
- suffer, suffering

translationNotes:

- **your holy people** - Here "holy people" refers to Christians. AT: "the people in Jerusalem who believe in you" (UDB)
- **authority ... to arrest everyone here** - It is implied that the extent of the power and authority granted Saul was limited to the Jewish people at this point in time. (See: [Assumed Knowledge and Implicit Information](#))
- **calls upon your name** - Here "your name" refers to Jesus. (See: [Metonymy](#))
- **he is a chosen instrument of mine** - "chosen instrument" refers to something that is set apart for service. AT: "I have chosen him to serve me" (See: [Metonymy](#))

- **to carry my name** - This is an expression for identifying or speaking out for Jesus. AT: “in order that he might speak about me” (UDB) (See: [Metonymy](#))
- **for the cause of my name** - This is an expression meaning “for telling people about me.” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:17-19**UDB:**

¹⁷ 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, “Brother Saul, the Lord Jesus himself commanded me to come to you. He is the same one who appeared to you while you were traveling along the road to Damascus. He sent me to you in order that you might see again and that you might be completely controlled by the Holy Spirit.” ¹⁸ Instantly, things like fish scales fell from Saul’s eyes, and he was able to see again. Then he stood up and was baptized. ¹⁹ After Saul ate some food, he became strong again. Saul stayed with the other believers in Damascus for several days.

ULB:

¹⁷ So Ananias departed, and entered into the house. Laying his hands on him, he said, “Brother Saul, the Lord Jesus, who appeared to you on the road when you were coming, has sent me so that you might receive your sight and be filled with the Holy Spirit.” ¹⁸ Immediately something like scales fell from Saul’s eyes, and he received his sight; he arose and was baptized; ¹⁹ and he ate and was strengthened.

He stayed with the disciples in Damascus for several days.

translationWords:

- brother
- Paul, Saul
- Lord
- Jesus, Jesus Christ, Christ Jesus
- filled with the Spirit
- Holy Spirit, Spirit of God, Spirit of the Lord
- baptize, baptism
- disciple

translationNotes:

- **Connecting Statement:** - Ananias goes to the house where Saul is staying. After Saul is healed, the story shifts from Ananias back to Saul.
- **General Information:** - The word “you” here is singular and refers to Saul. (See: [Forms of ‘You’ - Singular](#))
- **So Ananias departed, and entered into the house** - It may be helpful to state that Ananias went to the house before he entered into it. AT: “So Ananias went, and after he found the house where Saul was, he entered it” (UDB)

- **Laying his hands on him** - Ananias put his hands on Saul. This was a symbol of giving a blessing to Saul. (See: [Symbolic Action](#))
- **so that you might receive your sight and be filled with the Holy Spirit** - This can be stated in active form. AT: “has sent me so that you might see again and that the Holy Spirit might fill you” (See: [Active or Passive](#))
- **something like scales fell** - “something that appeared like fish scales fell”
- **he received his sight** - “he was able to see again”
- **he arose and was baptized** - This can be stated in active form. AT: “he got up and Ananias baptized him” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:20-22**UDB:**

²⁰ Right away he began to preach about Jesus in the Jewish synagogues. He told them that Jesus is the Son of God. ²¹ All the people who heard him preach were amazed. Some of them were saying, “We can hardly believe that this is the same man who pursued the believers in Jerusalem and who has come here to take them as prisoners to the chief priests in Jerusalem!” ²² But God enabled Saul to preach to many people even more convincingly. He was proving from the scriptures that Jesus is the Christ. So the Jewish leaders in Damascus could not think how to disprove what he said.

ULB:

²⁰ Right away he proclaimed Jesus in the synagogues, saying that he is the Son of God. ²¹ All who heard him were amazed and said, “Is not this the man who destroyed those in Jerusalem who called on this name? And he has come here in order to bring them bound to the chief priests.” ²² But Saul became more and more powerful, and he was causing distress among the Jews who lived in Damascus by proving that Jesus is the Christ.

translationWords:

- proclaim, proclamation
- Jesus, Jesus Christ, Christ Jesus
- synagogue
- Son of God, the Son, Son
- marvel, wonder, amazed, astonished
- Jerusalem
- call, calling, called, call out
- name
- chief priests
- power, powers
- Jew, Jewish, Jews
- Christ, Messiah

translationNotes:

- **General Information:** - Here only the second “he” refers to Jesus, the Son of God. The first “he” and the other ones refer to Saul.
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **All who heard him** - This is a hyperbole for “Many who heard.” If you express exaggeration differently, then use your form. (See: [Hyperbole](#))

- **Is not this the man who destroyed those in Jerusalem who called on this name?** - This is a rhetorical and negative question that emphasizes that Saul was indeed the man who had persecuted the believers. AT: “This is the man who destroyed those in Jerusalem who called on this name Jesus!” (See: [Rhetorical Question](#))
- **this name** - Here “name” refers to Jesus. AT: “the name of Jesus” (See: [Metonymy](#))
- **causing distress among the Jews** - They were distressed in the sense that they could not find a way to refute Saul’s arguments that Jesus was the Christ.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:23-25**UDB:**

²³ Some time later, the Jewish leaders there plotted to kill him. ²⁴ During each day and night those Jews were continually watching the people passing through the city gates, in order that when they saw Saul they might kill him. However, someone told Saul what they planned to do. ²⁵ 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.

ULB:

²³ After many days, the Jews planned together to kill him. ²⁴ But their plan became known to Saul. They watched the gates day and night in order to kill him. ²⁵ But his disciples took him by night and let him down through the wall, lowering him in a basket.

translationWords:

- Jew, Jewish, Jews
- Paul, Saul
- gate, gate bar
- basket

translationNotes:

- **General Information:** - The word “him” in this section refers to Saul.
- **the Jews** - This refers to the leaders of the Jews. AT: “the Jewish leaders” (UDB) (See: [Synecdoche](#))
- **But their plan became known to Saul** - This can be stated in active form. AT: “But someone told their plan to Saul” or “But Saul learned about their plan” (See: [Active or Passive](#))
- **They watched the gates** - This city had a wall surrounding it. People could normally only enter and exit the city through the gates.
- **his disciples** - people who believed Saul’s message about Jesus and were following his teaching
- **let him down through the wall, lowering him in a basket** - “used ropes to lower him in a large basket through an opening in the wall” (UDB)

Links:

- [Introduction to the Book of Acts](#)

- Acts 09 General Notes
- **Acts 9 Translation Questions**

Acts 9:26-27**UDB:**

²⁶ When Saul arrived in Jerusalem, he tried to meet with other believers. However, almost all of them continued to be afraid of him, because they did not believe that he had become a believer. ²⁷ 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 the Lord Jesus and how the Lord had spoken to him there. He also told them how Saul had preached boldly about Jesus to people in Damascus.

ULB:

²⁶ When he had come to Jerusalem, Saul attempted to join the disciples, but they were all afraid of him, not believing that he was a disciple. ²⁷ But Barnabas took him and brought him to the apostles. And he told them how Saul had seen the Lord on the road and that the Lord had spoken to him, and how at Damascus Saul had spoken boldly in the name of Jesus.

translationWords:

- Jerusalem
- disciple
- Barnabas
- apostle, apostleship
- Paul, Saul
- Lord
- Damascus
- preach
- name
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **General Information:** - Here the words “he” and “him” refer to Saul all but one time. “And ‘he’ told them how” in verse 27 refers to Barnabas.
- **but they were all afraid of him** - “They were all” is an exaggeration for many or most of them. AT: “almost all of them” (UDB) (See: **Hyperbole**)
- **boldly preached in the name of Jesus** - This is a way of saying he preached or taught the gospel message of Jesus Christ without fear. AT: “openly preached the message about Jesus” (See: **Metonymy**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:28-30**UDB:**

²⁸ So Saul began to meet with the apostles and other believers throughout Jerusalem, and he spoke boldly to people about the Lord Jesus.

²⁹ Saul was also speaking about Jesus with Jews who spoke Greek, and he was debating with them. But they were continually trying to think of a way to kill him. ³⁰ When the other believers heard that they were planning to kill him, some of them took Saul down to the city of Caesarea. There they put him on a ship going to Tarsus, his hometown.

ULB:

²⁸ He met with them as they were coming in and going out of Jerusalem. He spoke boldly in the name of the Lord Jesus ²⁹ and debated with the Grecian Jews; but they kept trying to kill him. ³⁰ When the brothers learned of this, they brought him down to Caesarea and sent him away to Tarsus.

translationWords:

- Jerusalem
- name
- Lord
- Jesus, Jesus Christ, Christ Jesus
- Greek, Grecian
- Jew, Jewish, Jews
- brother
- Caesarea, Caesarea Philippi
- Tarsus

translationNotes:

- **General Information:** - Here the word “them” refers to Jewish people and people who had converted to Judaism.
- **in the name of the Lord Jesus** - Here “name” is a metonym for the gospel message of Jesus Christ. (See: [Metonymy](#))
- **debated with the Grecian Jews** - Saul tried to reason with the Jews who spoke Greek.
- **the brothers** - The words “the brothers” refers to the believers in Jerusalem.
- **brought him down to Caesarea** - The phrase “brought him down” is used here because Caesarea is lower in elevation than Jerusalem.
- **sent him away to Tarsus** - Caesarea was a seaport. They brothers probably sent Saul to Tarsus by ship. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:31-32**UDB:**

³¹ So the groups of believers throughout the entire regions of Judea, Galilee, and Samaria lived peacefully because no one was persecuting them anymore. The Holy Spirit was strengthening them and encouraging them. They were continuing to honor the Lord Jesus, and the Holy Spirit was enabling many other people to become believers.

³² While Peter was traveling throughout those regions, once he went to the coastal plain to visit the believers who lived in the town of Lydda.

ULB:

³¹ So then, the church throughout all Judea, Galilee, and Samaria had peace and was built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, the church grew in numbers.

³² Now it came about that, as Peter went throughout the whole region, he came down also to the believers who lived in the town of Lydda.

translationWords:

- church, Church
- Judea
- Galilee, Galilean
- Samaria, Samaritan
- fear, afraid, fear of Yahweh
- Lord
- Holy Spirit, Spirit of God, Spirit of the Lord
- Peter, Simon Peter, Cephas

translationNotes:

- **Connecting Statement:** - In verse 32, the story shifts from Saul to a new part of the story about Peter.
- **General Information:** - Verse 31 is a statement that gives an update on the church's growth.
- **the church throughout all Judea, Galilee, and Samaria** - This is the first use of the singular "church" to refer to more than one local congregation. Here it refers to all the believers in all the groups throughout Israel.
- **had peace** - "lived peacefully" (UDB). This means the persecution that started with the murder of Stephen was finished.
- **was built up** - The agent was either God or the Holy Spirit. This can be stated in active form. AT: "God helped them grow" or "the Holy Spirit built them up" (See: **Active or Passive**)

- **walking in the fear of the Lord** - “continuing to honor the Lord”
- **in the comfort of the Holy Spirit** - “with the Holy Spirit strengthening and encouraging them”
- **Now it came about** - This phrase is used to mark a new part of the story. (See: [Introduction of a New Event](#))
- **throughout the whole region** - This is an exaggeration for Peter’s visiting many of the believers throughout Judea, Galilee, and Samaria. (See: [Hyperbole](#))
- **he came down** - The phrase “came down” is used here because Lydda is lower in elevation than the other places where he was traveling.
- **Lydda** - Lydda is a city located about 18 kilometers southeast of Joppa. This city was called Lod in the Old Testament and in modern Israel.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:33-35**UDB:**

³³ There he met a man whose name was Aeneas. Aeneas had not been able to get up from his bed for eight years because he was paralyzed. ³⁴ Peter said to him, “Aeneas, Jesus Christ heals you! Get up and roll up your mat!” Right away Aeneas stood up. ³⁵ Most of the people who lived in Lydda and on Sharon Plain saw Aeneas after the Lord had healed him, so they believed in the Lord Jesus.

ULB:

³³ There he found a certain man named Aeneas, who had been in his bed for eight years, for he was paralyzed. ³⁴ Peter said to him, “Aeneas, Jesus Christ heals you. Get up and make your bed.” And right away he got up. ³⁵ So everyone who lived in Lydda and in Sharon saw the man and they turned to the Lord.

translationWords:

- Peter, Simon Peter, Cephas
- Jesus, Jesus Christ, Christ Jesus
- heal, cure
- Sharon, Plain of Sharon

translationNotes:

- **There he found a certain man** - Peter was not intentionally searching for a paralyzed person, but happened upon him. AT: “There Peter met a man”
- **a certain man named Aeneas** - This introduces Aeneas as a new character in the story. (See: [Introduction of New and Old Participants](#))
- **who had been in his bed ... was paralyzed** - This is background information about Aeneas. (See: [Background Information](#))
- **paralyzed** - unable to walk, probably unable to move below the waist
- **make your bed** - “roll up your mat” (UDB)
- **everyone who lived** - This is a hyperbole meaning “many people who lived” (See: [Hyperbole](#))
- **in Lydda and in Sharon** - The city of Lydda was located in the Plain of Sharon.
- **saw the man** - It may be helpful to state that they saw that he was healed. AT: “saw the man whom Peter had healed”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)

- Acts 9 Translation Questions

Acts 9:36-37

UDB:

³⁶ 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. ³⁷ 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.

ULB:

³⁶ Now there was in Joppa a certain disciple named Tabitha, which is translated as “Dorcas.” This woman was full of good works and merciful deeds that she did for the poor. ³⁷ It came about in those days that she fell sick and died; when they had washed her, they laid her in an upper room.

translationWords:

- [Joppa](#)
- [disciple](#)
- [mercy, merciful](#)

translationNotes:

- **Connecting Statement:** - Luke continues the story with a new event about Peter.
- **General Information:** - These verses give background information about the woman named Tabitha. (See: [Background Information](#))
- **Now there was** - This introduces a new part in the story. (See: [Introduction of a New Event](#))
- **Tabitha, which is translated as “Dorcas.”** - Tabitha is her name in the Aramaic language, and Dorcas is her name in the Greek language. Both names mean “gazelle.” AT: “Her name in the Greek language was Dorcas” (UDB) (See: [How to Translate Names](#))
- **full of good works** - “doing many good things”
- **It came about in those days** - This refers to the time when Peter was in Joppa. This can be stated. AT: “It came about while Peter was nearby” (See: [Assumed Knowledge and Implicit Information](#))
- **washed her** - This was washing to prepare for her burial.
- **they laid her in an upper room** - This was a temporary display of the body during the funeral process.

Links:

- [Introduction to the Book of Acts](#)

- Acts 09 General Notes
- **Acts 9 Translation Questions**

Acts 9:38-39**UDB:**

³⁸ 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!" ³⁹ 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 Dorcas' body 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.

ULB:

³⁸ Since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, begging him, "Come to us without delay." ³⁹ Peter arose and went with them. When he had arrived, they brought him to the upper room. And all the widows stood by him weeping, showing him the coats and garments that Dorcas had made while she had been with them.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [beg, beggar](#)
- [raise, rise, risen, arise, arose](#)

translationNotes:

- **they sent two men to him** - "the disciples sent two men to Peter"
- **to the upper room** - "to the upstairs room where Dorcas' body was lying" (UDB)
- **all the widows** - It is possible that all the widows of the town were there since it was not a large town.
- **widows** - women whose husbands had died and therefore needed help
- **while she had been with them** - "while she was still alive with the disciples" (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 9:40-43**UDB:**

⁴⁰ But Peter sent them all out of the room. 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. ⁴¹ 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. ⁴² Soon people everywhere in Joppa knew about that miracle, and as a result many people believed in the Lord Jesus. ⁴³ Peter stayed in Joppa many days with a man named Simon who made leather from animal skins.

ULB:

⁴⁰ Peter put them all out of the room, knelt down, and prayed; then, turning to the body, he said, “Tabitha, arise.” She opened her eyes, and when she saw Peter she sat up. ⁴¹ Peter then gave her his hand and lifted her up; and when he called the believers and the widows, he presented her alive to them. ⁴² This matter became known throughout all Joppa, and many people believed on the Lord. ⁴³ It happened that Peter stayed for many days in Joppa with a man named Simon, a tanner.

translationWords:

- Peter, Simon Peter, Cephas
- pray, prayer
- believer
- Joppa
- believe, believe in, belief
- Lord

translationNotes:

- **Connecting Statement:** - The story of Tabitha ends in verse 42. Verse 43 tells us what happens to Peter after the story ends. (See: [End of Story](#))
- **put them all out of the room** - “told them all to leave the room.” Peter had everyone leave so he could be alone to pray for Tabitha.
- **gave her his hand and lifted her up** - Peter took hold of her hand and helped her stand up.
- **the believers and the widows** - The widows were possibly also believers but are mentioned specifically because Tabitha was so important to them.
- **This matter became known throughout all Joppa** - This refers to the miracle of Peter’s raising Tabitha from the dead. It can be stated in active form. AT: “People throughout all Joppa heard about this matter” (See: [Active or Passive](#))
- **believed on the Lord** - “believed in the gospel of the Lord Jesus”

- **It happened that** - “It came about that.” This introduces the beginning of the next event in the story. (See: [Introduction of a New Event](#))
- **Simon, a tanner** - “a man named Simon who made leather from animal skins” (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 09 General Notes](#)
- [Acts 9 Translation Questions](#)

Acts 10 General Notes

Special concepts in this chapter

Unclean

The Jews believed uncleanliness could be spread by associating with a Gentile or visiting someone from another nation. This was according to the laws the Pharisees made and not according to the law of Moses. While it was possible that some contact could have made one unclean, the Pharisees prohibited any type of close contact with Gentiles. (See: [unclean](#) and [law, law of Moses, God's law, law of Yahweh](#))

Other possible translation difficulties in this chapter

“Get up, Peter; kill and eat!”

Peter's vision was about a Christian's freedom to eat any animal. The Jews were not permitted to eat many animals because the law of Moses declared that they were unclean. Before this vision, Christians were not certain whether they needed to follow the law of Moses. The presence of the Holy Spirit is an indication that the Gentiles could be saved without following the law. (See: [save, safe](#))

Links:

- [Acts 10:01 Notes](#)

Acts 10:1-2**UDB:**

¹ There was a man who lived in the city of Caesarea whose name was Cornelius. He was an officer who commanded one hundred men in a large group of Roman soldiers from Italy. ² He always tried to do what would please God; he and his entire household were non-Jews who habitually worshiped God. He sometimes gave money to help poor Jewish people, and he prayed to God regularly.

ULB:

10 ¹ Now there was a certain man in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian cohort. ² He was a devout man, one who worshiped God with all his household; he gave much money to the Jewish people and was always praying to God.

translationWords:

- Caesarea, Caesarea Philippi
- Cornelius
- centurion
- worship
- household
- pray, prayer

translationNotes:

- **Connecting Statement:** - This is the beginning of the part of the story about Cornelius.
- **General Information:** - These verses give background information about Cornelius. (See: [Background Information](#))
- **Now there was a certain man** - This was a way of introducing a new person to this part of the historical account. (See: [Introduction of New and Old Participants](#))
- **Cornelius by name, a centurion of what was called the Italian cohort** - “his name was Cornelius. He was an officer in charge of 100 soldiers from the Italian section of the Roman army”
- **He was a devout man, one who worshiped God** - “He believed in God and sought to honor and worship God in his life”
- **worshiped God** - The word for “worshiped” here has the sense of deep respect and awe.
- **with all his household** - Here “household” refers to all the people in his house. The other members of his household were also probably Gentiles. AT: “with all the members of his household” (See [Metonymy](#))
- **was always praying to God** - “he prayed to God regularly” (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:3-6**UDB:**

³ 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!" ⁴ Cornelius stared at the angel and became terrified. Then he asked fearfully, "Sir, what do you want?" The angel who was sent from God answered him, "You have pleased God because you have been praying regularly to him and you often give money to help poor people. Those things have been like a memorial offering to God. ⁵ So now command some men to go to Joppa and tell them to bring back a man named Simon whose other name is Peter. ⁶ He is staying with a man, also named Simon, who makes leather. His house is near the ocean."

ULB:

³ About the ninth hour of the day, he clearly saw in a vision an angel of God coming to him. The angel said to him, "Cornelius!" ⁴ Cornelius stared at the angel and was very frightened and said, "What is it, sir?" The angel said to him, "Your prayers and your gifts to the poor have gone up as a memorial offering into God's presence. ⁵ Now send men to the city of Joppa to bring a man named Simon who is called Peter. ⁶ He is staying with a tanner named Simon, whose house is by the seaside."

translationWords:

- biblical time: hour
- vision
- angel, archangel
- Cornelius
- fear, afraid, fear of Yahweh
- pray, prayer
- gift
- memorial, memorial offering
- Joppa
- Peter, Simon Peter, Cephas

translationNotes:

- **the ninth hour** - "three o'clock in the afternoon" (UDB). This is the normal afternoon prayer time for Jews.
- **he clearly saw** - "Cornelius clearly saw"
- **Your prayers and your gifts ... a memorial offering into God's presence** - It is implied that his gifts and prayers had been accepted by God. AT: "God is pleased by your prayers and your gifts ... a memorial offering to him" (See: [Assumed Knowledge and Implicit Information](#))

- **a tanner** - a person who makes leather from animal skins

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:7-8**UDB:**

⁷ When the angel who spoke to Cornelius had gone, he summoned two of his household servants and a soldier who served him, one who also worshiped God. ⁸ He explained to them everything that the angel had said. Then he told them to go to city of Joppa to ask Peter to come to Caesarea.

ULB:

⁷ When the angel who spoke to him had left, Cornelius called two of his house servants, and a soldier who worshiped God from among the soldiers who were also serving him. ⁸ Cornelius told them all that had happened and sent them to Joppa.

translationWords:

- [angel, archangel](#)
- [Cornelius](#)
- [servant, slave, slavery](#)
- [warrior, soldier](#)
- [worship](#)
- [serve, service](#)
- [Joppa](#)

translationNotes:

- **When the angel who spoke to him had left** - “When Cornelius’ vision of the angel had ended”
- **a soldier who worshiped God from among the soldiers who were also serving him** - “one of the soldiers who served him, who also worshiped God.” This soldier worshiped God. That was rare in the Roman army, so Cornelius’ other soldiers probably did not worship God.
- **told them all that had happened** - Cornelius explained his vision to his two servants and to one of his soldiers.
- **sent them to Joppa** - “sent two of his two servants and the one soldier to Joppa”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:9-12**UDB:**

⁹ About noon the next day those three men were traveling along the road and were coming near Joppa. As they were approaching Joppa, Peter went up on the flat housetop to pray. ¹⁰ He became hungry and wanted something to eat. While some people were preparing the food, Peter saw a vision. ¹¹ He saw the sky open and something like a large sheet being lowered to the ground, with its four corners raised up. ¹² Inside the sheet were all kinds of creatures. These included animals and birds that the Mosaic laws forbade Jews to eat. Some had four feet, others crawled on the ground, and others were wild birds.

ULB:

⁹ Now on the next day at about the sixth hour, as they were on their journey and were approaching the city, Peter went up upon the housetop to pray. ¹⁰ He then became hungry and wanted something to eat, but while the people were cooking some food, he was given a vision, ¹¹ and he saw the sky open and a certain container descending, something like a large sheet coming down to the earth, let down by its four corners. ¹² In it were all kinds of four-footed animals and things that crawled on the earth, and birds of the sky.

translationWords:

- Peter, Simon Peter, Cephas
- pray, prayer
- vision
- heaven, sky, heavens, heavenly

translationNotes:

- **Connecting Statement:** - The story shifts away from Cornelius to tell us what God is doing with to Peter.
- **General Information:** - Here the word “they” refers to Cornelius’ two servants and the soldier under Cornelius’ command. (See: [10:7](#))
- **about the sixth hour** - “around noon”
- **up upon the housetop** - The roofs of the houses were flat, and people often did many different activities on them.
- **while the people were cooking some food** - “before the people finished cooking the food”
- **he was given a vision** - “God gave him a vision” or “he saw a vision” (UDB) (See: [Active or Passive](#))
- **he saw the sky open** - This was the beginning of Peter’s vision. It can be a new sentence.

- **something like a large sheet ... four corners** - The container holding the animals had the appearance of a large square piece of cloth.
- **let down by its four corners** - “with its four corners suspended” or “with its four corners higher than the rest of it”
- **all kinds of four-footed animals ... birds of the sky** - From Peter’s response in the next verse, it can be implied that the law of Moses commanded the Jews not to eat some of them. AT: “animals and birds that the Mosaic laws forbade Jews to eat” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:13-16**UDB:**

¹³ Then he heard God say to him, “Peter, stand up, kill some of these and eat them!” ¹⁴ But Peter replied, “Lord, surely you do not really want me to do that since I have never eaten anything that our Jewish law says is unacceptable to you or something that we must not eat!” ¹⁵ 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!” ¹⁶ This happened three times. Immediately after that, the sheet with the animals and birds was then pulled back into the sky.

ULB:

¹³ Then a voice spoke to him: “Rise, Peter, kill and eat.” ¹⁴ But Peter said, “Not so, Lord; for I have never eaten anything that was defiled and unclean.” ¹⁵ But the voice came to him again a second time: “What God has cleansed, do not call it defiled.” ¹⁶ This happened three times; then the container was immediately taken back up into the sky.

translationWords:

- Peter, Simon Peter, Cephas
- defile, be defiled
- unclean
- clean, cleanse

translationNotes:

- **a voice spoke to him** - The person speaking is not specified. The “voice” was probably God, although it could possibly have been an angel from God. (See: [Synecdoche](#))
- **Not so** - “I will not do that”
- **I have never eaten anything that was defiled and unclean** - It is implied that some the animals in the container were unclean as defined by the law of Moses and were not to be eaten by believers who lived before Christ died. (See: [Assumed Knowledge and Implicit Information](#))
- **What God has cleansed** - If God is the speaker, he is referring to himself in the third person. AT: “What I, God, have cleansed” (See: [First, Second or Third Person](#))
- **This happened three times** - It is not likely that everything Peter saw happened three times. This probably means that the phrase, “What God has cleansed, do not call it defiled,” was repeated three times. However, it may be best to simply say “This happened three times” instead of trying to explain in detail.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:17-18**UDB:**

¹⁷ While Peter was trying to understand what that vision meant, the men who had been sent by Cornelius arrived. They asked people how to get to Simon's house. So they found his house and were standing outside the gate. ¹⁸ They called and asked if a man named Simon, whose other name was Peter, was staying there.

ULB:

¹⁷ Now while Peter was very confused about what the vision that he had seen could mean, behold, the men who were sent by Cornelius stood before the gate, after they had asked their way to the house. ¹⁸ And they called out and asked whether Simon, who was also called Peter, was staying there.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [vision](#)
- [Cornelius](#)
- [gate, gate bar](#)

translationNotes:

- **Peter was very confused** - This means that Peter was having difficulty understanding what the vision meant.
- **behold** - The word "behold" here alerts us to pay attention to the surprising information that follows, in this case, the two men standing at the gate.
- **stood before the gate** - "stood before the gate to the house." It is implied that this house had a wall with a gate in it to enter the property. (See: [Assumed Knowledge and Implicit Information](#))
- **after they had asked their way to the house** - This happened before they arrived at the house. This could be stated earlier in the verse, as the UDB does.
- **And they called out** - Cornelius' men remained outside the gate while asking about Peter.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:19-21**UDB:**

¹⁹ While Peter was still trying to understand what the vision meant, God's Spirit said to him, "Listen! Three men are here who want to see you. ²⁰ So get up and go downstairs and go with them! Do not think that you should not go with them, because I have sent them here!" ²¹ So Peter went down to the men and said to them, "Greetings! I am the man you are looking for. Why have you come?"

ULB:

¹⁹ While Peter was still thinking about the vision, the Spirit said to him, "See, three men are looking for you.[1]Some copies have, "Two men are looking for you," or, "Some men are looking for you." ²⁰ Arise and go down and go with them. Do not hesitate to go with them, because I have sent them." ²¹ So Peter went down to the men and said, "I am he whom you are seeking. Why have you come?"

translationWords:

- Peter, Simon Peter, Cephas
- vision
- Holy Spirit, Spirit of God, Spirit of the Lord
- raise, rise, risen, arise, arose
- send, send out, sent
- seek, sought

translationNotes:

- **thinking about the vision** - "wondering about the meaning of the vision"
- **the Spirit** - "the Holy Spirit"
- **See** - "Be alert" or "Wake up"
- **three men are looking for you** - Some ancient texts have a different number of men. (See: [Textual Variants](#))
- **go down** - "go down from the roof of the house"
- **Do not hesitate to go with them** - It would be natural for Peter not to want to go with them, (1) they were strangers and (2) they were Gentiles with whom the Jews did not associate.
- **I am he whom you are seeking** - "I am the man you are looking for" (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:22-23**UDB:**

²² They replied, “Cornelius, who is a Roman army officer, sent us here. He is a good man who worships God, and all of the Jewish people who know about him say that he is a very good man. An angel said to him, ‘Tell some men to go to Joppa to see Simon Peter and bring him here, so that you can hear what he has to say.’” ²³ 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.

ULB:

²² They said, “A centurion named Cornelius, a righteous man and one who worships God, and is well spoken of by all the nation of the Jews, was told by a holy angel of God to send for you to come to his house, so he could listen to a message from you.” ²³ So Peter invited them to come in and stay with him.

On the next morning he got up and went with them, and some of the brothers from Joppa accompanied him.

translationWords:

- centurion
- Cornelius
- righteous, righteousness
- worship
- Jew, Jewish, Jews
- holy, holiness
- angel, archangel
- God

translationNotes:

- **General Information:** - The words “They” and “them” here refer to the two servants and the soldier from Cornelius. (See: 10:7)
- **A centurion named Cornelius ... listen to a message from you** - This can be divided into several sentences and stated in active form as the UDB does. (See: **Active or Passive**)
- **worships God** - The word for “worship” here has the sense of deep respect and awe.
- **all the nation of the Jews** - This is exaggerated to emphasize how widely this was known. (See: **Hyperbole**)

- **So Peter invited them to come in and stay with him** - The journey to Caesarea was too long for them to begin that afternoon.
- **stay with him** - “be his guests”
- **some of the brothers from Joppa** - This refers to believers who lived in Joppa.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:24**UDB:**

²⁴ 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.

ULB:

²⁴ On the following day they came to Caesarea. Cornelius was waiting for them; he had called together his relatives and his close friends.

translationWords:

- [Caesarea, Caesarea Philippi](#)
- [Cornelius](#)
- [call, calling, called, call out](#)

translationNotes:

- **On the following day** - This was the next day after they left Joppa. The journey to Caesarea took longer than one day.
- **Cornelius was waiting for them** - “Cornelius expected them”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:25-26**UDB:**

²⁵ When Peter entered the house, Cornelius met him and bowed low in front of him to worship him. ²⁶ 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!”

ULB:

²⁵ It came about that when Peter entered, Cornelius met him and bowed down at his feet to worship him. ²⁶ But Peter helped him up, saying, “Stand up! I too am a man.”

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [Cornelius](#)
- [worship](#)

translationNotes:

- **when Peter entered** - “when Peter entered the house”
- **bowed down at his feet to worship him** - Although bowing was common in that culture, here Cornelius bowed to Peter as an act of worship. (See: [Symbolic Action](#))
- **Stand up! I too am a man** - This was a mild rebuke or correction to Cornelius not to worship Peter. AT: “Stop doing that! I am only a man, as you are”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:27-29**UDB:**

²⁷ While he was talking to Cornelius, Peter and the others entered the house and saw that many people had gathered together there. ²⁸ Then Peter said to them, "You all know that any of us Jews think we are disobeying our Jewish laws if we associate with those who are descendants of non-Jewish parents or if we even visit in their homes. However, God has shown me in a vision that I should not say anyone is so defiled and unclean that God would not accept him. ²⁹ 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?"

ULB:

²⁷ While Peter was talking with him, he went in and found many people gathered together. ²⁸ He said to them, "You yourselves know that it is not lawful for a Jewish man to associate with or to visit someone from another nation. But God has shown me that I should not call any man defiled or unclean. ²⁹ That is why I came without arguing, when I was sent for. So I ask you why you sent for me."

translationWords:

- Peter, Simon Peter, Cephas
- lawful, lawfully, unlawful
- Jew, Jewish, Jews
- defile, be defiled
- unclean

translationNotes:

- **Connecting Statement:** - Peter addresses the people who are gathered in Cornelius' house.
- **General Information:** - The word "him" here refers to Cornelius.
- **General Information:** - Here the words "You" and "you" are plural and include Cornelius as well as the Gentiles who were present.
- **many people gathered together** - "many Gentile people gathered together." It is implied that these people Cornelius had invited were Gentiles. (See: [Assumed Knowledge and Implicit Information](#))
- **You yourselves know** - Peter is addressing Cornelius and his invited guests.
- **it is not lawful for a Jewish man** - "it is forbidden for a Jewish man." This refers to the Jewish religious law.
- **someone from another nation** - This refers to people who were not Jews and not specifically to where they lived.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:30-33**UDB:**

³⁰ 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 ³¹ 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. ³² 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.' ³³ So I immediately sent some men who asked you to come here, and I certainly thank you for coming. Now we all are gathered here, knowing that God is with us, in order to hear all the things that the Lord God has commanded you to say. So please speak to us."

ULB:

³⁰ Cornelius said, "Four days ago at this very hour, I was praying at the ninth hour in my house; and see, a man stood before me in bright clothing. ³¹ He said, 'Cornelius, your prayer has been heard by God, and your gifts to the poor have reminded God about you. ³² So send someone to Joppa, and call to you a man named Simon who is called Peter. He is staying in the house of a tanner named Simon, by the seaside.'[1]Some ancient authorities add: *When he comes, he will speak to you.* ³³ So at once I sent for you. You are kind to have come. Now then, we are all here present in the sight of God, to hear everything that you have been instructed by the Lord to say." [2]Some ancient authorities add: *instructed by God to say.*

translationWords:

- Cornelius
- hour
- pray, prayer
- send, send out, sent
- Joppa
- Peter, Simon Peter, Cephas

translationNotes:

- **Connecting Statement:** - Cornelius responds to Peter's question.
- **General Information:** - In verses 31 and 32 Cornelius quotes what the angel had said to him when he appeared to him at the ninth hour.
- **General Information:** - The words "you" and "your" are all singular. The word "we" here does not include Peter. (See: **Forms of 'You' - Singular** and **Exclusive "We"**)

- **Four days ago** - Cornelius is referring to the day before the third night before he is speaking to Peter. Biblical culture counts the current day, so the day before three nights ago is “four days ago.” Current Western culture does not count the current day, so many Western translations read, “three days ago.”
- **praying** - Some ancient authorities say “fasting and praying” instead of simply “praying.” (See: [Textual Variants](#))
- **at the ninth hour** - The normal afternoon time that the Jews pray to God.
- **your prayer has been heard by God** - This can be stated in active form. AT: “God has heard your prayer” (See: [Active or Passive](#))
- **reminded God about you** - “brought you to God’s attention.” This does not imply that God had forgotten.
- **call to you a man named Simon who is called Peter** - “tell Simon who is also called Peter to come to you”
- **at once** - “right away”
- **You are kind to have come** - This expression is a polite way of thanking Peter for coming. AT: “I certainly thank you for coming” (UDB)
- **in the sight of God** - This refers to the presence of God.
- **that you have been instructed by the Lord to say** - This can be stated in active form. AT: “that the Lord has told you to say” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:34-35**UDB:**

³⁴ 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. ³⁵ Instead, from every people group he accepts everyone who honors him and who does what pleases him.

ULB:

³⁴ Then Peter opened his mouth and said,
"Truly, I perceive that God does not take anyone's side. ³⁵ Instead, in every nation anyone who worships and does righteous deeds is acceptable to him.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [nation](#)
- [righteous, righteousness](#)

translationNotes:

- **Connecting Statement:** - Peter begins speaking to everyone in the house of Cornelius.
- **Then Peter opened his mouth and said** - "Peter began to speak to them" (UDB)
- **Truly** - This means that what he is about to say is especially important to know.
- **God does not take anyone's side** - "God does not favor certain people"
- **anyone who worships and does righteous deeds is acceptable to him** - "he accepts anyone who worships him and does righteous deeds"
- **worships** - The word "worships" here has the sense of deep respect and awe.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
- [Acts 10 Translation Questions](#)

Acts 10:36-38**UDB:**

³⁶ You know the message that God sent to us Israelites. He proclaimed to us the good news that he would cause people to have peace with him because of what Jesus Christ has done. This Jesus is not Lord only over us Israelites. He is also the Lord who rules over all people. ³⁷ You know what he did throughout the land of Judea, beginning in Galilee. He began to do those things after John had been proclaiming to people that they should turn away from their sinful behavior before he baptized them. ³⁸ 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, always doing good deeds and healing people. He was healing all the people whom the devil was causing to suffer. Jesus was able to do those things because God was always helping him.”

ULB:

³⁶ You know the message that he sent to the people of Israel, when he announced good news about peace through Jesus Christ, who is Lord of all— ³⁷ you yourselves know the events that took place, which occurred throughout all Judea, beginning in Galilee, after the baptism that John announced; ³⁸ the events concerning Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.

translationWords:

- Israel, Israelites, nation of Israel
- Judea
- Galilee, Galilean
- baptize, baptism
- John (the Baptist)
- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene
- Holy Spirit, Spirit of God, Spirit of the Lord
- power, powers
- Satan, devil, evil one

translationNotes:

- **Connecting Statement:** - Peter continues to talk to Cornelius and his guests.
- **General Information:** - The word “him” here refers to Jesus.
- **You know the message ... and with power** - This long sentence can be shortened into several sentences as in the UDB.

- **who is Lord of all** - Here “all” means “all people.”
- **throughout all Judea** - This is a hyperbole. AT: “in many places in Judea” (See: [Hyperbole](#))
- **after the baptism that John announced** - “after John preached to the people to repent and then baptized them”
- **God anointed him with the Holy Spirit and with power** - The Holy Spirit and God’s power are spoken of as if they are something that can be poured out onto a person. (See: [Metaphor](#))
- **all who were oppressed by the devil** - This is hyperbole. AT: “many people who were oppressed by the devil” (See: [Hyperbole](#))
- **God was with him** - The idiom “was with him” means “was helping him.” (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 10:39-41**UDB:**

³⁹ "We all saw the things Jesus did in Jerusalem and around every part of the country of Israel where he lived. His enemies killed him by nailing him to a wooden cross. ⁴⁰ Then God raised him back to life on the third day after he died, and he made sure that many people would see him alive after he was brought back to life. People were sure it was him who had died, and now they saw with their own eyes, and were fully convinced, that he was alive again. ⁴¹ At that time God did not let everyone see him, only those he selected to spend time with him and to eat a meal together in those first days just after God raised him back to life.

ULB:

³⁹ We are witnesses of all things that he did both in the country of the Jews and in Jerusalem—this Jesus whom they killed, hanging him on a tree. ⁴⁰ This man God raised up on the third day and gave him to be made known, ⁴¹ not to all the people, but to the witnesses who were chosen beforehand by God—we ourselves, who ate and drank with him after he rose from the dead ones.

translationWords:

- witness, eyewitness
- Jew, Jewish, Jews
- Jerusalem
- hang
- raise, rise, risen, arise, arose

translationNotes:

- **General Information:** - The words "We" and "we" here refer to Peter and the apostles and believers who were with Jesus when he was on earth. (See: **Exclusive "We"**)
- **General Information:** - The words "he" and "him" here refer to Jesus.
- **in the country of the Jews** - This refers mainly to Judea at that time.
- **whom they killed** - "whom the Jewish Leaders killed"
- **hanging him on a tree** - This is another expression that refers to crucifixion. AT: "nailing him to a wooden cross" (UDB)
- **This man** - "This man Jesus"
- **God raised up** - "God caused to live again"
- **the third day** - "the third day after he died"
- **gave him to be made known** - "caused him to be revealed"

- **from the dead ones** - “from among the dead ones.” The phrase “the dead ones” refers to the spirits of people who have died. To come back from among them means to become alive again.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
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Acts 10:42-43**UDB:**

⁴² God commanded us to preach to the people and he told us to tell them that he appointed Jesus to be the judge of everyone one day, a day that is sure to come. He will judge all those who will still be living and all those who have died before that time. ⁴³ All the prophets who wrote about him long ago told the people about him. They wrote that if anyone believed in him, God could forgive whatever sins they have done, because of what this man, Jesus, had done for them.”

ULB:

⁴² He commanded us to proclaim to the people and to testify that this is the one who has been chosen by God to be the Judge of the living and the dead. ⁴³ It is to him that all the prophets bear witness, so that everyone who believes in him shall receive forgiveness of sins through his name.”

translationWords:

- preach
- judge
- life, live, living, alive
- death, die, dead
- prophet, prophecy, prophesy, seer, prophetess
- witness, eyewitness
- believe, believe in, belief
- receive
- forgive, forgiveness
- sin, sinful, sinner, sinning
- name

translationNotes:

- **Connecting Statement:** - Peter finishes his speech to everyone in the house of Cornelius, which he began in **10:34**.
- **General Information:** - Here the word “us” includes Peter and believers. It excludes his audience. (See: **Exclusive “We”**)
- **that this is the one who has been chosen by God** - This can be stated in active form. AT: “that God chose this Jesus” (See: **Active or Passive**)
- **the living and the dead** - This refers to people who are still living and people who have died. AT: “the people who are alive and the people who are dead” (See: **Nominal Adjectives**)
- **It is to him that all the prophets bear witness** - “All the prophets bear witness to Jesus”

- **everyone who believes in him shall receive forgiveness of sins** - This could be stated in active form. AT: “God will forgive the sins of everyone who believes in Jesus because of what Jesus has done” (See: [Active or Passive](#))
- **through his name** - Here “his name” refers to the actions of Jesus. His name means God who saves. AT: “through what Jesus has done for them” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 10:44-45**UDB:**

⁴⁴ While Peter was still speaking those words, suddenly the Holy Spirit came down on all those people from other nations who were listening to the message. ⁴⁵ The Jewish believers who had come with Peter from Joppa were amazed that God had generously given the Holy Spirit to people from all different nations, too.

ULB:

⁴⁴ While Peter was still saying these things, the Holy Spirit fell on all of those who were listening to his message. ⁴⁵ The people who belonged to the circumcision group of believers—all of those who came with Peter—were amazed, because the gift of the Holy Spirit was poured out also on the Gentiles.

translationWords:

- Peter, Simon Peter, Cephas
- Holy Spirit, Spirit of God, Spirit of the Lord
- circumcise, circumcision
- believer
- Gentile

translationNotes:

- **the Holy Spirit fell** - Here the word “fell” means “happened suddenly.” AT: “the Holy Spirit suddenly came”
- **all of those who were listening** - Here “all” refers to all the Gentiles at the house who were listening to Peter.
- **The people who belonged to the circumcision group of believers** - This is another way of referring to the Jewish believers.
- **the gift of the Holy Spirit** - This refers to the Holy Spirit himself who was given to them.
- **the Holy Spirit was poured out** - This can be stated in active form. AT: “God poured out the Holy Spirit” (See: [Active or Passive](#))
- **poured out** - The Holy Spirit is spoken of as if he were something that could be poured out upon people. It implies a generous amount. AT: “generously given” (UDB) (See: [Metaphor](#))
- **the gift** - “the free gift”
- **also on the Gentiles** - Here “also” refers to the fact that the Holy Spirit had already been given to the Jewish believers.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 10 General Notes](#)
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Acts 10:46-48**UDB:**

⁴⁶ The Jewish believers knew that God had done that because they were hearing those people speaking languages that they had not learned and telling how great God is. Then Peter said ⁴⁷ to the other Jewish believers who were there, “God has given them the Holy Spirit just like he gave him to us Jewish believers, so surely all of you would agree that we should baptize these people!” ⁴⁸ Then Peter told those non-Jewish people that they should be baptized as believers in Jesus Christ. So they baptized all of them. After they were baptized, they requested that Peter stay with them several days. So Peter and the other Jewish believers did that.

ULB:

⁴⁶ For they heard these Gentiles speak in other languages and praising God. Then Peter answered, ⁴⁷ “Can anyone keep water from these people so they should not be baptized, these people who have received the Holy Spirit as well as we?” ⁴⁸ Then he commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay with them for several days.

translationWords:

- Gentile
- praise
- Peter, Simon Peter, Cephas
- baptize, baptism
- Holy Spirit, Spirit of God, Spirit of the Lord
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story about Cornelius.
- **General Information:** - The words “he” and “him” refer to Peter.
- **Gentiles speak in other languages and praising God** - These were known spoken languages that caused the Jews to acknowledge that the Gentiles were indeed praising God.
- **Can anyone keep water from these people so they should not be baptized, these people who have received ... we?** - Peter uses this question to convince the Jewish Christians that the Gentile believers should be baptized. AT: “No one should keep water from these people! We should baptize them because they have received ... we!” (See: **Rhetorical Question** and **Active or Passive**)
- **he commanded them to be baptized** - It is implied that the Jewish Christians were the ones who would baptize them. AT: “Peter commanded the the Gentile believers to allow the Jewish

Christians to baptize them” or “Peter commanded the Jewish Christians to baptize them” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

- **be baptized in the name of Jesus Christ** - Here “in the name of Jesus Christ” expresses that the reason for their baptism was that they believed in Jesus. AT: “be baptized as believers in Jesus Christ” (UDB) (See: [Metonymy](#))

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Acts 11 General Notes

Special concepts in this chapter

“The Gentiles also had received the word of God”

In the early church, christians were almost exclusively Jewish. Many Gentiles then started to believe in Jesus. This is what it means to “receive the word of God.”

“Baptism in the Holy Spirit”

Many scholars believe this indicates the Spirit began to indwell them, or live inside their heart, in order to guide them when they believed in Jesus. Others believe this gave them the ability to speak in tongues, in addition to indwelling them, and is an event that occurs after salvation. (See: [believe](#), [believe in](#), [belief](#) and [save](#), [safe](#))

Links:

- [Acts 11:01 Notes](#)

Acts 11:1-3**UDB:**

¹ The apostles and other believers who lived in various towns in the province of Judea heard people say that some non-Jewish people had also believed the message of God about Jesus. ² But there were some Jewish believers in Jerusalem who wanted all followers of Christ to be circumcized. When Peter returned from Caesarea to Jerusalem, they met with him and criticized him. ³ They said to him, “Not only was it wrong for you to visit in the homes of uncircumcized non-Jews, you even ate with them!”

ULB:

11 ¹ Now the apostles and the brothers who were in Judea heard that the Gentiles also had received the word of God. ² When Peter had come up to Jerusalem, they who belonged to the circumcision group criticized him; ³ they said, “You associated with uncircumcised men and ate with them!”

translationWords:

- **apostle, apostleship**
- **brother**
- **Judea**
- **Gentile**
- **receive**
- **word of God, word of Yahweh, word of the Lord, scripture**
- **Peter, Simon Peter, Cephas**
- **Jerusalem**
- **circumcise, circumcision**
- **uncircumcised, uncircumcision**

translationNotes:

- **Connecting Statement:** - Peter arrives in Jerusalem and begins talking to the Jews there.
- **General Information:** - This is the beginning of a new event in the story.
- **Now** - This marks a new part of the story. (See: **Introduction of a New Event**)
- **the brothers** - The phrase “brothers” here refers to the believers in Judea.
- **who were in Judea** - “who were in the province of Judea”
- **had received the word of God** - This expression refers to the fact that the Gentiles believed the gospel message about Jesus. AT: “believed the message of God about Jesus” (UDB) (See: **Metonymy**)
- **had come up to Jerusalem** - Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of coming up to Jerusalem and going down from it.

- **they who belonged to the circumcision group** - This is a reference to some of the Jews who believed that every believer must be circumcised. AT: “some Jewish believers in Jerusalem who wanted all followers of Christ to be circumcized” (UDB) (See: [Metonymy](#))
- **uncircumcised men** - The phrase “uncircumcised men” refers to Gentiles. (See: [Metonymy](#))
- **ate with them** - It was against Jewish tradition for Jews to eat with Gentiles.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
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Acts 11:4-6**UDB:**

⁴ So Peter began to explain exactly what had happened. ⁵ He said, "I was praying by myself in the city of Joppa, and in a trance I saw a vision. I saw that something like a large sheet was being lowered from heaven by its four corners, and it came down to where I was. ⁶ As I was looking intently into it, I saw some tame animals and also some wild animals, reptiles, and wild birds.

ULB:

⁴ But Peter started to explain the matter to them in detail; he said, ⁵ I was praying in the city of Joppa, and I had a vision of a container coming down, like a large sheet let down from heaven by its four corners. It descended to me. ⁶ I gazed at it and I thought about it. I saw the four-legged animals of earth, wild beasts, creeping animals, and birds of the sky.

translationWords:

- Peter, Simon Peter, Cephas
- pray, prayer
- Joppa
- vision
- heaven, sky, heavens, heavenly

translationNotes:

- **Connecting Statement:** - Peter responds to the Jews by telling them about his vision and about what had happened at Cornelius' house.
- **Peter started to explain** - Peter did not criticize the Jewish believers but reacted in a friendly explanatory manner.
- **in detail** - "exactly what happened" (UDB)
- **like a large sheet** - The container holding the animals had the appearance of a large square piece of cloth. See how you translated this in [10:11](#).
- **by its four corners** - "with its four corners suspended" or "with its four corners higher than the rest of it." See how you translated this in [10:11](#).
- **four-legged animals of earth** - From Peter's response, it can be implied that the law of Moses commanded the Jews not to eat some of them. AT: "animals and birds that the Mosaic laws forbade Jews to eat." See how you translated a similar phrase in [10:12](#). (See: [Assumed Knowledge and Implicit Information](#))
- **wild beasts** - This probably refer to the animals people do not or can not tame or control.
- **creeping animals** - These are reptiles.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
- [Acts 11 Translation Questions](#)

Acts 11:7-10**UDB:**

⁷ Then I heard God commanding me, ‘Peter, get up, kill and eat them!’ ⁸ But I replied, ‘Lord, you surely do not really want me to do that, because I have never eaten anything that our laws say that we must not eat!’ ⁹ God spoke from heaven to me a second time, ‘I am God, so if I have made something acceptable to eat, do not say it is unacceptable.’ ¹⁰ This same thing happened two more times, and then the sheet with all those animals and birds was pulled up into heaven again.

ULB:

⁷ Then I heard a voice say to me, “Get up, Peter; kill and eat!” ⁸ I said, “Not so, Lord: for nothing unholy or unclean has ever entered into my mouth.” ⁹ But the voice answered again from heaven, “What God has declared clean, do not call unclean.” ¹⁰ This happened three times, and then everything was taken back up into heaven again.

translationWords:

- Peter, Simon Peter, Cephas
- unholy
- God
- heaven, sky, heavens, heavenly

translationNotes:

- **I heard a voice** - The person speaking is not specified. The “voice” was probably God, although it could possibly have been an angel from God. See how you translated “a voice” in [10:13](#). (See: [Synecdoche](#))
- **Not so** - “I will not do that.” See how you translated this in [10:14](#).
- **nothing unholy or unclean has ever entered into my mouth** - Apparently the animals in the sheet were animals which the Jewish law in the Old Testament forbade the Jews to eat. This can be said in a positive way. AT: “I have eaten only meat from holy and clean animals” (See: [Metonymy](#) and [Double Negatives](#))
- **unclean** - In the Old Testament Jewish law, a person became ritually “unclean” in various ways, such as eating certain forbidden animals.
- **What God has declared clean, do not call unclean** - This refers to the animals in the sheet. (See: [Metonymy](#))
- **This happened three times** - It is not likely that everything was repeated three times. This probably means that “What God has cleansed, do not call it defiled” was repeated three times. However, it may be best to simply say “This happened three times” instead of trying to explain in detail. See how you translated “This happened three times” in [10:16](#).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
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Acts 11:11-14**UDB:**

¹¹ At that exact moment, three men who had been sent from Caesarea arrived at the house where I was staying. ¹² God's Spirit told me that I should not hesitate to go with them even though they were not Jews. Six Jewish believers also went with me to Caesarea, and then we went into that non-Jewish man's house. ¹³ 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. ¹⁴ He will tell you how you and everyone else in your house will be saved.'

ULB:

¹¹ Behold, right away there were three men standing in front of the house where we were; they had been sent from Caesarea to me. ¹² The Spirit commanded me to go with them, and that I should make no distinction regarding them. These six brothers went with me, and we went into the man's house. ¹³ He told us how he had seen the angel standing in his house and saying, "Send men to Joppa and bring back Simon who is called Peter. ¹⁴ He will speak to you a message by which you will be saved—you and all your household."

translationWords:

- Caesarea, Caesarea Philippi
- Holy Spirit, Spirit of God, Spirit of the Lord
- angel, archangel
- Joppa
- Peter, Simon Peter, Cephas
- save, safe

translationNotes:

- **General Information:** - Here "we" refers to Peter and the believers in Joppa. It does not include his current audience in Jerusalem. (See: **Exclusive "We"**)
- **Behold** - This word alerts us to the new people in the story. Your language may have a way of doing this.
- **right away** - "immediately" or "at that exact moment" (UDB)
- **they had been sent** - This can be stated in active form. AT: "someone had sent them" (See: **Active or Passive**)
- **that I should make no distinction regarding them** - "that I should not be concerned that they were Gentiles"
- **These six brothers went with me** - "These six brothers went with me to Caesarea"
- **These six brothers** - "These six Jewish believers"

- **into the man's house** - This refers to the house of Cornelius.
- **Simon who is called Peter** - "Simon who is also called Peter." See how you translated the same phrase in [10:32](#).
- **you will be saved** - This can be stated in active form. AT: "God will save you" (See: [Active or Passive](#))
- **all your household** - This refers to all the people in the household. AT: "everyone who lives in your house" (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
- [Acts 11 Translation Questions](#)

Acts 11:15-16**UDB:**

¹⁵ As I started to speak, the Holy Spirit suddenly came down on them, just like he had first come on us during the Pentecost festival. ¹⁶ Then I remembered what the Lord had said: ‘John baptized you with water, but God will baptize you with the Holy Spirit.’

ULB:

¹⁵ As I began to speak to them, the Holy Spirit came on them, just as on us in the beginning. ¹⁶ I remembered the words of the Lord, how he said, “John indeed baptized with water; but you shall be baptized in the Holy Spirit.”

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [Lord](#)
- [John \(the Baptist\)](#)
- [baptize, baptism](#)

translationNotes:

- **General Information:** - Here the word “us” refers to Peter, the apostles, and any of the Jewish believers who had received the Holy Spirit at Pentecost. (See: [Inclusive “We”](#))
- **As I began to speak to them, the Holy Spirit came on them** - This implies that Peter had not finished speaking but had intended to say more.
- **the Holy Spirit came on them, just as on us in the beginning** - Peter leaves out some things to keep the story short. AT: “the Holy Spirit came on the Gentile believers, just as he came on the Jewish believers at Pentecost” (See: [Ellipsis](#))
- **in the beginning** - Peter is referring to the day of Pentecost.
- **you shall be baptized in the Holy Spirit** - This can be stated in active form. AT: “God will baptize you in the Holy Spirit” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
- [Acts 11 Translation Questions](#)

Acts 11:17-18**UDB:**

¹⁷ God gave those non-Jews the same Holy Spirit that he had given to us after we had believed in the Lord Jesus Christ. So I could not possibly tell God that he did wrong when he gave them the Holy Spirit!”

¹⁸ After those Jewish believers heard what Peter said, they stopped criticizing him. Instead, they praised God, saying, “Then it is clear to us that God has also accepted the non-Jews so that they will have eternal life, if they turn from their sinful behavior.”

ULB:

¹⁷ Then if God gave to them the same gift as he gave to us when we believed on the Lord Jesus Christ, who was I, that I could oppose God?” ¹⁸ When they heard these things, they said nothing in response, but they praised God and said, “Then God has given repentance for life to the Gentiles also.”

translationWords:

- gift
- believe, believe in, belief
- Lord
- Jesus, Jesus Christ, Christ Jesus
- praise
- repent, repentance
- life, live, living, alive
- Gentile

translationNotes:

- **Connecting Statement:** - Peter finishes his speech (which he began in **11:4**) to the Jews about his vision and about what had happened at the house of Cornelius.
- **General Information:** - The word “them” refers to Cornelius and his Gentile guests and household. Peter does not call them Gentiles in his account to the Jewish believers at Jerusalem.
- **General Information:** - The word “they” refers to the Jewish believers to whom Peter spoke. The word “us” includes all of the Jewish believers. (See: **Inclusive “We”**)
- **Then if God gave to them ... who was I, that I could oppose God?** - Peter uses this question to emphasize that he was only obeying God. AT: “Since God gave to them ... I decided that I could not oppose God!” (See: **Rhetorical Question**)

- **the same gift** - Peter refers to the gift of the Holy Spirit.
- **they said nothing in response** - “they stopped criticizing Peter”
- **given repentance for life** - “given repentance leading to life.” It probably refers to eternal life.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
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Acts 11:19-21**UDB:**

¹⁹ After Stephen died, many of the believers left Jerusalem and went to other places because they were suffering there in Jerusalem. Some of them went to Phoenicia, some went to the Island of Cyprus, and others went to Antioch, a city in Syria. In those places they were continually telling people the message about Jesus, but they told only other Jewish people. ²⁰ Some of the believers were men from the Island of Cyprus and Cyrene city in north Africa. They went to Antioch and were also telling non-Jewish people about the Lord Jesus. ²¹ 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 the Lord.

ULB:

¹⁹ Now those who had been scattered because of the persecution that started with the death of Stephen were spread as far as Phoenicia, Cyprus, and Antioch, but they told the message about Jesus only to Jews. ²⁰ But some of them, men from Cyprus and Cyrene, came to Antioch and spoke also to Greeks, telling them the good news about the Lord Jesus. ²¹ And the hand of the Lord was with them; a great number believed and turned to the Lord.

translationWords:

- persecute, persecution
- Stephen
- Phoenicia
- Cyprus
- Cyrene
- Antioch
- Greek, Grecian
- Lord
- Jesus, Jesus Christ, Christ Jesus
- hand, right hand, to hand over
- believe, believe in, belief
- turn, turn away, turn back

translationNotes:

- **Connecting Statement:** - Luke tells about what happened to the believers who fled after the stoning of Stephen.
- **Now** - This introduces the new part of the story. (See: [Introduction of a New Event](#))

- **those who had been scattered because of the persecution that started with the death of Stephen were spread** - This can be restated in the Active form. AT: “the persecution that started with the death of Stephen scattered the believers, and they spread” or “the suffering that began after the Jewish leaders killed Stephen caused many of the believers to leave Jerusalem, and they spread” (See: [Active or Passive](#))
- **only to Jews** - The believers thought God’s message was for the Jewish people, and not for the Gentiles.
- **spoke also to Greeks** - These Greek-speaking people were Gentiles, not Jews. AT: “also spoke to Gentiles who spoke Greek” (See: [Assumed Knowledge and Implicit Information](#))
- **the hand of the Lord was with them** - God’s hand signifies his strength. AT: “God was powerfully enabling those believers to preach effectively” (UDB) (See: [Metonymy](#))
- **turned to the Lord** - This expression means they stopped believing in their former gods and started believing in Jesus.

Links:

- [Introduction to the Book of Acts](#)
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Acts 11:22-24**UDB:**

²² The group of believers in Jerusalem heard people say that many people in Antioch were believing in Jesus. So the leaders of the believers in Jerusalem sent Barnabas to Antioch. ²³ When he got there, he realized that God had acted kindly toward the believers. So he was very happy, and he was encouraging all of the believers to continue to trust completely in the Lord Jesus. ²⁴ Barnabas was a good man whom the Holy Spirit completely controlled, one who trusted God completely. Because of what Barnabas did, many people there believed in the Lord Jesus.

ULB:

²² News about them came to the ears of the church in Jerusalem: and they sent out Barnabas as far as Antioch. ²³ When he came and saw the gift of God, he was glad; and he encouraged them all to remain with the Lord with all their heart. ²⁴ For he was a good man and full of the Holy Spirit and of faith, and many people were added to the Lord.

translationWords:

- church, Church
- Jerusalem
- Barnabas
- Antioch
- Lord
- filled with the Spirit
- Holy Spirit, Spirit of God, Spirit of the Lord
- faith

translationNotes:

- **General Information:** - In these verses, the word “he” refers to Barnabas. The word “they” refers to the believers of the church at Jerusalem.
- **General Information:** - The words “them” and “their” refer to the new believers. (See: [11:20](#))
- **ears of the church** - Here “ears” refers to the believers’ hearing about the event. AT: “the believers in the church” (See: [Metonymy](#))
- **saw the gift of God** - “saw the grace of God” or “how God acted kindly toward the believers” (UDB)
- **he encouraged them** - “he kept on encouraging them”
- **to remain with the Lord** - “to remain faithful to the Lord” or “to continue to trust in the Lord”
- **with all their heart** - “completely” or “fully” (See: [Idiom](#))

- **full of the Holy Spirit** - The Holy Spirit controlled Barnabas as he obeyed the Holy Spirit.
- **many people were added to the Lord** - Here “added” means they came to believe the same thing as the others. AT: “many more people also believed in the Lord” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
- [Acts 11 Translation Questions](#)

Acts 11:25-26**UDB:**

²⁵ Then Barnabas went to Tarsus city in Cilicia to look for Saul. ²⁶ After he found him, Barnabas brought him back to Antioch to help teach the believers. So during a whole year Barnabas and Saul met regularly with the church there and taught large numbers of people about Jesus. It was at Antioch that the disciples were first called Christians.

ULB:

²⁵ Barnabas then went out to Tarsus to look for Saul. ²⁶ When he found him, he brought him to Antioch. It came about, that for an entire year they gathered together with the church and taught many people. The disciples were called Christians first in Antioch.

translationWords:

- Barnabas
- Tarsus
- Paul, Saul
- Antioch
- church, Church
- disciple
- Christian

translationNotes:

- **General Information:** - Here the word “he” refers to Barnabas and “him” refers to Saul.
- **out to Tarsus** - “out to the city of Tarsus”
- **to look for Saul ... found him** - These terms imply that it took some time and effort for Barnabas to locate Saul.
- **It came about** - This begins a new event in the story. (See: [Introduction of a New Event](#))
- **they gathered together with the church** - “Barnabas and Saul gathered together with the church”
- **The disciples were called Christians** - This implies that other people called the believers by this name. This can be stated in active form. AT: “The people of Antioch called the disciples Christians” (See: [Active or Passive](#))
- **first in Antioch** - “for the first time in Antioch”

Links:

- [Introduction to the Book of Acts](#)

- Acts 11 General Notes
- Acts 11 Translation Questions

Acts 11:27-28**UDB:**

²⁷ During the time that Barnabas and Saul were at Antioch, some believers who were prophets arrived there from Jerusalem. ²⁸ 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 famine in many countries. (This famine happened when Claudius was the Roman emperor.)

ULB:

²⁷ Now in these days some prophets came down from Jerusalem to Antioch. ²⁸ One of them, Agabus by name, stood up and indicated by the Spirit that a great famine would occur over all the world. This happened in the days of Claudius.

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- Jerusalem
- Antioch
- Holy Spirit, Spirit of God, Spirit of the Lord
- famine

translationNotes:

- **General Information:** - Here Luke tells background information about a prophecy in Antioch. (See: [Background Information](#))
- **Now** - This word is used here to mark a break in the main story-line.
- **came down from Jerusalem to Antioch** - Jerusalem was higher in elevation than Antioch, so it was normal for Israelites to speak of going up to Jerusalem or going down from it.
- **Agabus by name** - "whose name was Agabus" (UDB)
- **indicated by the Spirit** - "the Holy Spirit enabled him to prophesy" (UDB)
- **a great famine would occur** - "a great shortage of food would happen"
- **over all the world** - This was an exaggeration referring to the Roman Empire. AT: "throughout the Roman Empire" (See: [Hyperbole](#))
- **in the days of Claudius** - Luke's audience would know that Claudius was the emperor of Rome at that time. AT: "when Claudius was the Roman emperor" (UDB) (See: [Assumed Knowledge and Implicit Information](#) and [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 11 General Notes
- Acts 11 Translation Questions

Acts 11:29-30**UDB:**

²⁹ 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. ³⁰ They sent the money with Barnabas and Saul to the leaders of the believers in Jerusalem.

ULB:

²⁹ So, the disciples, as each one was able, decided to send help to the brothers in Judea. ³⁰ They did this; they sent money to the elders by the hand of Barnabas and Saul.

translationWords:

- [disciple](#)
- [brother](#)
- [elder](#)
- [Barnabas](#)
- [Paul, Saul](#)

translationNotes:

- **General Information:** - The words “They” and “they” refer to the believers in the church in Antioch. (See: [11:27](#))
- **So** - This word means marks an event that happened because of something else that happened first. In this case, they sent money because of Agabus’ prophesy or the famine.
- **as each one was able** - The richer people sent more; the poorer people sent less.
- **the brothers in Judea** - “the believers in Judea”
- **by the hand of** - “under the care of” (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 11 General Notes](#)
- [Acts 11 Translation Questions](#)

Acts 12 General Notes

Structure and formatting

“This is the voice of a god, not of a man!”

Acts 12:20-22 can appear out-of-place in this chapter. It serves as a kind of interlude, interrupting the flow of events. It is included here to explain that this powerful man, who people claimed to be God, was not God and was immediately punished for these false claims. When the apostles claimed Jesus was God, they were affirmed by signs from heaven.

Important figures of speech in this chapter

Personification

The “word of God” is personified as growing and multiplying. This is common in Scripture because the word is always used with the imagery of being alive. (See: [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#) and [Personification](#))

Links:

- [Acts 12:01 Notes](#)

Acts 12:1-2**UDB:**

¹ It was about this time that King Herod Agrippa sent soldiers to arrest some of the leaders of the group of believers in Jerusalem. The soldiers put them in prison. He did that because he wanted to make the believers suffer. ² 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.

ULB:

12 ¹ Now about that time Herod the king laid hands on some who belonged to the church so that he might mistreat them. ² He killed James the brother of John with the sword.

translationWords:

- [Herod Antipas](#)
- [church, Church](#)
- [James \(son of Zebedee\)](#)
- [sword](#)

translationNotes:

- **Connecting Statement:** - This begins the new persecution, first of James' death and then of Peter's imprisonment and then release.
- **General Information:** - This is background information about Herod's killing James. (See: [Background Information](#))
- **Now** - This begins a new part of the story. (See: [Introduction of a New Event](#))
- **about that time** - This refers to the time of the famine.
- **laid hands on** - This means Herod had the believers arrested. See how you translated this in [5:18](#). AT: "sent soldiers to arrest" (See: [Idiom](#))
- **some who belonged to the church** - Only James and Peter are specified, which implies that these were leaders of the church in Jerusalem. (See: [Assumed Knowledge and Implicit Information](#))
- **so that he might mistreat them** - "in order to cause the believers to suffer"
- **He killed James ... with the sword** - This tells the manner in which James was killed.
- **He killed** - This means either "Herod the king killed" or "Herod the king gave orders to kill."

Links:

- [Introduction to the Book of Acts](#)

- Acts 12 General Notes
- **Acts 12 Translation Questions**

Acts 12:3-4**UDB:**

³ 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. ⁴ After they arrested Peter, they put him in prison. They commanded 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.

ULB:

³ After he saw that this pleased the Jews, he proceeded to arrest Peter also. That was during the days of unleavened bread. ⁴ After arresting him, he put him in prison and assigned four squads of soldiers to guard him; he was intending to bring him to the people after the Passover.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [unleavened bread, Festival of Unleavened Bread](#)
- [warrior, soldier](#)
- [Passover](#)

translationNotes:

- **General Information:** - Here the word “he” refers to Herod. (See: [12:1](#))
- **After he saw that this pleased the Jews** - “When Herod realized that putting James to death pleased the Jewish leaders”
- **pleased the Jews** - “made the Jewish leaders happy”
- **That was** - “Herod did this” or “This happened” (UDB)
- **the days of unleavened bread** - This refers to a time of Jewish religious feast time during the Passover season. AT: “the festival when the Jewish people ate bread without yeast” (UDB)
- **four squads of soldiers** - “four groups of soldiers” (UDB). Each squad had four soldiers that guarded Peter, one group at a time. The groups divided the 24 hour day into four shifts. Each time two soldiers would have been at his side and the other two soldiers by the entrance.
- **he was intending to bring him to the people** - “Herod planned to judge Peter in the presence of the people” or “Herod planned to judge Peter before the Jewish people”

Links:

- [Introduction to the Book of Acts](#)

- Acts 12 General Notes
- **Acts 12 Translation Questions**

Acts 12:5-6**UDB:**

⁵ So for several days Peter stayed in prison. But the other believers in their group in Jerusalem were praying earnestly to God that he would help Peter. ⁶ The night before Herod planned to bring Peter out from prison to have him executed publicly, Peter was sleeping in the prison between two soldiers, with two chains binding him. Two other soldiers were guarding the prison doors.

ULB:

⁵ So Peter was kept in the prison, but prayer was made earnestly to God for him by those in the church. ⁶ The day before Herod was going to bring him out, that night Peter was sleeping between two soldiers, bound with two chains; and guards in front of the door were watching over the prison.

translationWords:

- prison, prisoner, imprison
- pray, prayer
- church, Church
- Herod Antipas
- warrior, soldier
- bind, bond, bound

translationNotes:

- **So Peter was kept in the prison** - This implies that the soldiers continually guarded Peter in prison. This can be stated in active form. AT: “So the soldiers guarded Peter in the prison” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))
- **prayer was made earnestly to God for him by those in the church** - This can be stated in active form. AT: “the group of believers in Jerusalem earnestly prayed to God for him” (See: [Active or Passive](#))
- **earnestly** - “continuously with dedication” or “with commitment without stopping”
- **Herod was going to bring him out** - That Herod planned to execute him can be clarified. AT: “Herod was going to bring Peter out from prison to execute him” (See: [Assumed Knowledge and Implicit Information](#))
- **bound with two chains** - “tied with two chains” or “fastened with two chains.” Each chain would have been attached to one of the two guards who stayed beside Peter.
- **watching over** - “guarding”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:7-8**UDB:**

⁷ Suddenly an angel from the Lord God stood beside Peter, and a bright light shone in his cell. The angel poked Peter in the side and woke him up and said, “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. ⁸ Then the angel said to him, “Fasten your belt around you and put on your sandals!” So Peter did that. Then the angel told him, “Wrap your cloak around you and follow me!”

ULB:

⁷ Behold, an angel of the Lord suddenly appeared by him, and a light shone in the cell. He struck Peter on the side and woke him and said, “Get up quickly.” Then his chains fell off from his hands. ⁸ The angel said to him, “Dress yourself and put on your sandals.” Peter did so. The angel said to him, “Put on your outer garment and follow me.”

translationWords:

- [angel, archangel](#)
- [Lord](#)
- [light](#)
- [Peter, Simon Peter, Cephas](#)
- [sandal](#)

translationNotes:

- **General Information:** - The words “him” and “his” refer to Peter.
- **Behold** - This word alerts us to pay attention to the surprising information that follows.
- **by him** - “next to him” or “beside him”
- **in the cell** - “in the prison room”
- **He struck Peter** - “The angel tapped Peter” or “The angel poked Peter.” Peter was evidently sleeping deeply enough that this was required to wake him.
- **his chains fell off from his hands** - The angel caused the chains to fall from Peter without touching them.
- **Peter did so** - “Peter did what the angel told him to do” or “Peter obeyed”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:9-10**UDB:**

⁹ So Peter put on his cloak and sandals and followed the angel out of the prison cell, but he had no idea that all this was really happening. He thought that he was dreaming. ¹⁰ 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 opened by itself, and Peter and the angel walked out of the prison. After they had walked some distance along one street, the angel suddenly disappeared.

ULB:

⁹ So Peter followed the angel and went out. He did not know that what was done by the angel was real. He thought he was seeing a vision. ¹⁰ After they had passed by the first guard and the second, they came to the iron gate that led into the city; it opened for them by itself. They went out and went down a street, and the angel left him right away.

translationWords:

- angel, archangel
- vision
- gate, gate bar

translationNotes:

- **General Information:** - Here the word “He” refers to Peter. The words “they” and “They” refer to Peter and the angel.
- **He did not know** - “He did not understand”
- **what was done by the angel was real** - This could be changed to active form. AT: “the actions of the angel were real” or “what the angel did truly happened” (See: [Active or Passive](#))
- **After they had passed by the first guard and the second** - It is implied that the soldiers were not able to see Peter and the angel as they walked by. AT: “The first and second guards did not see them as they passed by, and then” (See: [Assumed Knowledge and Implicit Information](#))
- **had passed by** - “had walked by”
- **the second** - “the second guard”
- **they came to** - “they arrived at”
- **that led into the city** - “that opened to the city” or “that went from the prison to the city”
- **it opened for them by itself** - Here “itself” means neither Peter nor the angel opened it. AT: “the gate swung open for them” or “the gate opened itself for them” (See: [Reflexive Pronouns](#))
- **went down a street** - “walked along a street”
- **left him right away** - “left Peter suddenly” or “suddenly disappeared”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:11-12**UDB:**

¹¹ Then Peter finally realized that what had happened to him was not a vision, but that it had really happened. So he thought, “Now I really know that the Lord God sent an angel to help me. He rescued me from what Herod planned to do to me and also from all the things that the Jewish leaders expected would happen.”

¹² 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.

ULB:

¹¹ When Peter came to himself, he said, “Now I truly know that the Lord has sent his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.” ¹² After he realized this, he came to the house of Mary the mother of John whose surname was Mark; many believers had gathered there and were praying.

translationWords:

- Lord
- send, send out, sent
- deliver, deliverer, deliverance
- hand, right hand, to hand over
- Herod Antipas
- John Mark
- believer

translationNotes:

- **When Peter came to himself** - “When Peter became fully awake and alert” or “When Peter became aware that what had happened was real”
- **delivered me out of the hand of Herod** - Here “the hand of Herod” refers to “Herod’s hold” or “Herod’s plans.” AT: “rescued me from the harm Herod had planned for me” (See: [Metonymy](#))
- **all the expectation of the people of the Jews** - Here “the people of the Jews” probably referred mainly to the Jewish leaders. AT: “all that the Jewish leaders thought would happen to me” (See: [Synecdoche](#))
- **realized this** - He became aware that God had rescued him.
- **John whose surname was Mark** - “John who was also called Mark”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:13-15**UDB:**

¹³ When Peter knocked at the outer entrance, a servant girl named Rhoda came to find out who was outside the door. ¹⁴ When Peter answered her, she recognized his voice, but she was so happy and excited that she did not open the door! Instead, she ran back into the house. She announced to the other believers that Peter was standing outside the door. ¹⁵ But one of them said to her, “You are crazy!” But she continued saying that it was really true. They kept saying, “No, it cannot be Peter. It is probably his angel.”

ULB:

¹³ When he knocked at the door of the gate, a servant girl named Rhoda came to answer. ¹⁴ When she recognized Peter’s voice, out of joy she failed to open the door; instead, she came running into the room; she reported that Peter was standing at the door. ¹⁵ So they said to her, “You are insane.” But she insisted that it was so. They said, “It is his angel.”

translationWords:

- servant, slave, slavery
- joy, joyful
- angel, archangel

translationNotes:

- **General Information:** - Here the words “she” and “her” all refer to the servant girl Rhoda.
- **General Information:** - Here the words they” and “They” refer to the people who were inside praying. (See: [12:12](#))
- **he knocked** - “Peter knocked.” Tapping on the door was a normal Jewish custom to let others know you wish to visit them. You may need to change this to fit your culture.
- **at the door of the gate** - “at the outer door” or “at the door of the entrance from the street to the courtyard”
- **came to answer** - “came to the gate to ask who was knocking”
- **out of joy** - “because she was so joyful” or “being overly excited”
- **failed to open the door** - “did not open the door” or “forgot to open the door”
- **came running into the room** - You may prefer to say “went running into the room in the house”
- **she reported** - “she told them” or “she said”
- **standing at the door** - “standing outside the door.” Peter was still standing outside.
- **You are insane** - The people not only did not believe her, but rebuked her by saying she was crazy. AT: “You are crazy”

- **she insisted that it was so** - “she insisted that what she said was true”
- **They said** - “They answered”
- **It is his angel** - “What you have seen is Peter’s angel.” Some Jews believed in guardian angels and may have thought that Peter’s angel had come to them.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:16-17**UDB:**

¹⁶ But Peter continued knocking on the door. So when someone finally opened the door, they saw that it was Peter, and they were completely amazed! ¹⁷ Peter motioned with his hand for them to be quiet. Then he told them exactly how the Lord God had led 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.

ULB:

¹⁶ But Peter continued knocking, and when they had opened the door, they saw him and were amazed. ¹⁷ Peter motioned to them with his hand to be silent, and he told them how the Lord had brought him out of prison. He said, “Report these things to James and the brothers.” Then he left and went to another place.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [Lord](#)
- [prison, prisoner, imprison](#)
- [James \(brother of Jesus\)](#)

translationNotes:

- **General Information:** - Here the words “they” and “them” refer to the people in the house. The words “He” and “he” refer to Peter.
- **General Information:** - Though Herod had killed James in [12:2](#), there was more than one James.
- **But Peter continued knocking** - The word “continued” means that Peter kept knocking the entire time those inside were talking.
- **Report these things** - “Tell these things”
- **the brothers** - “the other believers”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:18-19**UDB:**

¹⁸ The next morning the soldiers who had been guarding Peter became terribly upset, because they did not know what had happened to him. ¹⁹ Then Herod heard about it. So he commanded soldiers to search for Peter, but they did not find him. Then he questioned the soldiers who had been guarding Peter, and commanded them to be led away to be executed. Afterwards, Herod went from the province of Judea down to the city of Caesarea, where he stayed for some time.

ULB:

¹⁸ Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter. ¹⁹ After Herod had searched for him and could not find him, he questioned the guards and ordered them to be put to death. Then he went down from Judea to Caesarea and stayed there.

translationWords:

- Herod Antipas
- Judea

translationNotes:

- **General Information:** - The word “him” here refers to Peter. The word “he” refers to Herod.
- **Now** - This word is used to mark a break in the story-line. Time has passed; it is now the next day.
- **when it became day** - “in the morning”
- **no small excitement** - This phrase is used to emphasize what really happened. This could be said in a positive way. AT: “great excitement” or “a lot of excitement” (See: [Litotes](#))
- **excitement** - This refers to negative excitement such as distress, extreme anxiety, fear, or confusion.
- **regarding** - “concerning” or “about”
- **After Herod had searched for him and could not find him** - “After Herod searched for Peter and could not find him”
- **After Herod had searched for him** - Possible meanings are that 1) “when Herod heard Peter was missing, he went himself to search the prison” or 2) “when Herod heard Peter was missing, he sent other soldiers to search the prison.”
- **he questioned the guards and ordered them to be put to death** - It was the normal punishment for the Roman government to kill the guards if their prisoner escaped.
- **Then he went down** - The phrase “went down” is used here because Caesarea is lower in elevation than Judea.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:20-21**UDB:**

²⁰ King Herod had been furiously angry with the people who lived in the cities of Tyre and Sidon. Then one day some men who represented them came together to the city of Caesarea in order to meet with Herod. They persuaded Blastus, who was one of Herod's important officials, to tell Herod that the people in their cities wanted to make peace with him. They wanted to be able to trade with the people that Herod ruled, because they needed to buy food from those regions. ²¹ On the day that Herod had planned to meet with them, he put on very expensive clothes that showed that he was king. Then he sat on his throne and formally addressed all the people who had gathered there.

ULB:

²⁰ Now Herod was very angry with the people of Tyre and Sidon. They went to him together. They persuaded Blastus, the king's assistant, to help them. Then they asked for peace, because their country received its food from the king's country. ²¹ On a set day Herod dressed himself in royal clothing and sat on a throne; he made a speech to them.

translationWords:

- Tyre, Tyrians
- Sidon, Sidonians
- peace, peaceful

translationNotes:

- **Connecting Statement:** - Luke continues with another event in Herod's life.
- **Now** - This word is used here to mark the next event in the story. (See: [Introduction of a New Event](#))
- **They went to him together** - It is unlikely that they all went to Herod. AT: "Men representing the people of Tyre and Sidon went together to talk with Herod" (See: [Hyperbole](#))
- **They persuaded Blastus** - "These men persuaded Blastus"
- **Blastus** - Blastus was an assistant to or an officer of King Herod. (See: [How to Translate Names](#))
- **they asked for peace** - "these men requested peace"
- **their country received its food from the king's country** - They probably purchased this food. AT: "the people of Tyre and Sidon bought all their food from the people that Herod ruled" (See: [Assumed Knowledge and Implicit Information](#))
- **received its food** - It is implied that Herod restricted this supply of food because he was angry with the people of Tyre and Sidon. (See: [Assumed Knowledge and Implicit Information](#))

- **On a set day** - This was probably the day on which Herod agreed to meet with the representatives. AT: “On the day when Herod agreed to meet them”
- **royal clothing** - expensive clothing that would demonstrate he was the king
- **sat on a throne** - This was where Herod formally addressed people who came to see him.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:22-23**UDB:**

²² Those who were listening to him shouted repeatedly, “This man who is speaking is a god, not a man!” ²³ So, because Herod let the people praise him instead of praising God, immediately an angel from the Lord God caused Herod to become seriously ill. Many worms ate his intestines, and soon he died very painfully.

ULB:

²² The people shouted, “This is the voice of a god, not of a man!” ²³ Immediately an angel of the Lord struck him, because he did not give God the glory; he was eaten by worms and died.

translationWords:

- [angel, archangel](#)
- [Lord](#)
- [glory, glorious](#)

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story about Herod.
- **Immediately** - “Right away” or “While the people were praising Herod”
- **struck him** - “afflicted Herod” or “caused Herod to become very ill”
- **he did not give God the glory** - Herod let those people worship him instead of telling them to worship God.
- **he was eaten by worms and died** - Here “worms” refers to worms inside the body, probably intestinal worms. This can be stated in active form. AT: “worms ate Herod’s insides and he died” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 12:24-25**UDB:**

²⁴ The believers continued telling God's message to people in many places, and the number of people who believed in Jesus was continually increasing.

²⁵ When Barnabas and Saul finished delivering the money to help the Jewish believers in the province of Judea, they left Jerusalem and returned to the city of Antioch, in the province of Syria. They took John, whose other name was Mark, with them.

ULB:

²⁴ But the word of God grew and multiplied.

²⁵ After Barnabas and Saul completed their mission to Jerusalem, they returned from there; they took with them John, whose surname was Mark.[1]Some versions read, *Barnabas and Saul returned to Jerusalem (or to there)*.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- Barnabas
- Paul, Saul
- Jerusalem
- John Mark

translationNotes:

- **General Information:** - This is information that gives an update on the spread of the word of God and on what Barnabas and Saul were doing. (See: [End of Story](#))
- **the word of God grew and multiplied** - The word of God is spoken of as if it was a living plant thing that was able to grow and reproduce. AT: "the message of God spread to more places and more people believed in him" (See: [Metaphor](#))
- **the word of God** - More people heard about the word of God. This refers to the message of God about salvation through Jesus. AT: "the message of God about Jesus" (See: [Metonymy](#))
- **completed their mission to Jerusalem** - This refers back to when they brought money from the believers at Antioch in [11:29-30](#). AT: "delivered the money to the church leaders in Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))
- **they returned from there** - They went back to Antioch. AT: "Barnabas and Saul returned to Antioch" (See: [Assumed Knowledge and Implicit Information](#))
- **they took with them John** - "Barnabas and Saul took John with them"
- **whose surname was Mark** - "who was also called Mark"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 12 General Notes](#)
- [Acts 12 Translation Questions](#)

Acts 13 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 13:33-36, 41, which are quotations from the Old Testament. The chapter marks the beginning of the second half of Acts which focuses on Paul instead of Peter. The church's ministry shifts its focus from the Jewish people to the Gentiles. Peter was the apostle ministering to the Jews while Paul was the apostle who was responsible for the ministry to the Gentiles.

Special concepts in this chapter

"A light for the Gentiles"

Light is a common image used in Scripture. The Jews were supposed to reveal the true God, Yahweh, to the Gentiles. (See: [light](#))

Other possible translation difficulties in this chapter

Old Testament history

A major part of this chapter involves recalling the history of the people of Israel. It will be difficult to understand and translate if the Old Testament has not yet been translated. Paul seems to focus on Jesus being the Messiah, and the promised descendant of David. (See: [Christ, Messiah](#))

Links:

- [Acts 13:01 Notes](#)

Acts 13:1-3**UDB:**

¹ Among the group of believers in Antioch in the province of Syria there were prophets and those who taught people about Jesus. They were Barnabas; Simeon, who was also called Niger; Lucius, who from Cyrene; Manaen, who had grown up with King Herod Antipas; and Saul. ² While they were worshiping the Lord and fasting, the Holy Spirit said to them, “Choose Barnabas and Saul to serve me and to go and do the work that I have chosen them to do!” ³ So they continued to fast and pray. Then they put their hands on Barnabas and Saul and prayed that God would help them. Then they sent them off to do what the Holy Spirit had commanded.

ULB:

13 ¹ Now in the church in Antioch, there were some prophets and teachers. They were Barnabas, Symeon (called Niger), Lucius of Cyrene, Manaen (the foster brother of Herod the tetrarch), and Saul. ² While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul, to do the work to which I have called them.” ³ After they had fasted, prayed, and laid their hands on these men, they sent them off.

translationWords:

- Antioch
- prophet, prophecy, prophesy, seer, prophetess
- teacher, Teacher
- Barnabas
- Herod Antipas
- set apart
- Paul, Saul
- fast
- pray, prayer
- send, send out, sent

translationNotes:

- **Connecting Statement:** - Luke begins to tell about the mission trips on which the church at Antioch send Barnabas and Saul.
- **General Information:** - Verse 1 gives background information about the people in the church at Antioch. (See: [Background Information](#))
- **General Information:** - Here the first word “they” probably refers to these five leaders but may also include the other believers. The next words “they” and “their” probably refer to the other three leaders not including Barnabas and Saul but could include other believers.

- **Now in the church in Antioch** - “At that time in the church at Antioch”
- **Symeon ... Manaen** - (See: [How to Translate Names](#))
- **foster brother of Herod the tetrarch** - Manaen was probably Herod’s playmate or close friend growing up.
- **tetrarch** - ruler of a quarter or one fourth of the country
- **While** - This word is used to mark two events that are happening at the same time.
- **Set apart for me** - “Appoint to serve me”
- **I have called them** - The verb here means that God chose them to do this work.
- **laid their hands on these men** - “laid their hands on these men whom God had set apart for his service.” This act showed that the leaders agreed that the Holy Spirit had called Barnabas and Saul to do this work. (See: [Symbolic Action](#))
- **sent them off** - “sent those men off” or “sent those men off to do the work the Holy Spirit told them to do”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:4-5**UDB:**

⁴ The Holy Spirit gave Barnabas and Saul instructions about where to go. So they went down from Antioch to the city of Seleucia by the sea. From there they went by ship to the city of Salamis on the Island of Cyprus. ⁵ While they were in Salamis, they went to the Jewish meeting places. There they proclaimed the message from God about Jesus. John Mark went with them and was helping them.

ULB:

⁴ So Barnabas and Saul obeyed the Holy Spirit and went down to Seleucia; from there they sailed to the island of Cyprus. ⁵ When they were in the city of Salamis, they proclaimed the word of God in the synagogues of the Jews. They also had John Mark as their assistant.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Cyprus
- proclaim, proclamation
- word of God, word of Yahweh, word of the Lord, scripture
- synagogue
- John Mark

translationNotes:

- **General Information:** - Here the words “they,” “They,” and “their” refer to Barnabas and Silas.
- **So** - This word marks an event that happened because of a previous event. In this case, the previous event is Barnabas and Saul being set apart by the Holy Spirit.
- **went down** - The phrase “went down” is used here because Seleucia is lower in elevation than Antioch.
- **Seleucia** - a city by the sea
- **city of Salamis** - The city of Salamis was on Cyprus Island.
- **synagogues of the Jews** - Possible meanings are that 1) “there were multiple Jewish synagogues in the city of Salamis where Barnabas and Saul preached” or 2) “Barnabas and Saul started at the synagogue at Salamis and continued to preach in all the synagogues they found while they traveled around the Island of Cyprus.”
- **They also had John Mark as their assistant** - “John Mark went with them and was helping them” (UDB)
- **assistant** - “helper”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:6-8**UDB:**

⁶ The three of them went across the entire island to the city of Paphos. There they met a magician whose name was Bar Jesus. He was a Jew who falsely claimed to be a prophet. ⁷ He was with the governor of the island, Sergius Paulus, who was an intelligent man. The governor sent someone to ask Barnabas and Saul to come to him because he wanted to hear the word of God. ⁸ However, the magician, whose name is translated Elymas in the Greek language, tried to stop them. He repeatedly tried to persuade the governor not to believe in Jesus.

ULB:

⁶ When they had gone through the whole island to Paphos, they found a certain magician, a Jewish false prophet, whose name was Bar Jesus. ⁷ This magician associated with the proconsul, Sergius Paulus, who was an intelligent man. This man summoned Barnabas and Saul, because he wanted to hear the word of God. ⁸ But Elymas “the magician” (that is how his name is translated) opposed them; he tried to turn the proconsul away from the faith.

translationWords:

- false prophet
- Barnabas
- Paul, Saul
- word of God, word of Yahweh, word of the Lord, scripture
- faith

translationNotes:

- **General Information:** - Here the word “they” refers to Paul, Silas, and John Mark.
- **General Information:** - The words “This man” refer to “Sergius Paulus.” The first word “he” refers to Sergius Paulus, the proconsul; the second word “he” refers to Elymas (also called Bar-Jesus), the magician.
- **the whole island** - They crossed from one side of the island to the other and shared the gospel message in each town they passed through.
- **Paphos** - a major city on Cyprus island where the proconsul lived
- **they found** - Here “found” means they came upon him without looking for him. AT: “they met” (UDB) or “they came upon”
- **a certain magician** - “a particular person who practices witchcraft” or “a person who practices supernatural magic arts”

- **whose name was Bar Jesus** - “Bar Jesus” means “Son of Jesus.” There is no relation between this man and Jesus Christ. Jesus was a common name at that time. (See: [How to Translate Names](#))
- **associated with** - “was often with” or “was often in the company of”
- **proconsul** - This was a governor in charge of a Roman province. AT: “governor”
- **who was an intelligent man** - This is background information about Sergius Paulus. (See: [Background Information](#))
- **Elymas “the magician”** - This was Bar-Jesus, who was also called “the magician.” (See: [How to Translate Names](#))
- **that is how his name is translated** - “that was what he was called in Greek”
- **opposed them; he tried to turn** - “resisted them by trying to turn” or “attempted to stop them by trying to turn”
- **tried to turn the proconsul away from the faith** - “attempted to persuade the governor not to believe the gospel message”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:9-10**UDB:**

⁹ Then Saul, who now called himself Paul, empowered by the Holy Spirit, looked intently at the magician and said, ¹⁰ "You are serving the devil, and you try to stop everything that is good! You are always lying to people and doing other evil things to them. You must stop saying that the truth about the Lord God is false!

ULB:

⁹ But Saul, who is also called Paul, filled with the Holy Spirit, stared at him intensely. ¹⁰ and said, "You son of the devil, you are full of all kinds of deceit and wickedness. You are an enemy of every kind of righteousness. You will never stop twisting the straight paths of the Lord, will you?"

translationWords:

- Paul, Saul
- filled with the Spirit
- Satan, devil, evil one
- deceive, deceit, deception, deceptive
- adversary, enemy
- righteous, righteousness
- Lord

translationNotes:

- **Connecting Statement:** - While on the island of Paphos, Paul begins to talk to Elymas.
- **General Information:** - The words "him," "You," and "you" refer to the magician Elymas (also called Bar Jesus). (See: 13:6-8)
- **Saul, who is also called Paul** - "Saul" as his Jewish name, and "Paul" was his Roman name. Since he was speaking to a Roman official, he used his Roman name. AT: "Saul, who now called himself Paul" (UDB) (See: **Active or Passive**)
- **stared at him intensely** - "looked at him intensely"
- **You son of the devil** - Paul is saying the man is acting like the devil. AT: "You are like the devil" or "You act like the devil" (See: **Metonymy**)
- **you are full of all kinds of deceit and wickedness** - "you are always intent in causing others to believe what is not true using falsehood and always doing what is wrong"
- **wickedness** - In this context it means to be lazy and not diligent in following God's law.
- **You are an enemy of every kind of righteousness** - Paul is grouping Elymas with the devil. Just as the devil is an enemy of God and is against righteousness, so also was Elymas.

- **You will never stop twisting the straight paths of the Lord, will you?** - Paul uses this question to rebuke Elymas for opposing God. AT: “You are always saying that the truth about the Lord God is false!” (UDB) (See: [Rhetorical Question](#))
- **the straight paths of the Lord** - Here “straight paths” refer to the ways that are true. AT: “the true ways of the Lord” (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:11-12**UDB:**

¹¹ Right now the Lord God is going to punish you! You will become blind and you will not be able to see the sun for a while.” At once he became blind, as though he were in a dark mist, and he groped about, searching for someone to hold him by the hand and lead him. ¹² When the governor saw what had happened to Elymas, he believed in Jesus. He was amazed by what Paul and Barnabas were teaching about the Lord Jesus.

ULB:

¹¹ Now look, the hand of the Lord is upon you, and you will become blind. You will not see the sun for a while.” Immediately there fell on Elymas a mist and darkness; he started going around asking people to lead him by the hand. ¹² After the proconsul saw what had happened, he believed, because he was astonished at the teaching about the Lord.

translationWords:

- hand, right hand, to hand over
- Lord
- governor, govern, proconsul, government

translationNotes:

- **Connecting Statement:** - Paul finishes speaking to Elymas.
- **General Information:** - The words “you” and “him” refer to Elymas, the magician.
- **General Information:** - The word “he” refers to the Sergius Paulus, proconsul (governor of Paphos).
- **the hand of the Lord is upon you** - Here “hand’ represents the power of God and ”upon you” implies punishment. AT: “The Lord will punish you” (See: **Metonymy**)
- **you will become blind** - This can be stated in active form. AT: “God will make you blind” (See: **Active or Passive**)
- **You will not see the sun** - Elymas will be so completely blind that he not even be able to see the sun. AT: “You will not even see the sun”
- **for a while** - “for a period of time” or “until the time appointed by God”
- **there fell on Elymas a mist and darkness** - “the eyes of Elymas became blurry and then dark” or “Elymas started seeing unclearly and then he could not see anything”
- **he started going around** - “Elymas wandered around” or “Elymas started feeling around and”
- **proconsul** - This was a governor in charge of a Roman province. AT: “governor”
- **he believed** - “he believed in Jesus”

- **he was astonished at the teaching about the Lord** - This can be stated in active form. AT: “the teaching about the Lord amazed him” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:13-15**UDB:**

¹³ After that, Paul and the men with him went by ship 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. ¹⁴ 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 synagogue and sat down. ¹⁵ 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: “Fellow Jews, if one of you wants to speak to the people here to encourage them, please speak to us now.”

ULB:

¹³ Now Paul and his friends set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem. ¹⁴ Paul and his friends traveled from Perga and came to Antioch of Pisidia. There they went into the synagogue on the Sabbath day and sat down. ¹⁵ After the reading of the law and the prophets, the leaders of the synagogue sent them a message saying, “Brothers, if you have any message of encouragement for the people here, say it.”

translationWords:

- Paul, Saul
- John Mark
- Jerusalem
- synagogue
- Sabbath
- prophet, prophecy, prophesy, seer, prophetess
- brother

translationNotes:

- **Connecting Statement:** - This is a new part of the story about Paul in Antioch in Pisidia.
- **General Information:** - Verses 13 and 14 give background information about this part of the story. (See: [Background Information](#))
- **General Information:** - “Paul and his friends” were Barnabas and John Mark (also called John). From this point on, Saul is called Paul in Acts. Paul’s name is listed first which indicates that he had become the leader of the group. It is important to keep this order in the translation.
- **Now** - This marks the beginning of a new part of the story.
- **set sail from Paphos** - “traveled by sailboat from Paphos”

- **came to Perga in Pamphylia** - “arrived in Perga which is in Pamphylia”
- **But John left them** - “But John Mark left Paul and Barnabas”
- **Antioch of Pisidia** - “the city of Antioch in the district of Pisidia” (UDB)
- **After the reading of the law and the prophets** - The “law and the prophets” refer to parts of the Jewish scriptures which were read. AT: “After someone read from the books of the law and the writings of the prophets” (See: [Synecdoche](#))
- **sent them a message saying** - “told someone to say” or “asked someone to say”
- **Brothers** - The term “brothers” is here used by the people in the synagogue to refer to Paul and Barnabas as fellow Jews.
- **if you have any message of encouragement** - “if you want to say anything to encourage us”
- **say it** - “please speak it” or “please tell it to us”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:16-18**UDB:**

¹⁶ 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! ¹⁷ God, whom we Israelites worship, chose our ancestors to be his people, and he caused them to become very numerous while they were foreigners living in Egypt. Then God did powerful things in order to lead them out of slavery. ¹⁸ Even though they repeatedly disobeyed him, he endured their behavior for about forty years while they were in the wilderness.

ULB:

¹⁶ So Paul stood up and motioned with his hand; he said, "Men of Israel and you who honor God, listen. ¹⁷ The God of this people Israel chose our forefathers and made the people numerous when they stayed in the land of Egypt, and with an uplifted arm he led them out of it. ¹⁸ For about forty years he put up with them in the wilderness.[1]Some ancient copies read, *For about forty years he cared for them in the wilderness.*

translationWords:

- Israel, Israelites, nation of Israel
- honor, to honor
- God
- ancestor, father, forefather
- Egypt, Egyptian
- desert, wilderness

translationNotes:

- **Connecting Statement:** - Paul begins his speech to those in the synagogue in Pisidian Antioch. He begins by talking about things that happened in Israel's history.
- **General Information:** - The first word "he" refers to Paul. The second word "he" refers to God.
- **General Information:** - Here the word "our" refers to Paul and his fellow Jews. (See: **Inclusive "We"**)
- **General Information:** - The words "they" and "them" refer to the Israelites.
- **motioned with his hand** - This could refer to moving his hands as a signal that he was ready to speak. AT: "moved his hands to show that he was about to speak" (See: **Symbolic Action**)
- **you who honor God** - This refers to Gentiles who had converted to Judaism. AT: "you who are not Israelites but who worship God."
- **listen** - "listen to me" or "listen to what I am about to say"

- **The God of this people Israel** - “The God the people of Israel worship”
- **our forefathers** - “our Jewish ancestors”
- **made the people numerous** - “caused them to become very numerous” (UDB)
- **with an uplifted arm** - This refers to God’s mighty power. AT: “with great power” (See: [Metonymy](#))
- **out of it** - “out from the land of Egypt”
- **he put up with them** - This means “he tolerated them.” Some versions have have a different word that means “he took care of them.” AT: “God endured their disobedience” or “God took care of them”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:19-20**UDB:**

¹⁹ He enabled the Israelites to conquer seven people groups who were then living in the region of Canaan, and he gave their land to the Israelites to possess forever. ²⁰ All of these things happened about 450 years after their ancestors had gone to Egypt.”

”After that, God chose people to serve as judges and as leaders to rule the Israelite people. Those leaders continued to rule our people, and the prophet Samuel was the last judge to rule them.

ULB:

¹⁹ After he had destroyed seven nations in the land of Canaan, he gave our people their land for an inheritance. ²⁰ All these events took place over four hundred and fifty years. After all these things, God gave them judges until Samuel the prophet.

translationWords:

- [nation](#)
- [Canaan, Canaanite](#)
- [inherit, inheritance, heritage, heir](#)
- [judge](#)
- [Samuel](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)

translationNotes:

- **General Information:** - Here the word “he” refers to God.
- **General Information:** - The words “their land” refer to the land the seven nations had previously occupied.
- **General Information:** - The words “our” and “them” refer to the people of Israel. Paul’s Jewish audience is included in “our” as well as Paul and Barnabas. (See: [Inclusive “We”](#))
- **nations** - Here the word “nations” refers to different people groups and not to geographical boundaries.
- **took place over four hundred and fifty years** - “took more than 450 years to accomplish”
- **until Samuel the prophet** - “until the time of the prophet Samuel”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:21-22**UDB:**

²¹ 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 forty years. ²² 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.’”

ULB:

²¹ Then the people asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, to be king for forty years. ²² After God removed him from the kingship, he raised up David to be their king. It was about David that God said, ‘I have found David son of Jesse to be a man after my heart, who does all I want him to do.’

translationWords:

- king
- God
- Saul (OT)
- Benjamin
- David
- heart

translationNotes:

- **General Information:** - The quotation here is from the history of Samuel and from a Psalm of Ethan in the Old Testament.
- **for forty years** - “to be their king for forty years”
- **removed him from the kingship** - This expression means God caused Saul to stop being king. AT: “rejected Saul from being king” (UDB)
- **he raised up David to be their king** - “God chose David to be their king.” Here “raised up” is an idiom that means God caused David to become the king. (See: **Idiom**)
- **their king** - “the king of Israel” or “the king over the Israelites”
- **It was about David that God said** - “God said this about David”
- **I have found** - “I have observed that”
- **to be a man after my heart** - This expression means he “is a man who wants what I want.” (See: **Idiom**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:23-25**UDB:**

²³ "From among David's descendants, God brought one of them, Jesus, to us Israelite people to save us, just as he had promised David and our other ancestors that he would do. ²⁴ 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. ²⁵ When John was about to finish the work that God gave him to do, he was saying, 'Do you think that I am the Messiah whom God promised to send? No, I am not. But listen! The Messiah will soon come. He is so much greater than I am that I am not even important enough to take the sandals off of his feet.'"

ULB:

²³ From this man's descendants God has brought to Israel a savior, Jesus, as he promised to do. ²⁴ This began to happen when, before Jesus came, John first announced the baptism of repentance to all the people of Israel. ²⁵ As John was finishing his work, he said, 'Who do you think I am? I am not the one. But listen, one is coming after me, the shoes of whose feet I am not worthy to untie.'

translationWords:

- descendant, descended from
- Israel, Israelites, nation of Israel
- Savior
- Jesus, Jesus Christ, Christ Jesus
- John (the Baptist)
- baptize, baptism
- repent, repentance
- works, deeds, work, acts
- worthy, worth, unworthy, worthless

translationNotes:

- **General Information:** - The quotation here is from the Gospels.
- **From this man's descendants** - "From David's descendants." This is placed at the beginning of the sentence to emphasize that the savior had to be one of David's descendants. (See: 13:22)
- **brought to Israel** - This refers to the people of Israel. AT: "gave to the people of Israel" (See: Metonymy)
- **as he promised to do** - "just as God promised he would do"

- **the baptism of repentance** - You can translate the word “repentance” as the verb “repent.” AT: “the baptism to repent” or “the baptism that people requested when they wanted to repent for their sin” (See: [Abstract Nouns](#))
- **Who do you think I am?** - John asked this question to compel the people to think about who he was. AT: “Think about who I am” (See: [Rhetorical Question](#))
- **I am not the one** - John was referring to the Messiah, whom they were expecting to come. AT: “I am not the Messiah” (See: [Assumed Knowledge and Implicit Information](#))
- **But listen** - This emphasizes the importance of what he will say next.
- **one is coming after me** - This also refers to the Messiah. AT: “The Messiah will soon come” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the shoes of whose feet I am not worthy to untie** - “I am not worthy even to untie his shoes.” The Messiah is so much greater than John that he did not even feel worthy do the lowest job for him.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:26-27**UDB:**

²⁶ "Dear brothers, and all you who are descendants of Abraham, and you non-Jewish people among you who also worship God, please listen! It is to all of us that God has sent the message about how he saves people. ²⁷ The people living in Jerusalem and their rulers did not recognize Jesus. They did not understand the messages of their own prophets even though the prophets were read aloud to them every Sabbath, and then what the prophets predicted long ago was made true when they condemned Jesus to death.

ULB:

²⁶ Brothers, children of the line of Abraham, and those among you who worship God, it is to us that the message about this salvation has been sent. ²⁷ For they who live in Jerusalem, and their rulers, did not recognize him, and they fulfilled sayings of the prophets that are read every Sabbath by condemning him.

translationWords:

- brother
- Abraham, Abram
- worship
- send, send out, sent
- salvation
- Jerusalem
- ruler, rulers, rule
- Sabbath

translationNotes:

- **General Information:** - Here the word "us" includes Paul and his entire audience in the synagogue. (See: **Inclusive "We"**)
- **General Information:** - The word "they" and "their" refers to the Jews who lived in Jerusalem.
- **Brothers, children of the line of Abraham ... who worship God** - Paul addresses his audience of Jews and Gentile converts to Judaism to remind them of their special status as worshipping the true God.
- **the message about this salvation has been sent** - This can be stated in active form. AT: "God has sent the message about this salvation" (See: **Active or Passive**)
- **about this salvation** - The word "salvation" can be translated with the verb "save." AT: "that God will save people" (See: **Abstract Nouns**)

- **did not recognize him** - “did not realize that this man Jesus was the one whom God had sent to save them” (UDB)
- **sayings of the prophets** - Here the word “sayings” represents the message of the prophets. AT: “the writings of the prophets” or “the message of the prophets” (See: [Metonymy](#))
- **that are read** - This can be stated in active form. AT: “which someone reads” (See: [Active or Passive](#))
- **they fulfilled sayings of the prophets** - “they actually did just what the prophets said they would do in the books of the prophets”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:28-29**UDB:**

²⁸ Many people accused Jesus of doing wicked things, but even though they could not prove that he had done anything for which he deserved to die, they asked Pilate the governor to condemn Jesus to death. ²⁹ They did to Jesus all the things that the prophets long ago had written that the people would do to him. They killed Jesus by nailing him to a cross. Then his body was taken down from the cross and placed in a tomb.

ULB:

²⁸ Even though they found no good cause for death in him, they asked Pilate to kill him. ²⁹ When they had completed all the things that were written about him, they took him down from the tree and laid him in a tomb.

translationWords:

- [Pilate](#)
- [written](#)
- [tomb, grave, burial place](#)

translationNotes:

- **General Information:** - Here the word “they” refers to the Jewish people and their religious leaders in Jerusalem. The word him” here refers to Jesus.
- **they found no good cause for death** - “they did not find any reason why Jesus should be killed”
- **they asked Pilate** - The word “asked” here is a strong word meaning to demand, beg or plead for.
- **When they had completed all the things that were written about him** - “When thy did to Jesus all the things that the prophets said would happen to him”
- **they took him down from the tree** - It may be helpful to explicitly say Jesus died before this happened. AT: “they killed Jesus and then took him down from the cross after he died” (See: [Assumed Knowledge and Implicit Information](#))
- **from the tree** - “from the cross.” This was another way people at that time referred to the cross. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 13 General Notes
- Acts 13 Translation Questions

Acts 13:30-31**UDB:**

³⁰ However, God raised him from the dead. ³¹ For many days he repeatedly appeared to his followers who had come along with him from Galilee to Jerusalem. Those who saw him are telling the people about him now.”

ULB:

³⁰ But God raised him from the dead ones. ³¹ He was seen for many days by those who had come up with him from Galilee to Jerusalem. These people are now his witnesses to the people.

translationWords:

- [God](#)
- [raise, rise, risen, arise, arose](#)
- [death, die, dead](#)
- [Galilee, Galilean](#)
- [Jerusalem](#)
- [witness, eyewitness](#)

translationNotes:

- **But God raised him** - “But” indicates a strong contrast between what the people did and what God did.
- **raised him from the dead ones** - “raised him from the ones that were dead.” To be with “the dead ones” means that Jesus was dead.
- **raised** - “made alive again”
- **He was seen ... Galilee to Jerusalem** - This can be stated in active form. AT: “The disciples who traveled with Jesus from Galilee to Jerusalem saw him for many days” (See: [Active or Passive](#))
- **many days** - We know from other writings that this period was 40 days. Translate “many days” with a term that would be appropriate for that length of time.
- **are now his witnesses to the people** - “are now testifying to the people about Jesus” or “are now telling the people about Jesus”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:32-34**UDB:**

³² "Right now we are proclaiming to you this good message. We want to tell you that God has fulfilled what he promised to our Jewish ancestors! ³³ Now he has done this for us who are their descendants, and also for you who are not Jews, by making Jesus alive again. That 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.'

³⁴ God has raised the Messiah from the dead and will never let him die again. God said to our Jewish ancestors, 'I will surely help you, as I promised David that I would do.'

ULB:

³² So we are bringing you good news about the promises made to our forefathers: ³³ God has kept these promises to us, their children, in that he raised up Jesus back to life. This is also what was written in the second Psalm:

'You are my Son, today I have become your Father.' ³⁴ Also about the fact that he raised him up from the dead ones so that his body will not return to decay, he has spoken like this:

'I will give you the holy and sure blessings of David.'

translationWords:

- good news, gospel
- promise
- ancestor, father, forefather
- psalm
- Son of God, the Son, Son
- holy, holiness
- bless, blessed, blessing
- David

translationNotes:

- **General Information:** - The second quotation here is from the prophet Isaiah.
- **So** - This word marks an event that happened because of previous event. In this case, the previous event is God's raising Jesus from the dead.

- **our fathers** - “our ancestors.” Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These were the physical ancestors of the Jews, and the spiritual ancestors of the converts.
- **God has kept these promises** - “God has fulfilled these promises”
- **to us, their children** - “to us, who are the children of our ancestors.” Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These were the physical ancestors of the Jews, and the spiritual ancestors of the converts.
- **in that he raised up Jesus back to life** - “by making Jesus alive again”
- **This is also what was written in the second Psalm** - “This truth is also written in the second Psalm”
- **the second Psalm** - “Psalm 2”
- **Son ... Father** - These are important titles that describe the relationship between Jesus and God. (See: [Translating Son and Father](#))
- **he raised him up from the dead ones so that his body will not return to decay, he has spoken like this** - “God spoke these words about his making Jesus alive again so that he would never die again”
- **from the dead ones** - The phrase “the dead ones” refers to the people who have died. To be raised from among them means to become alive again.
- **sure blessings** - “certain blessings”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:35-37**UDB:**

³⁵ In another Psalm of David, he also says about the Messiah: ‘You will not allow the body of your holy one to decay.’ ³⁶ While David was living, he did what God wanted him to do. And when he died, his body was buried, as his ancestors’ bodies had been buried, and his body decayed. So he could not have been speaking about himself in this Psalm. ³⁷ But Jesus was the one God raised from the dead, and his body did not decay.”

ULB:

³⁵ This is why he also says in another Psalm,

‘You will not allow your Holy One to see decay.’ ³⁶ For after David had in his own generation served the desires of God, he fell asleep, was laid with his fathers, and saw decay, ³⁷ but he whom God raised up saw no decay.

translationWords:

- psalm
- Holy One
- David
- generation
- ancestor, father, forefather

translationNotes:

- **This is why he also says in another Psalm** - Paul’s audience would have understood that this Psalm refers to the Messiah. AT: “In another Psalm of David, he also says about the Messiah” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **he also says** - “David also says.” David is the author of Psalm 16 from which this quotation is taken.
- **You will not allow your Holy One to see decay** - The phrase “see decay” is a metonym for “decay.” AT: “You will not allow the body of your Holy One to rot” (See: [Metonymy](#))
- **You will not allow** - David is speaking to God here.
- **in his own generation** - “during his lifetime”
- **served the desires of God** - “did what God wanted him to do” or “did what pleased God”
- **he fell asleep** - This was a polite way to refer to death. AT: “he died” (See: [Euphemism](#))
- **was laid with his fathers** - “was buried with his ancestors who had died”
- **saw decay** - The phrase “saw decay” is a metonym for “his body decayed.” AT: “his body rotted” (See: [Metonymy](#))
- **but he whom** - “but Jesus whom”

- **saw no decay** - The phrase “saw no decay” is a way to say “did not decay.” AT: “did not rot” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:38-39**UDB:**

³⁸ "Therefore, my fellow Israelites and other friends, it is important for you to know that God can forgive you for your sins as a result of what Jesus has done. He will even forgive you for those things that you could not be forgiven for by the laws that Moses wrote. ³⁹ All people who believe in Jesus are no longer guilty of any of the things that they have done that displeased God.

ULB:

³⁸ So let it be known to you, brothers, that through this man is proclaimed to you forgiveness of sins. ³⁹ By him every one who believes is justified from all the things which the law of Moses could not justify you.

translationWords:

- brother
- proclaim, proclamation
- forgive, forgiveness
- sin, sinful, sinner, sinning
- justify, justification
- law, law of Moses, God's law, law of Yahweh

translationNotes:

- **General Information:** - Here the word "him" refers to Jesus.
- **let it be known to you** - "know this" or "this is important for you to know"
- **brothers** - Paul uses this term because they are his fellow-Jews and followers of Judaism. They are not Christian believers at this point. AT: "my fellow Israelites and other friends" (UDB)
- **that through this man is proclaimed to you forgiveness of sins** - This can be stated in active form. AT: "that we proclaim to you that your sins can be forgiven through Jesus" (See: [Active or Passive](#))
- **forgiveness of sins** - The abstract noun "forgiveness" can be translated with the verb "to forgive." AT: "that God can forgive your sins" (See: [Abstract Nouns](#))
- **By him every one who believes** - "By him every person who believes" or "Every one who believes in him"
- **By him every one who believes is justified** - This can be stated in active form. AT: "Jesus justifies everyone who believes" (See: [Active or Passive](#))
- **all the things** - "all the sins"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:40-41**UDB:**

⁴⁰ So then be careful that God does not judge you, as the prophets said that God would do! ⁴¹ The prophet wrote that God said:

‘You who ridicule me, you will certainly be astonished when you see what I am doing, and then you will be destroyed. You will be astonished because I will do something terrible to you while you are living. You would not believe that I would do that even though someone told you!’”

ULB:

⁴⁰ So then be careful that the thing the prophets spoke about does not happen to you:

⁴¹ ‘Look, you despisers, and be astonished and then perish;

For I am doing a work in your days,

A work that you shall never believe, even if someone announces it to you.”

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- works, deeds, work, acts
- believe, believe in, belief

translationNotes:

- **Connecting Statement:** - Paul finishes his speech in the synagogue in Pisidian Antioch, which he began in **13:16**.
- **General Information:** - In his message to the people in the synagogue, Paul quotes the prophet Habakkuk.
- **General Information:** - Here the word “I” refers to God.
- **be careful** - It is implied that the thing they should be careful about is Paul’s message. AT: “give close attention to the things I have said” (See: **Assumed Knowledge and Implicit Information**)
- **that the thing the prophets spoke about** - “so that what the prophets spoke about”
- **Look, you despisers** - “you who feel contempt” or “you who ridicule”
- **be astonished** - “be amazed” or “be shocked”
- **then perish** - “then die”
- **am doing a work** - “am doing something” or “am doing a deed”
- **in your days** - “during your lifetime”

- **A work that** - “I am doing something which”
- **even if someone announces it to you** - “even if someone tells you about it”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:42-43**UDB:**

⁴² After Paul finished speaking and were going away, many of the people there asked them to return on the next Sabbath and say these things to them again. ⁴³ When the meeting was over, many of them began to follow Paul and Barnabas. These people were both Jews and non-Jews who worshiped God. Paul and Barnabas continued talking to them, and were urging them to continue to trust that God kindly forgives people's sins because of what Jesus did.

ULB:

⁴² As Paul and Barnabas left, the people begged them that they might speak these same words again the next Sabbath. ⁴³ When the synagogue meeting ended, many of the Jews and devout proselytes followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

translationWords:

- Paul, Saul
- Barnabas
- beg, beggar
- word
- Sabbath
- synagogue
- Jew, Jewish, Jews
- grace, gracious
- God

translationNotes:

- **As Paul and Barnabas left** - "When Paul and Barnabas were leaving"
- **begged them that they might** - "begged them to"
- **these same words** - Here "words" refers to the message that Paul had spoken. AT: "this same message" (See: [Metonymy](#))
- **When the synagogue meeting ended** - Possible meanings are 1) this restates "As Paul and Barnabas left" in verse 42 or 2) Paul and Barnabas left the meeting before it ended and this occurs later.
- **proselytes** - These were non-Jewish people who converted to Judaism.
- **who spoke to them and urged them** - "and Paul and Barnabas spoke to those people and urged them"
- **to continue in the grace of God** - It is implied that they believed Paul's message that Jesus was the Messiah. AT: "to continue to trust that God kindly forgives people's sins because of what Jesus did" (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:44-45**UDB:**

⁴⁴ On the next Sabbath day, most of the people in Antioch came to the Jewish meeting place to hear Paul and Barnabas speak about the Lord Jesus. ⁴⁵ But the leaders of the Jews became extremely jealous when they saw the large crowds of people that were coming to hear Paul and Barnabas. So they began to contradict the things that Paul was saying and also to insult him.

ULB:

⁴⁴ On the next Sabbath, almost the whole city was gathered together to hear the word of the Lord. ⁴⁵ When the Jews saw the crowds, they were filled with jealousy and spoke against the things that were said by Paul and insulted him.

translationWords:

- Sabbath
- word of God, word of Yahweh, word of the Lord, scripture
- Lord
- jealous, jealousy
- Paul, Saul

translationNotes:

- **General Information:** - Here the word “him” refers to Paul.
- **almost the whole city** - The “city” represents the people in the city. This phrase is used to show the great response to the Lord’s word. AT: “a large part of the city” (See: [Metonymy](#) and [Hyperbole](#))
- **to hear the word of the Lord** - It is implied that Paul and Barnabas were the ones who spoke the word of the Lord. AT: “to hear Paul and Barnabas speak about the Lord Jesus” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the Jews** - Here “Jews” represents Jewish leaders. AT: “the Jewish leaders” (See: [Synecdoche](#))
- **filled with jealousy** - Here jealousy is spoken of as if it were something that could fill up a person. AT: “became very jealous” (See: [Metaphor](#))
- **spoke against** - “contradicted” or “opposed”
- **the things that were said by Paul** - This can be stated in active form. AT: “the things that Paul said” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 13 General Notes
- Acts 13 Translation Questions

Acts 13:46-47**UDB:**

⁴⁶ 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 eternal life. Therefore, we are leaving you, and now we will go to the non-Jewish people to tell them the message from God. ⁴⁷ We are doing this also 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.'

ULB:

⁴⁶ But Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should first be spoken to you. Seeing you push it away from yourselves and consider yourselves unworthy of eternal life, see, we will turn to the Gentiles. ⁴⁷ For so has the Lord commanded us, saying,

'I have placed you as a light for the Gentiles,
that you should bring salvation to the uttermost parts of the earth.'

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- everlasting, eternal, eternity
- worthy, worth, unworthy, worthless
- turn, turn away, turn back
- Gentile
- Lord
- command, to command, commandment
- light
- salvation

translationNotes:

- **General Information:** - The first two instances of the word "you" are plural and refer to the Jews to whom Paul is speaking.
- **General Information:** - Here the word "we" refers to Paul and Barnabas but not the crowd that was present. (See: **Exclusive "We"**)

- **General Information:** - Paul's quotation is from the prophet Isaiah in the Old Testament. In the original passage, the word "I" refers to God and the word "you" is singular and refers to the Messiah. Here, Paul and Barnabas seem to be saying that the quotation also refers to their ministry.
- **It was necessary** - This implies that God had commanded this be done. AT: "God commanded" (See: [Assumed Knowledge and Implicit Information](#))
- **that the word of God should first be spoken to you** - This can be stated in active form. AT: "that we speak the word of God to you first" (See: [Active or Passive](#))
- **Seeing you push it away from yourselves** - Their rejection of the word of God is spoken of as if it were something they pushed away. AT: "Since you reject the word of God"
- **consider yourselves unworthy of eternal life** - "have shown that you are not worthy of eternal life" (UDB) or "act as though you are not worthy of eternal life"
- **we will turn to the Gentiles** - Here "turn" refers to a change in to whom they would teach. AT: "we will now tell the message to the Gentiles"
- **as a light** - Here the truth about Jesus that Paul was preaching is spoken of as if it were a light that allowed people to see. (See: [Metonymy](#))
- **bring salvation to the uttermost parts of the earth** - The abstract word "salvation" can be translated with the verb "to save." The phrase "uttermost parts" refers to everywhere. AT: "tell people everywhere in the world that I want to save them" (See: [Abstract Nouns](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:48-49**UDB:**

⁴⁸ When the non-Jewish people heard those words, they began to rejoice, and they gave God praise for the message about Jesus. All of the non-Jewish people whom God had chosen for eternal life believed the message about the Lord Jesus. ⁴⁹ At that time, many of the believers traveled around throughout that region, spreading the message about the Lord Jesus everywhere they went.

ULB:

⁴⁸ As the Gentiles heard this, they were glad and praised the word of the Lord. As many as were appointed to eternal life believed. ⁴⁹ The word of the Lord was spread out through the whole region.

translationWords:

- [Gentile](#)
- [praise](#)
- [appoint, appointed](#)
- [everlasting, eternal, eternity](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)

translationNotes:

- **praised the word of the Lord** - Here “word” refers to the message about Jesus that they had believed. AT: “praised God for the message about the Lord Jesus” (See: [Metonymy](#))
- **As many as were appointed to eternal life** - This can be stated in active form. AT: “As many as God appointed to eternal life believed” or “All the people whom God had chosen to receive eternal life” (See: [Active or Passive](#))
- **The word of the Lord was spread out through the whole region** - Here “word” refers to the message about Jesus. This can be stated in active form. AT: “Those who believed spread the word of the Lord through the whole region” or “Those who believed went everywhere in the region and told others about the message of Jesus” (See: [Metonymy](#) and [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 13 General Notes](#)
- [Acts 13 Translation Questions](#)

Acts 13:50-52**UDB:**

⁵⁰ However, some leaders of the Jews talked to some important women who worshiped with them, as well as the most important men in the city. They persuaded them to try to stop Paul and Barnabas. So those non-Jewish people led many people against Paul and Barnabas, and they drove them out of their region. ⁵¹ As the two apostles were leaving, they shook the dust from their feet 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. ⁵² Meanwhile the believers continued to be filled with joy and with the power of the Holy Spirit.

ULB:

⁵⁰ But the Jews urged on the devout and important women, as well as the leading men of the city. These stirred up a persecution against Paul and Barnabas and threw them out beyond the border of their city. ⁵¹ But Paul and Barnabas shook off the dust from their feet against them. Then they went to the city of Iconium. ⁵² And the disciples were filled with joy and with the Holy Spirit.

translationWords:

- Jew, Jewish, Jews
- persecute, persecution
- Paul, Saul
- Barnabas
- joy, joyful
- filled with the Spirit
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **Connecting Statement:** - This ends Paul and Barnabas' time in Antioch of Pisidia and they go to Iconium.
- **General Information:** - Here the word "they" refers to Paul and Barnabas.
- **the Jews** - This probably refers to the leaders of the Jews. AT: "the Jewish leaders" (See: *Synecdoche*)
- **urged on** - "convinced" or "stirred up"
- **the leading men** - "the most important men"
- **These stirred up a persecution against Paul and Barnabas** - "They convinced the important men and women to persecute Paul and Barnabas"
- **threw them out beyond the border of their city** - "removed Paul and Barnabas from their city"

- **shook off the dust from their feet against them** - This was a symbolic act to indicate to the unbelieving people that God had rejected them and would punish them. (See: [Symbolic Language](#))
- **the disciples** - This probably refers to the new believers in the Antioch of Pisidia that Paul and Silas just left.

Links:

- [Introduction to the Book of Acts](#)
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Acts 14 General Notes

Special concepts in this chapter

“The message of his grace”

The gospel message is one centered upon the grace of God. It is the message: God will show grace and mercy to those who believe in Jesus. (See: [grace](#), [gracious](#), [mercy](#), [merciful](#), and [believe](#), [believe in](#), [belief](#))

Zeus and Hermes

The Gentiles in the ancient Near East worshiped many different false gods. They are contrasted with the “living God,” Yahweh, because they have no power. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Other possible translation difficulties in this chapter

“It is through many sufferings that we must enter into the kingdom of God”

Suffering itself cannot lead to salvation. Scholars are divided over how to understand this passage. Some believe that suffering accompanies salvation and one should equate the phrase entering the kingdom of God with eternal life. Others do not wish to equate these terms, and see that suffering earn a person rewards in the future kingdom of God. (See: [save](#), [safe](#), [kingdom of God](#), [kingdom of heaven](#), [everlasting](#), [eternal](#), [eternity](#) and [reward](#))

Links:

- [Acts 14:1-2](#)

Acts 14:1-2**UDB:**

¹ At Iconium Paul and Barnabas went as usual into the Jewish meeting place and spoke very powerfully about the Lord Jesus. As a result, many Jews and also non-Jews believed in Jesus. ² But some of the Jews refused to believe that message. They told the non-Jews not to believe it; they made some of the non-Jews angry toward the believers there.

ULB:

14 ¹ It came about in Iconium that Paul and Barnabas 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. ² But the Jews who were disobedient stirred up the minds of the Gentiles and made them bitter against the brothers.

translationWords:

- Iconium
- Paul, Saul
- Barnabas
- synagogue
- Jew, Jewish, Jews
- Greek, Grecian
- believe, believe in, belief
- Gentile
- brother

translationNotes:

- **General Information:** - The story of Paul and Barnabas in Iconium continues.
- **It came about in Iconium that** - Possible meanings here are 1) “It happened in Iconium that” or 2) “In Iconium as usual”
- **spoke in such a way** - “spoke so powerfully.” It may be helpful to state that they spoke the message about Jesus. AT: “spoke the message about Jesus so powerfully” (See: **Assumed Knowledge and Implicit Information**)
- **the Jews who were disobedient** - This refers to a portion of the Jews who did not believe the message about Jesus.
- **stirred up the minds of the Gentiles** - Causing the Gentiles to become angry is spoken of as if calm waters were disturbed. (See: **Metaphor**)
- **the minds** - Here the word “minds” refers to the people. AT: “the Gentiles” (See: **Synecdoche**)
- **the brothers** - Here “brothers” refers to Paul and Barnabas and the new believers.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:3-4**UDB:**

³ So Paul and Barnabas spent a long time there speaking boldly for the Lord, and the Lord Jesus enabled them to do many miracles. In this way he showed people the truth of the message that, even though we do not deserve it, the Lord saves us.

⁴ The people who lived in Iconium had two different opinions. Some agreed with the Jews. Others agreed with the apostles.

ULB:

³ So they stayed there for a long time, speaking boldly with the Lord's power, while he gave evidence about the message of his grace. He did this by granting signs and wonders to be done by the hands of Paul and Barnabas. ⁴ But the majority of the city was divided: some people sided with the Jews, and some with the apostles.

translationWords:

- Lord
- power, powers
- grace, gracious
- miracle, wonder, sign
- apostle, apostleship

translationNotes:

- **General Information:** - Here the word "He" refers to the Lord.
- **So they stayed there** - "Nevertheless they stayed there." Paul and Barnabas stayed in Iconium to help the many people who had believed in [14:1](#). "So" could be omitted if it adds confusion to the text.
- **gave evidence about the message of his grace** - "demonstrated that the message about his grace was true"
- **about the message of his grace** - "about the message of the Lord's grace"
- **by granting signs and wonders to be done by the hands of Paul and Barnabas** - This can be stated in active form. AT: "by enabling Paul and Barnabas to perform signs and wonders" (See: [Active or Passive](#))
- **by the hands of Paul and Barnabas** - Here "hands" refers to the will and effort of these two men as guided by the Holy Spirit. AT: "by the ministry of Paul and Barnabas" (See: [Synecdoche](#))

- **the majority of the city was divided** - Here “city” refers to the people in the city. AT: “most of the people of the city were divided” or “most of the people of the city did not agree with each other” (See: [Metonymy](#))
- **sided with the Jews** - “supported the Jews” or “agreed with the Jews.” The first group mentioned did not agree with the message about grace.
- **with the apostles** - The second group mentioned agreed with the message about grace. It may be helpful to restate the verb. AT: “sided with the apostles” (See: [Ellipsis](#))
- **the apostles** - Luke refers to Paul and Barnabas. Here “apostle” might be used in the general sense of “ones sent out.”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:5-7**UDB:**

⁵ 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. ⁶ But Paul and Barnabas heard about their plan, so 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. ⁷ While they were in that area, they continually told the people the message about the Lord Jesus.

ULB:

⁵ When both Gentiles and Jews attempted to persuade their leaders to mistreat and stone Paul and Barnabas, ⁶ they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region, ⁷ and there they were proclaiming the gospel.

translationWords:

- [Gentile](#)
- [Jew, Jewish, Jews](#)
- [stone, stoning](#)
- [Paul, Saul](#)
- [Barnabas](#)
- [Lystra](#)
- [preach](#)
- [good news, gospel](#)

translationNotes:

- **General Information:** - Here the word “they” refers to Paul and Barnabas.
- **attempted to persuade their leaders** - “tried to convince the leaders of Iconium.” Here “attempted” implies they were not able to fully persuade them before the apostles left the city.
- **to mistreat and stone Paul and Barnabas** - “to beat Paul and Barnabas and to kill them by throwing stones at them”
- **Lycaonia** - A district in Asia Minor (See: [How to Translate Names](#))
- **Lystra** - A city in Asia Minor south of Iconium and north of Derbe (See: [How to Translate Names](#))
- **Derbe** - A city in Asia Minor south of Iconium and Lystra (See: [How to Translate Names](#))
- **there they were preaching the gospel** - “Paul and Barnabas also preached the gospel there”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:8-10**UDB:**

⁸ In Lystra, a man was sitting there who was crippled in his legs. When his mother gave birth to him, he had crippled legs, so he was never able to walk. ⁹ He listened as Paul was speaking about the Lord Jesus. Paul looked directly at him and could see in the man's face that he believed that the Lord Jesus could make him well. ¹⁰ So with a loud voice, Paul called out to him, "Stand up!" When the man heard that, he immediately jumped up and began to walk around.

ULB:

⁸ At Lystra a certain man sat, powerless in his feet, a cripple from his mother's womb, who never had walked. ⁹ This man heard Paul speaking. Paul fixed his eyes on him and saw that he had faith to be made well. ¹⁰ So he said to him in a loud voice, "Stand up on your feet." And the man jumped up and walked around.

translationWords:

- [Lystra](#)
- [faith](#)

translationNotes:

- **Connecting Statement:** - Paul and Barnabas are now in Lystra.
- **General Information:** The first word "he" refers to the crippled man; the second word "he" refers to Paul. The word "him" refers to the crippled man.
- **a certain man sat** - This introduces a new person in the story. (See: [Introduction of New and Old Participants](#))
- **powerless in his feet** - "unable to move his legs" or "unable to walk on his feet"
- **cripple** - "lame"
- **a cripple from his mother's womb** - "a cripple from birth"
- **Paul fixed his eyes on him** - "Paul looked straight at him"
- **had faith to be made well** - The abstract noun "faith" can be translated with the verb "believe." "believed that Jesus could heal him" or "believed that Jesus could make him well" (See: [Abstract Nouns](#) and [Active or Passive](#))
- **jumped up** - "leaped in the air." This implies that his legs were completely healed.

Links:

- [Introduction to the Book of Acts](#)

- Acts 14 General Notes
- Acts 14 Translation Questions

Acts 14:11-13**UDB:**

¹¹ When the crowd saw what Paul had done, they thought 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 to look like people and have come down from the sky to help us!” ¹² 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 thought that because Paul was the one who had been speaking. ¹³ Just outside the gates of the city there was a temple where the people worshiped Zeus. 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 two 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.

ULB:

¹¹ When the multitude saw what Paul had done, they raised their voice, saying in the dialect of Lycaonia, “The gods have come down to us in the form of men.” ¹² They called Barnabas “Zeus,” and Paul, “Hermes,” because he was the main speaker. ¹³ The priest of Zeus, whose temple was just outside the city, brought oxen and wreaths to the gates; he and the multitudes wanted to offer sacrifice.

translationWords:

- Paul, Saul
- Barnabas
- priest, priesthood
- temple
- sacrifice, offering

translationNotes:

- **what Paul had done** - This refers to Paul’s healing the crippled man.
- **The gods have come down to us** - A large number of people believed Paul and Barnabas were their pagan gods who had come down from heaven. AT: “The gods have come down from heaven to us” (See: [Assumed Knowledge and Implicit Information](#))
- **in the dialect of Lycaonia** - “in their own Lycaonian language” (UDB). The people of Lystra spoke Lycaonian and also Greek.
- **in the form of men** - These people believed that the gods needed to change their appearance in order to look like men.
- **They called Barnabas “Zeus”** - Zeus was the king over all the other pagan gods.

- **Paul, “Hermes,” because he was the main speaker** - Hermes was the pagan god who brought messages to people from Zeus and the other gods.
- **The priest of Zeus, whose temple was just outside the city, brought** - It may be helpful to include additional information about the priest. AT: “There was a temple just outside the city where the people worshiped Zeus. When the priest who served in the temple heard what Paul and Barnabas had done, he brought” (See: [Assumed Knowledge and Implicit Information](#))
- **oxen and wreaths** - The oxen were to be sacrificed. The wreaths were either to crown Paul and Barnabas, or put on the oxen for sacrifice.
- **to the gates** - The gates of the cities were often used as a meeting place for the people of the city.
- **wanted to offer sacrifice** - “wanted to offer sacrifice to Paul and Barnabas as the gods Zeus and Hermes”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:14-16**UDB:**

¹⁴ But when the apostles, Barnabas and Paul, heard about that, they were very upset, so they tore their own clothes. They rushed among the people, shouting, ¹⁵ "Men, you must not kill those bulls to worship us! We are not gods! We are just human beings with the same feelings as you! We have come to tell you some good news! We have come to tell you about the God who is all-powerful. He wants you to stop worshiping other gods, because they cannot help you. This true God made the heavens, the earth, the oceans, and everything in them. ¹⁶ In the past, all of you non-Jewish people worshiped whatever gods that you wanted to. God let you worship them, because you did not know him.

ULB:

¹⁴ But when the apostles, Barnabas and Paul, heard of it, they tore their clothing and quickly went out into the crowd, crying out ¹⁵ and saying, "Men, why are you doing these things? We also are human beings with the same feelings as you. We bring you good news, that you should turn from these useless things to a living God, who made the heavens, the earth, and the sea and everything that is in them. ¹⁶ In the past ages, he allowed all the nations to walk in their own ways.

translationWords:

- **apostle, apostleship**
- **God**
- **heaven, sky, heavens, heavenly**

translationNotes:

- **the apostles, Barnabas and Paul** - Luke is here probably using "apostle" in the general sense of "one sent out."
- **they tore their clothing** - This was a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them.
- **Men, why are you doing these things?** - Barnabas and Paul are rebuking the people for trying to sacrifice to them. AT: "Men, you must not worship us!" (See: **Rhetorical Question**)
- **We also are human beings with the same feelings as you** - By this statement, Barnabas and Paul are saying that they are not gods. AT: "We are just human beings like you. We are not gods!"
- **with the same feelings as you** - "like you in every way"
- **turn from these useless things to a living God** - "stop worshiping these false gods that cannot help you, and instead begin to worship the living God"
- **a living God** - "a God who truly exists" or "a God who lives"

- **In the past ages** - “In previous times” or “Until now”
- **to walk in** - “to live according to”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:17-18**UDB:**

¹⁷ But he has shown us that he acts kindly toward us. He is the one who causes it to rain and causes crops to grow. He is the one who gives you plenty of food, and fills your hearts with joy.” ¹⁸ The people heard what Paul said, but they still thought that they should sacrifice those bulls to worship Paul and Barnabas. But finally, the people decided not to do it.

ULB:

¹⁷ But still, he did not leave himself without witness, in that he did good and gave you the rains from heaven and fruitful seasons, filling your hearts with food and gladness.” ¹⁸ Even with these words, Paul and Barnabas barely kept the multitudes from sacrificing to them.

translationWords:

- [witness, eyewitness](#)
- [heart](#)
- [Paul, Saul](#)
- [Barnabas](#)
- [sacrifice, offering](#)

translationNotes:

- **Connecting Statement:** - Paul and Barnabas continue speaking to the crowd outside the city of Lystra. (See: [14:8](#))
- **he did not leave himself without witness** - This could also be stated in positive form. AT: “God has certainly left a witness” or “God has indeed testified” (See: [Litotes](#))
- **in that** - “as shown by the fact that”
- **filling your hearts with food and gladness** - Here “you hearts” refers to the people. AT: “giving you enough to eat and things about which to be happy” (See: [Metonymy](#))
- **Paul and Barnabas barely kept the multitudes from sacrificing to them** - Paul and Barnabas stopped the multitude from sacrificing to them, but it was difficult to do so.
- **barely kept** - “had difficulty preventing”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:19-20**UDB:**

¹⁹ However, some Jews came from Antioch and Iconium and persuaded many of the people of Lystra that the message Paul had been telling them was not true. The people who believed what those Jews said became angry with Paul. They let the Jews throw stones at him until he fell down, unconscious. They all thought that he was dead, so they dragged him outside the city and left him lying there. ²⁰ But some of the believers in Lystra came and stood around Paul, where he was lying on the ground. And Paul became conscious! He stood up and 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.

ULB:

¹⁹ But some Jews from Antioch and Iconium came and persuaded the crowds. They stoned Paul and dragged him out of the city, thinking that he was dead. ²⁰ Yet as the disciples were standing around him, he got up and entered the city. The next day, he went to Derbe with Barnabas.

translationWords:

- Jew, Jewish, Jews
- Antioch
- Iconium
- stone, stoning
- death, die, dead
- disciple

translationNotes:

- **General Information:** - Here the words “he” and “him” refer to Paul.
- **persuaded the crowds** - It may be helpful to explicitly state what they persuaded the crowd to do. AT: “persuaded the people not to believe Paul and Barnabas, and to turn against them” (See: [Assumed Knowledge and Implicit Information](#))
- **the crowds** - This may not be the same group as the “multitude” in the previous verse. Some time had passed, and this might be a different group that gathered together.
- **thinking that he was dead** - “because they thought that he was already dead”
- **the disciples** - These were new believers in the city of Lystra.
- **entered the city** - “Paul re-entered Lystra with the believers”
- **he went to Derbe with Barnabas** - “Paul and Barnabas went to the city of Derbe”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:21-22**UDB:**

²¹ They stayed there several days, and they kept telling the people the good message about Jesus. Many people became believers. After that, Paul and Barnabas started on their way back. They went again to Lystra. Then they went from there to Iconium, and then they went to the city of Antioch in the province of Pisidia. ²² In each place, they urged the believers to keep on trusting in the Lord Jesus. They told the believers, “We must suffer many hardships before God will rule over us forever.”

ULB:

²¹ After they had proclaimed the gospel in that city and made many disciples, they returned to Lystra, to Iconium, and to Antioch. ²² They kept strengthening the souls of the disciples and encouraging them to continue in the faith, saying, “We must enter into the kingdom of God through many sufferings.”

translationWords:

- preach
- good news, gospel
- disciple
- Lystra
- Antioch
- soul
- faith
- kingdom of God, kingdom of heaven
- suffer, suffering

translationNotes:

- **General Information:** - Here the words “they” and “They” refer to Paul.
- **General Information:** - Here the word “We” includes Paul, Barnabas, and the believers. (See: **Inclusive “We”**)
- **that city** - “Derbe” (See: **14:20**)
- **They kept strengthening the souls of the disciples** - Here “souls” refers to the disciples. This emphasizes their inner thoughts and beliefs. AT: “Paul and Barnabas urged the believers to continue to believe the message about Jesus” or “Paul and Barnabas urged the believers to continue to grow strong in their relationship with Jesus (See: **Synecdoche**)
- **encouraging them to continue in the faith** - “encouraging the believers to keep trusting in Jesus”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:23-26**UDB:**

²³ Paul and Barnabas chose leaders for each congregation. Before Paul and Barnabas left each place, they gathered the believers together and spent some time praying and fasting. Then Paul and Barnabas entrusted the leaders and other believers to the Lord Jesus, in whom they had believed, in order that he would care for them.

²⁴ After Paul and Barnabas had traveled through the district of Pisidia, they went south to the district of Pamphylia. ²⁵ In that district, they arrived at the town of Perga and preached God's message about the Lord Jesus to the people there. Then they went down to the seacoast at the town of Attalia. ²⁶ There they got on a ship and went back to the city of Antioch in the province of Syria. That was the place where Paul and Barnabas had been chosen to go to other places and preach, and where the believers had asked God to help Paul and Barnabas in the work that they had now completed.

ULB:

²³ When they had appointed for them elders in every church, and had prayed with fasting, they entrusted them to the Lord, in whom they had believed. ²⁴ Then they passed through Pisidia and came to Pamphylia. ²⁵ When they had spoken the word in Perga, they went down to Attalia. ²⁶ From there they sailed to Antioch, where they had been committed to the grace of God for the work which they had now completed.

translationWords:

- appoint, appointed
- elder
- church, Church
- believer
- pray, prayer
- fast
- Lord
- word of God, word of Yahweh, word of the Lord, scripture
- Antioch
- grace, gracious
- God

translationNotes:

- **General Information:** - Except for the third use of the word "they" which refers to the people that Paul and Barnabas had led to the Lord, all the words "they" here refer to Paul and

Barnabas.

- **When they had appointed for them elders in every church** - “When Paul and Barnabas had appointed leaders in each new group of believers”
- **they entrusted them** - Possible meanings are 1) “Paul and Barnabas entrusted the elders they had appointed” or 2) “Paul and Barnabas entrusted the leaders and other believers” (UDB)
- **in whom they had believed** - Who “they” refers to depends on your choice for the meaning of “them” in the previous note (either elders or leaders and other believers).
- **went down to Attalia** - The phrase “went down” is used here because Attalia is lower in elevation than Perga.
- **where they had been committed to the grace of God** - This can be stated in the active form. AT: “where believers and leaders in Antioch had committed Paul and Barnabas to the grace of God” or “where the people of Antioch prayed that God would care for and protect Paul and Barnabas”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 14:27-28**UDB:**

²⁷ 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. ²⁸ Then Paul and Barnabas stayed in Antioch with the other believers for a long time.

ULB:

²⁷ When they arrived in Antioch and gathered the church together, they reported all the things that God had done with them, and how he had opened a door of faith for the Gentiles. ²⁸ They stayed for a long time with the disciples.

translationWords:

- [faith](#)
- [Gentile](#)
- [disciple](#)

translationNotes:

- **General Information:** - Here the words “they,” “them,” and “They” refer to Paul and Barnabas. The word “he” refers to God.
- **gathered the church together** - “called the local believers to meet together”
- **he had opened a door of faith for the Gentiles** - God’s enabling the Gentiles to believe is spoken of as if he had opened a door that had prevented them from entering into faith. AT: “God had made it possible for the Gentiles to believe” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 14 General Notes](#)
- [Acts 14 Translation Questions](#)

Acts 15 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent all the lines of 15:16-18, which is a quotation from the Old Testament.

The events of this chapter are commonly called the “Jerusalem Council.” This was a time when many church leaders got together to discuss the relationship between the Gentiles and the law of Moses. The council affirmed that Gentiles did not need to follow the law. In fact, no one within the church should follow this law. (See: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Special concepts in this chapter

Brothers

Brothers is now being used to reference fellow Christians instead of fellow Jews.

“You cannot be saved”

This is obviously a false idea. Even during the Old Testament times, a person was saved by their faith and not by their obedience to the law of Moses. Paul and Barnabas went to Jerusalem to discuss this issue so that church could have unity. (See: [save](#), [safe](#) and [faith](#))

“Turn away from things sacrificed to idols, blood, things strangled, and from sexual immorality”

It is possible that these actions were necessary for harmony between the Jews and Gentiles.

Links:

- [Acts 15:01 Notes](#)

Acts 15:1-2**UDB:**

¹ Then some Jewish believers went down from Judea province to Antioch. They started teaching the non-Jewish believers there, saying, “You must be circumcised to show that you belong to God, as Moses commanded in the laws that he received from God. If you do not do that, you will not be saved.” ² Paul and Barnabas strongly disagreed with those Jews and started arguing with them. So the believers at Antioch appointed Paul and Barnabas and some of the other believers to go to Jerusalem, in order that they might discuss this matter with the apostles and other leaders.

ULB:

15 ¹ Certain men came down from Judea and taught the brothers, saying, “Unless you are circumcised after the custom of Moses, you cannot be saved.” ² When Paul and Barnabas had a confrontation and debate with them, the brothers decided that Paul, Barnabas, and certain others should go up to Jerusalem to the apostles and elders about this question.

translationWords:

- **Judea**
- **brother**
- **circumcise, circumcision**
- **Moses**
- **save, safe**
- **Paul, Saul**
- **Barnabas**
- **Jerusalem**
- **apostle, apostleship**
- **elder**

translationNotes:

- **Connecting Statement:** - Paul and Barnabas are still in Antioch when there is a dispute about the Gentiles and circumcision.
- **Certain men** - “Some men.” You can make explicit that these men were Jews who believed in Christ. (See: **Assumed Knowledge and Implicit Information**)
- **came down from Judea** - The phrase “came down” is used here because Judea is higher in elevation than Antioch.
- **taught the brothers** - Here “brothers” stands for believers in Christ. It is implied that they were in Antioch. AT: “taught the believers at Antioch” or “were teaching the believers at Antioch” (See: **Assumed Knowledge and Implicit Information**)

- **Unless you are circumcised after the custom of Moses, you cannot be saved** - This can be stated in active form. AT: “Unless someone circumcises you after the custom of Moses, God cannot save you” or “God will not save you from your sins unless you receive circumcision according to the law of Moses” (See: [Active or Passive](#))
- **after the custom** - “according to the custom” or “following the teaching”
- **had a confrontation and debate with them** - The abstract nouns “confrontation” and “debate” can be stated as verbs and where the men came from can be made explicit. AT: “had confronted and debated with the men from Judea” (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))
- **go up to Jerusalem** - Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem.
- **this question** - “this issue”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:3-4**UDB:**

³ After Paul, Barnabas, and the others were sent on their way by the believers in Antioch, they traveled through the provinces of Phoenicia and Samaria. When they stopped at different places along the way, they reported to the believers that many non-Jews had become believers. As a result, all the believers in those places rejoiced greatly. ⁴ When Paul, Barnabas, and the others arrived in Jerusalem, they were welcomed by the apostles, other elders, and the other believers in the group there. Then Paul and Barnabas reported the things that God had enabled them to do among non-Jewish people.

ULB:

³ They therefore, being sent by the church, passed through both Phoenicia and Samaria and announced the conversion of the Gentiles. They brought great joy to all the brothers. ⁴ When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all the things that God had done with them.

translationWords:

- church, Church
- Phoenicia
- Samaria, Samaritan
- Gentile
- joy, joyful
- Jerusalem

translationNotes:

- **General Information:** - Here the words “They,” “they,” and “them” refer to Paul, Barnabas, and certain others. (See: [15:2](#))
- **They therefore, being sent by the church** - This can be stated in active form. AT: “Therefore the community of believers sent them from Antioch to Jerusalem” (See: [Active or Passive](#))
- **being sent by the church** - Here “church” stands for the people that were a part of the church. (See: [Metonymy](#))
- **passed through ... announced** - The words “passed through” and “announced” indicate they spent some time in different places sharing in detail what God was doing.
- **announced the conversion of the Gentiles** - The abstract noun “conversion” means the Gentiles were rejecting their false gods and believing in God. AT: “announced to the community of believers in those places that Gentiles were believing in God” (See: [Abstract Nouns](#))

- **They brought great joy to all the brothers** - Their message causing the brothers to be joyful is spoken of as if “joy” were an object that they brought to the brothers. AT: “What they said caused their fellow believers to rejoice” (See: [Metaphor](#))
- **the brothers** - Here “brothers” refers to fellow believers.
- **they were welcomed by the church and the apostles and the elders** - This can be stated in active form. AT: “the apostles, the elders, and the rest of the community of believers welcomed them” (See: [Active or Passive](#))
- **with them** - “through them”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:5-6

UDB:

⁵ But some of the Jewish believers who belonged to the Pharisee sect stood up among the other believers and said to them, “The non-Jews who have believed in Jesus must be circumcised, and they must be told to obey the laws that God gave to Moses.”

⁶ Then the apostles and the elders met together in order to talk about this matter.

ULB:

⁵ But certain men who believed, who belonged to the group of Pharisees, stood up and said, “It is necessary to circumcise them and to command them to keep the law of Moses.” ⁶ So the apostles and the elders gathered together to consider this matter.

translationWords:

- [believe, believe in, belief](#)
- [Pharisee](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [apostle, apostleship](#)
- [elder](#)

translationNotes:

- **Connecting Statement:** - Paul and Barnabas are now in Jerusalem to meet with the apostles and elders there.
- **General Information:** - Here the word “them” refers to non-Jewish believers who were not circumcised and did not keep the Old Testament laws of God.
- **But certain men** - Here Luke contrasts those who believe that salvation is only in Jesus to others who believe salvation is by Jesus yet also believe that circumcision is required for salvation.
- **to keep the law of Moses** - “to obey the law of Moses”
- **to consider this matter** - The church leaders decided to discuss whether or not Gentiles needed to be circumcised and obey the Law of Moses in order for God to save them from their sins.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:7-9**UDB:**

⁷ After they had discussed it for a long time, Peter stood up and spoke to them. He said, "Fellow believers, you all know that a long time ago God chose me from among you other apostles, in order that I might tell the non-Jewish people also about God's love, and in order that they might believe in him. ⁸ God knows the hearts of all people. He showed me and others that he had accepted the non-Jews to be his people by giving the Holy Spirit to them, just like he had also done for us. ⁹ God made no distinction between us and them, because he made them clean inside simply as a result of their believing in the Lord Jesus. That is exactly how he has forgiven us.

ULB:

⁷ After much debate, Peter stood up and said to them,

"Brothers, you know that a good while ago God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. ⁸ God, who knows the heart, witnesses to them, giving them the Holy Spirit, just as he did to us; ⁹ and he made no distinction between us and them, making their hearts clean by faith.

translationWords:

- Peter, Simon Peter, Cephas
- brother
- God
- Gentile
- word
- good news, gospel
- believe, believe in, belief
- heart
- witness, eyewitness
- Holy Spirit, Spirit of God, Spirit of the Lord
- faith

translationNotes:

- **Connecting Statement:** - Peter begins to speak to the apostles and elders who met to discuss whether Gentiles had to receive circumcision and keep the law. (See: 15:5-6)
- **General Information:** - The first word "them" refers to apostles and elders (15:6) and the other words "them" and "their" refer to the believing Gentiles.
- **General Information:** - Here the word "you" is plural and refers to the apostles and elders present. (See: Forms of You)

- **General Information:** - The word “he” refers to God.
- **General Information:** - Here “us” is plural and refers to Peter, the apostles and elders, and all Jewish believers in general. (See: [Inclusive “We”](#))
- **Brothers** - Peter is addressing all of the believers who were present.
- **by my mouth** - Here “mouth” refers to Peter. AT: “from me” or “by me” (See: [Synecdoche](#))
- **the Gentiles should hear** - “the Gentiles would hear”
- **the word of the gospel** - Here “word” stands for a message. AT: “the message about Jesus” (See: [Metonymy](#))
- **who knows the heart** - Here “heart” refers to the “minds” or “inner beings.” AT: “who knows the people’s minds” or “who knows what people think” (See: [Metonymy](#))
- **witnesses to them** - “witnesses to the Gentiles”
- **giving them the Holy Spirit** - “causing the Holy Spirit to come upon them”
- **made no distinction** - God did not treat Jewish believers different from Gentile believers.
- **making their hearts clean by faith** - God’s forgiving the Gentile believers’ sins is spoken as though he literally cleaned their hearts. Here “heart” stands for the person’s inner being. AT: “forgiving their sins because they believed in Jesus” (See: [Metaphor](#) and [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:10-11**UDB:**

¹⁰ Why do you want to force the non-Jewish believers to obey our Jewish rituals and laws? Doing that is like putting a heavy burden on them, because it forces them to obey laws that neither our ancestors or we Jews today have ever been able to keep! So then, stop making God angry by doing that! ¹¹ We know that God saves us Jews from our sins because of what the Lord Jesus did for us. God saves us Jews exactly like he saves those non-Jews who believe in the Lord Jesus.”

ULB:

¹⁰ Now therefore why do you test God, that you should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? ¹¹ But we believe that we shall be saved through the grace of the Lord Jesus, just as they were.”

translationWords:

- test
- God
- yoke
- disciple
- grace, gracious
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **Connecting Statement:** - Peter finishes speaking to the apostles and elders.
- **General Information:** - Peter includes his audience by his use of “our” and “we.” (See: **Inclusive “We”**)
- **Now** - This does not mean “at this moment,” but is used to draw attention to the important point that follows.
- **why do you test God, that you should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?** - Peter uses a question with a word picture to tell the Jewish believers they should not require the non-Jewish believers to perform circumcision to be saved. AT: “Do not test God by putting a burden on the non-Jewish believers which we Jews were not able to bear!” (See: **Rhetorical Question** and **Metaphor**)
- **our fathers** - This refers to their Jewish ancestors.
- **But we believe that we shall be saved through the grace of the Lord Jesus, just as they were** - This can be stated in active form. AT: “But we believe the Lord Jesus shall save us by his grace, just as he saved the non-Jewish believers” (See: **Active or Passive**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:12**UDB:**

¹² All the people there became silent after Peter had spoken. Then they all listened to Barnabas and Paul, as the two of them told about the many great miracles that God had enabled them to do among the non-Jewish people, miracles that showed that God had accepted the non-Jews.

ULB:

¹² All the multitude kept silent while they listened to Barnabas and Paul report the signs and wonders God had worked among the Gentiles through them.

translationWords:

- [Barnabas](#)
- [Paul, Saul](#)
- [report](#)
- [miracle, wonder, sign](#)
- [God](#)
- [Gentile](#)

translationNotes:

- **General Information:** - Here the word “them” refers to Paul and Barnabas.
- **All the multitude** - “Everyone” or “The whole group” (See: [15:6](#))
- **God had worked** - “God had done” or “God had caused”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:13-14**UDB:**

¹³ When Barnabas and Paul had finished speaking, James, the leader of the group of believers in Jerusalem, spoke to them. He said, "Fellow believers, listen to me. ¹⁴ Simon Peter has told you how God previously blessed the non-Jews. God did that by choosing from among them a people who would belong to himself.

ULB:

¹³ After they stopped speaking, James answered, saying, "Brothers, listen to me. ¹⁴ Simon has told how God first graciously helped the Gentiles in order to take from them a people for his name.

translationWords:

- James (brother of Jesus)
- brother
- Peter, Simon Peter, Cephas
- God
- grace, gracious
- Gentile
- people group, peoples, the people, a people
- name

translationNotes:

- **Connecting Statement:** - James begins to speak to the apostles and elders. (See: [15:6](#))
- **General Information:** - Here the word "they" refers to Paul and Barnabas. (See: [15:12](#))
- **Brothers** - "Fellow believers"
- **in order to take from them a people** - "so that he might choose from among them a people"
- **for his name** - "for God's name." Here "name" refers to God. AT: "for himself" (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:15-18**UDB:**

¹⁵ The words that God spoke long ago, words that were written by one of the prophets, agree with that:

¹⁶ Later on I will return and I will choose a king from the descendants of David. It will be like someone who builds a house again after it has been torn down. ¹⁷ I will do this in order that all other people might try to know me, the Lord God. This will include even the non-Israelites whom I have called to belong to me. You can be certain that this will happen because I the Lord God have spoken these words. ¹⁸ I have done these things, and I have made my people know about them since long ago.”

ULB:

¹⁵ The words of the prophets agree with this, as it is written,

¹⁶ ‘After these things I will return,

And I will build again the tent of David, which has fallen down;

I will set up and restore its ruins again,

¹⁷ so that the remnant of men may seek the Lord,

including all the Gentiles called by my name.’

¹⁸ This is what the Lord says, who has done these things that have been known from ancient times.[1]Some older versions read, *This is what the Lord says, to whom are known all his deeds from ancient times.*

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- written
- tent
- David
- restore, restoration
- ruin, ruins
- remnant
- Gentile
- Lord

translationNotes:

- **Connecting Statement:** - James quotes the prophet Amos from the Old Testament.
- **General Information:** - Here “I” refers to God who spoke through the words of his prophet.
- **The words of the prophets agree** - Here “words” stands for a message. AT: “What the prophets said agrees” or “The prophets agree” (See: [Metonymy](#))
- **agree with this** - “confirm this truth”
- **as it is written** - This can be stated in active form. AT: “as they wrote” or “as the prophet Amos wrote long ago” (See: [Active or Passive](#))
- **And I will build again the tent of David, which has fallen down ... its ruins again** - This speaks of God’s again choosing one of David’s descendants to rule over his people as though he were setting up a tent again after it fell down. (See: [Metaphor](#))
- **tent** - Here “tent” stands for David’s family. (See: [Metonymy](#))
- **the remnant of men may seek the Lord** - This speaks about people wanting to obey God and learn more about him as if they were literally looking for him. (See: [Metaphor](#))
- **remnant of men** - Here “men” includes males and females. AT: “remnant of people” (See: [When Masculine Words Include Women](#))
- **may seek the Lord** - God is speaking about himself in the third person. AT: “may seek me, the Lord” (See: [First, Second or Third Person](#))
- **including all the Gentiles called by my name** - This can be stated in active form. AT: “including all the Gentiles who belong to me” (See: [Active or Passive](#))
- **my name** - Here “my name” stands for God. (See: [Metonymy](#))
- **that have been known** - This can be stated in active form. AT: “that people have known” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:19-21**UDB:**

¹⁹ James continued to speak. He said, "Therefore I think that we should stop bothering the non-Jewish people who are turning away from their sins and turning to God. That is, we should stop demanding that they obey all our laws and rituals. ²⁰ Instead, we should write a letter to them, requiring only four things: They should not eat meat that people have offered to idols, they should not sleep with someone to whom they are not married, they should not eat meat from animals that have been killed by being strangled, and they should not eat the blood of animals. ²¹ In many cities, for a very long time people have been proclaiming the laws that Moses wrote, laws prohibiting those things. And every Sabbath those laws are read in the Jewish meeting places. So if the non-Jews want to know more about those laws, they can find out in our meeting houses."

ULB:

¹⁹ Therefore, my opinion is, that we should not trouble those of the Gentiles who turn to God. ²⁰ But we will write to them that they must keep away from the pollution of idols, from sexual immorality, and from the meat of strangled animals, and from blood. ²¹ For Moses has been proclaimed in every city from the ancient times and he is read in the synagogues every Sabbath."

translationWords:

- turn, turn away, turn back
- God
- idol, idolatrous
- sexual immorality
- blood
- generation
- synagogue
- Sabbath

translationNotes:

- **Connecting Statement:** - James finishes speaking to the apostles and elders. (See: [15:2](#) and [15:13](#))
- **General Information:** - Here "we" includes James, the apostles, and the elders. (See: [Inclusive "We"](#))
- **we should not trouble those of the Gentiles** - You can make explicit in what way James does not want to trouble the Gentiles. AT: "we should not require the Gentiles to become circumcised and obey the laws of Moses" (See: [Assumed Knowledge and Implicit Information](#))

- **who turn to God** - A person who starts obeying God is spoken of as if the person is physically turning towards God. (See: [Metaphor](#))
- **they must keep away from the pollution of idols ... sexual immorality ... strangled ... blood** - Sexual immorality, strangling animals, and consuming blood were often part of ceremonies to worship idols and false gods.
- **pollution of idols** - This possibly refers to eating the meat of an animal that someone has sacrificed to an idol or to anything to do with idol worship. (See: [Assumed Knowledge and Implicit Information](#))
- **from the meat of strangled animals, and from blood** - God did not allow Jews to eat meat that still had the blood in it. Also, even earlier in Moses' writings in Genesis, God had forbidden the drinking of blood. Therefore, they could not eat an animal that someone strangled because the blood was not properly drained from the body of the animal. (See: [Assumed Knowledge and Implicit Information](#))
- **Moses has been proclaimed in every city ... and he is read in the Synagogues every Sabbath** - James is implying that Gentiles know how important these rules are because Jews preach them in every city where there is a synagogue. It also implies the Gentiles can go to the teachers from the synagogues to learn more about these rules. (See: [Assumed Knowledge and Implicit Information](#))
- **he is read** - Here "he" refers to Moses, which is to mean that "the law is read." AT: "reading the law of Moses" (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:22-23**UDB:**

²² The apostles and the other elders, along with all the other believers in Jerusalem, accepted what James had said. Then they decided that they should choose men from among themselves and that they should send them, along with Paul and Barnabas, to Antioch, to let the believers there know what the leaders at Jerusalem had decided. So they chose Judas, who was also called Barsabbas, and Silas. These were both leaders among the believers at Jerusalem. ²³ Then they wrote the following letter that 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 as we write this to you non-Jewish believers who live in Antioch and other places in the provinces of Syria and Cilicia.

ULB:

²² Then it seemed good to the apostles and the elders, with the whole church, to choose Judas called Barsabbas, and Silas, who were leaders of the church, and send them to Antioch with Paul and Barnabas. ²³ They wrote this: "The apostles, the elders and brothers, to the Gentile brothers in Antioch, Syria and Cilicia, greetings.

translationWords:

- [apostle, apostleship](#)
- [elder](#)
- [church, Church](#)
- [Silas, Silvanus](#)
- [Antioch](#)
- [Paul, Saul](#)
- [Barnabas](#)
- [brother](#)
- [Gentile](#)
- [Syria](#)

translationNotes:

- **General Information:** - Here the word "them" refers to Judas and Silas. The word "They" refers to the apostles, elders, and other believers of the church in Jerusalem.
- **the whole church** - Here "church" refers to the people who are a part of the church in Jerusalem. AT: "the church in Jerusalem" or "the whole community of believers in Jerusalem" (See: (See: [Assumed Knowledge and Implicit Information](#) and [Metonymy](#)))
- **Judas called Barsabbas** - This is the name of a man. "Barsabbas" is a second name that people called him. (See: [How to Translate Names](#))

- **The apostles, the elders and brothers, to the Gentile brothers in Antioch, Syria and Cilicia, greetings** - This is the introduction of the letter. Your language may have a way of introducing the author of the letter and to whom it is written. AT: “This letter is from the apostles, the elders, and fellow believers in Jerusalem. We are writing to the Gentile believers in Antioch, Syria, and Cilicia. Greetings to you”
- **Cilicia** - This is the name of a province on the coast in Asia Minor north of the Island of Cyprus. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:24-26**UDB:**

²⁴ People have told us that some men from among us went to you, although we had not sent them to you. We heard that they have troubled you by telling you things that confused your thinking. ²⁵ So after we met together here, we decided to choose some men and ask them to go to you, along with Barnabas and Paul, whom we love very much. ²⁶ Those two have put their lives in danger because they serve our Lord Jesus Christ.

ULB:

²⁴ We have heard that certain men to whom we gave no such commandment, went out from us and have troubled you with teachings that make trouble for your souls. ²⁵ So it seemed good to all of us to agree to choose men and send them to you with our beloved Barnabas and Paul, ²⁶ people who have risked their lives for the name of our Lord Jesus Christ.

translationWords:

- command, to command, commandment
- trouble, troubles, troubled
- teach, teaching, teacher, taught
- soul
- beloved
- name
- Lord
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **General Information:** - Here the words “We,” “we,” and “us” refer to the believers in the church in Jerusalem. (See: **Exclusive “We”** and **15:22**)
- **General Information:** - Here the word “our” refers to the believers in the church in Jerusalem as well as all believers, including the Gentile believers to whom they were writing. (See: **Inclusive “We”**)
- **that certain men** - “that some men”
- **men to whom we gave no such commandment** - “men that we did not give those commands”
- **have troubled you with teachings that make trouble for your souls** - Here “souls” refers to the people. AT: “have taught things that have troubled you” (See: **Synecdoche**)
- **So it seemed good to all of us to agree** - “So we all agreed”
- **to choose men** - The men they sent were Judas called Barsabbas and Silas. (See: **15:22**)

- **for the name of our Lord Jesus Christ** - Here “name” refers to the whole person. AT: “because they believe in our Lord Jesus Christ” or “because they serve our Lord Jesus Christ” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:27-29**UDB:**

²⁷ We have also sent Judas and Silas to you. They will tell you the same things that we are writing.

²⁸ It seemed right to the Holy Spirit and to us that you should not be required to obey a lot of burdensome Jewish laws. Instead, we only require you to obey the following instructions,

²⁹ You should not eat food that people have sacrificed to idols.

You should not eat blood from animals, and you should not eat meat from animals that people have killed by strangling them.

Also, you should not sleep with someone to whom you are not married.

If you avoid doing these things, you will be doing what is right. Farewell.”

ULB:

²⁷ We have sent therefore Judas and Silas, who will also tell you the same things ²⁸ For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things:

²⁹ that you turn away from things sacrificed to idols, blood, things strangled, and from sexual immorality. If you keep yourselves from these, it shall be well with you. Farewell.”

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- turn, turn away, turn back
- sacrifice, offering
- idol, idolatrous
- sexual immorality

translationNotes:

- **Connecting Statement:** - This concludes the letter from the Jerusalem church to the Gentile believers in Antioch.
- **General Information:** - Here the words “We” and “us” refer to the leaders and believers in the church in Jerusalem. (See: **Exclusive “We”** and **15:22**)
- **We have sent therefore** - “Therefore we have sent” or “Because of this we have sent” (See: **15:24**)
- **who will also tell you the same things** - “who themselves will say in person the same things about which we wrote”

- **to lay upon you no greater burden than these necessary things** - This speaks about laws that people need to obey as if they were objects that people carry on their shoulders. (See: [Metaphor](#))
- **that you turn away** - This speaks about not participating in certain behaviors as if the person were physically turning away from them. (See: [Metaphor](#))
- **from things sacrificed to idols** - This means they are not allowed to eat the meat of an animal that someone sacrifices to an idol.
- **blood** - This refers to drinking blood or eating meat from which the blood has not been drained. (See: [Assumed Knowledge and Implicit Information](#))
- **things strangled** - A strangled animal was killed but its blood was not drained.
- **Farewell** - This announces the end of the letter. AT: "Goodbye"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:30-32**UDB:**

³⁰ The four men they selected went down from Jerusalem and came to Antioch. When all the believers there had assembled together, they gave the letter to them. ³¹ When the believers there read the letter, they rejoiced, because its message encouraged them. ³² Being prophets, Judas and Silas spoke a lot and encouraged the believers there, and helped them to trust more strongly in the Lord Jesus.

ULB:

³⁰ So they, when they were dismissed, came down to Antioch; after they gathered the multitude together, they delivered the letter. ³¹ When they had read it, they rejoiced because of the encouragement. ³² Judas and Silas, also prophets, encouraged the brothers with many words and strengthened them.

translationWords:

- Antioch
- letter, epistle
- rejoice
- encourage, encouragement
- prophet, prophecy, prophesy, seer, prophetess
- brother

translationNotes:

- **Connecting Statement:** - Paul, Barnabas, Judas, and Silas leave for Antioch.
- **General Information:** - Here the first two words “they” refer to Paul, Barnabas, Judas, and Silas. The next two words “they” as well as the word “them” refer to the Gentile believers in Antioch.
- **when they were dismissed** - This can be stated in active form. AT: “when the apostles and elders sent them away” or “when the believers in Jerusalem dismissed them” (See: **Active or Passive**)
- **came down to Antioch** - The phrase “came down” is used here because Antioch is lower in elevation than Jerusalem.
- **also prophets** - Prophets were teachers authorized by God to speak for him. AT: “because they were prophets” or “who were also prophets”
- **the brothers** - “the fellow believers”
- **strengthened them** - Helping someone to depend even more on Jesus is spoken of as if they were making them physically stronger. (See: **Metaphor**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:33-35**UDB:**

³³ After Judas and Silas had stayed there for some time and were ready to return to Jerusalem, the believers at Antioch wished them well, and then they left. ³⁴ [1]The best ancient copies omit verse 34 (see Acts 15:40). Vs. 34, *But Silas thought it would be best for him to stay there.* ³⁵ However, Paul and Barnabas continued to stay in Antioch. While they were there, they, along with many others, were teaching people and preaching to them the message about the Lord Jesus.

ULB:

³³ After they had spent some time there, they were sent away in peace from the brothers to those who had sent them. ³⁴ [1]The best ancient copies omit verse 34 (see Acts 15:40). Vs. 34, *But it seemed good to Silas to remain there.* ³⁵ But Paul and Barnabas stayed in Antioch along with many others, where they taught and proclaimed the word of the Lord.

translationWords:

- peace, peaceful
- Paul, Saul
- Barnabas
- Antioch
- preach
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Connecting Statement:** - Judas and Silas return to Jerusalem while Paul and Silas remain in Antioch.
- **General Information:** - The first two times the word “they” is used as well as the word “they,” the word refer to Judas and Silas. The third time “they is used here, ”they” refers to Paul and Barnabas.
- **After they had spent some time there** - This speaks about time as if it were a commodity that a person could spend. AT: “After they stayed there for a while” (See: **Metaphor**)
- **they were sent away in peace from the brothers** - This can be stated in active form. AT: “the believers in Antioch sent them back in peace”
- **in peace from the brothers** - “as friends from the Antioch church”
- **to those who had sent them** - “to the believers in Jerusalem that sent Judas and Silas” (See: **15:22**)
- **But Paul and Barnabas stayed** - “While Paul and Barnabas remained”

- **the word of the Lord** - Here “word” stands for a message. AT: “the message about the Lord”
(See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:36-38**UDB:**

³⁶ After some time Paul said to Barnabas, “Let us go back and visit the fellow believers in every city where we previously proclaimed the message about the Lord Jesus. In that way, we will know how well they are continuing to believe in the Lord Jesus.” ³⁷ Barnabas agreed with Paul, and said that he wanted to take John, whose other name was Mark, along with them again. ³⁸ However, Paul told Barnabas that he thought that it would not be good to take Mark with them, because Mark had left them when they were previously in the region of Pamphylia, and had not continued to work with them.

ULB:

³⁶ After some days Paul said to Barnabas, “Let us return now and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are.” ³⁷ Barnabas wanted to also take with them John who was called Mark. ³⁸ But Paul thought it was not good to take Mark, who had left them in Pamphylia and did not go further with them in the work.

translationWords:

- proclaim, proclamation
- John Mark
- works, deeds, work, acts

translationNotes:

- **Connecting Statement:** - Paul and Barnabas go on separate journeys.
- **Let us return now** - “I suggest we now return”
- **visit the brothers** - “care for the brothers” or “offer to help the believers”
- **the word of the Lord** - Here “word” stands for the message. AT: “the message about the Lord” (See: [Metonymy](#))
- **see how they are** - “learn how they are doing.” They want to learn about the current condition of the brothers and how they are holding on to God’s truth.
- **to also take with them John who was called Mark** - “to take John, who was also called Mark”
- **Paul thought it was not good to take Mark** - The words “not good” are used to say the opposite of good. AT: “Paul thought that taking Mark would be bad ” (See: [Litotes](#))
- **Pamphylia** - This was a province in Asia Minor. See how you translated this in [2:10](#).
- **did not go further with them in the work** - “did not continue to work with them then” or “did not continue to serve with them”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 15:39-41**UDB:**

³⁹ Paul and Barnabas strongly disagreed with each other about this matter, so they separated from each other. Barnabas took Mark along with him. They got on a ship and went to the Island of Cyprus. ⁴⁰ Paul chose Silas, who had returned to Antioch, to work with him. The believers there prayed to the Lord God, asking him to graciously help Paul and Silas. Then the two of them departed from Antioch. ⁴¹ Paul continued traveling with Silas through Syria and Cilicia provinces. In those places they were helping the groups of believers to trust strongly in the Lord Jesus.

ULB:

³⁹ Then there arose a sharp disagreement, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus. ⁴⁰ But Paul chose Silas and left, after he was entrusted by the brothers to the grace of the Lord. ⁴¹ And he went through Syria and Cilicia, strengthening the churches.

translationWords:

- John Mark
- Cyprus
- Silas, Silvanus
- grace, gracious
- Lord
- Syria
- Cilicia
- church, Church

translationNotes:

- **General Information:** - Here the word “they” refers to Barnabas and Paul.
- **Then there arose a sharp disagreement** - The abstract noun “disagreement” can be stated as the verb “disagree.” AT: “They strongly disagreed with each other” (See: **Abstract Nouns**)
- **after he was entrusted by the brothers to the grace of the Lord** - To entrust to someone means to place the care and responsibility for someone or something to another person. This can be stated in active form. AT: “after the believers in Antioch entrusted Paul to the grace of the Lord” or “after the believers in Antioch prayed for the Lord to take care of Paul and show kindness to him” (See: **Active or Passive**)
- **And he went** - The previous sentence implies that Silas was with Paul. AT: “And they went” (See: **Assumed Knowledge and Implicit Information**)

- **went through Syria and Cilicia** - These are provinces or areas in Asia Minor, near the island of Cyprus.
- **strengthening the churches** - Encouraging the believers in the churches is spoken of as though Paul and Silas were making the believers physically stronger. The word “churches” refers to the groups of believers in Syria and Cilicia. AT: “encouraging the believers in the churches” or “helping the community of believers to depend even more in Jesus” (See: [Metaphor](#) and [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 15 General Notes](#)
- [Acts 15 Translation Questions](#)

Acts 16 General Notes

Special concepts in this chapter

They “circumcised him”

This was not done in an attempt to follow the law of Moses, but was done because he was ministering in a Jewish context. (See: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Divination and Fortunetelling

These action were against the law of Moses and were considered to be sinful. This is probably one of the reasons why Paul rebuked this woman, even though she was telling the truth. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Acts 16:01 Notes](#)

Acts 16:1-3**UDB:**

¹ Paul and Silas went to the cities of Derbe and Lystra and visited the believers there. A believer whose name was Timothy lived in Lystra. His mother was a Jewish believer, but his father was a Greek. ² The believers in Lystra and Iconium said good things about Timothy, ³ and Paul wanted to take Timothy with him when he went to other places, so he circumcised Timothy. He did that so that the Jews who lived in those places would accept Timothy, because they knew that his non-Jewish father had not circumcised him.

ULB:

16 ¹ Paul also came to Derbe and to Lystra; and behold, a certain disciple named Timothy was there, the son of a Jewish woman who believed; his father was a Greek. ² He was well spoken of by the brothers who were at Lystra and Iconium. ³ Paul wanted him to travel with him; so he took him and circumcised him because of the Jews that were in those parts, for they all knew that his father was a Greek.

translationWords:

- Paul, Saul
- Lystra
- disciple
- Timothy
- Jew, Jewish, Jews
- believe, believe in, belief
- Greek, Grecian
- brother
- Iconium
- circumcise, circumcision

translationNotes:

- **Connecting Statement:** - This continues the missionary journeys of Paul with Silas.
- **General Information:** - Timothy is introduced into the story and joins Paul and Silas. Verses 1 and 2 give background information about Timothy. (See: **Background Information**)
- **General Information:** - The first, third, and fourth instances of the word “him” refer to Timothy. The second “him” refers to Paul.
- **Paul also came** - Here “came” can be translated as “went.” (See: **Go and Come**)
- **Derbe** - This is the name of a city in Asia Minor. See how you translated it in **14:6**.

- **behold** - The word “behold” alerts us to a new person in the narrative. Your language may have a way of doing this.
- **who believed** - The words “in Christ” are understood. AT: “who believed in Christ” (See: [Ellipsis](#))
- **He was well spoken of by the brothers** - This can be stated in active form. AT: “The brothers spoke well of him” or “Timothy had a good reputation among the brothers” or “The brothers said good things about him” (See: [Active or Passive](#))
- **by the brothers** - Here “brothers” refers to believers. AT: “by the believers”
- **and circumcised him** - It is possible that Paul himself circumcised Timothy, but it is more likely that he had someone else circumcise Timothy.
- **because of the Jews that were in those parts** - “because of the Jews living in the areas where Paul and Timothy would be traveling”
- **for they all knew that his father was a Greek** - Since Greek men did not have their sons circumcised, the Jews would have known Timothy was not circumcised, and they would have rejected Paul and Timothy before hearing their message about Christ. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
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Acts 16:4-5**UDB:**

⁴ So Timothy went with Paul and Silas, and they traveled to many other towns. In each town they told the believers the rules that had been decided by the apostles and elders in Jerusalem.

⁵ They helped the believers in those towns to trust more strongly in the Lord Jesus, and every day more people became believers.

ULB:

⁴ As they went on their way through the cities, they delivered to the churches the instructions for them to obey, the instructions that had been written by the apostles and elders in Jerusalem. ⁵ So the churches were strengthened in the faith and increased in number daily.

translationWords:

- church, Church
- instruct, instruction
- obey, obedient, obedience
- apostle, apostleship
- elder
- Jerusalem
- faith

translationNotes:

- **General Information:** - The word “they” here refers to Paul, Silas (15:40), and Timothy (16:3).
- **they delivered to the churches** - “they told to the believers in the churches there”
- **for them to obey** - “for the church members to obey” or “for the believers to obey”
- **that had been written by the apostles and elders in Jerusalem** - This can be stated in active form. AT: “that the apostles and elders in Jerusalem had written” (See: **Active or Passive**)
- **the churches were strengthened in the faith and increased in number daily** - This can be stated in active form. AT: “The believers became stronger in their faith, and there were more and more people becoming believers every day” (See: **Active or Passive**)
- **the churches were strengthened in the faith** - This speaks of helping someone to believe more confidently as if it were making them physically stronger. (See: **Metaphor**)
- **the churches** - Here this stands for the believers in the churches. (See: **Metonymy**)

Links:

- [Introduction to the Book of Acts](#)
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Acts 16:6-8**UDB:**

⁶ Paul and his companions were stopped from speaking the word in Asia by the Holy Spirit, so they went through the regions of Phrygia and Galatia. ⁷ They arrived at the border of the province of Mysia, and they wanted to go north into the province of Bithynia, but again the Spirit of Jesus kept them from going there. ⁸ So they went through the province of Mysia and arrived at Troas, a city by the sea.

ULB:

⁶ Paul and his companions went through the regions of Phrygia and Galatia, since they had been forbidden by the Holy Spirit to proclaim the word in the province of Asia. ⁷ When they came near Mysia, they attempted to go into Bithynia, but the Spirit of Jesus prevented them. ⁸ So passing by Mysia, they came down to the city of Troas.

translationWords:

- Paul, Saul
- Galatia
- Holy Spirit, Spirit of God, Spirit of the Lord
- preach
- word
- Asia
- Jesus, Jesus Christ, Christ Jesus
- Troas

translationNotes:

- **Phrygia** - This is a region in Asia. See how you translated this name in [2:10](#).
- **they had been forbidden by the Holy Spirit** - This can be stated in active form. AT: “the Holy Spirit had forbidden them” or “the Holy Spirit did not permit them” (See: [Active or Passive](#))
- **the word** - Here “word” stands for “message.” AT: “the message about Christ” (See: [Metonymy](#))
- **When they came** - Here “came” can be translated as “went” or “arrived.” (See: [Go and Come](#))
- **Mysia ... Bithynia** - These are two more regions in Asia. (See: [How to Translate Names](#))
- **the Spirit of Jesus** - “the Holy Spirit”
- **they came down to the city of Troas** - The phrase “came down” is used here because Troas is lower in elevation than Mysia.
- **they came down** - Here “came” can be translated as “went.” (See: [Go and Come](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 16:9-10

UDB:

⁹ That night God gave Paul a vision in which he saw a man from the province of Macedonia. He was calling to Paul, saying, “Come to Macedonia and help us!” ¹⁰ After he saw the vision, we left for Macedonia, because we believed that God had called us to proclaim the good news with the people there.

ULB:

⁹ A vision appeared to Paul in the night: a man of Macedonia was standing there, calling him and saying, “Come over into Macedonia and help us.” ¹⁰ When Paul had seen the vision, immediately we set out to go to Macedonia, concluding that God had called us to proclaim the gospel to them.

translationWords:

- [vision](#)
- [Paul, Saul](#)
- [Macedonia](#)
- [God](#)
- [preach](#)
- [good news, gospel](#)

translationNotes:

- **General Information:** - Here the word “him” refers to Paul.
- **General Information:** - The word “we” is inclusive and refers to Paul and his companions including Luke, the author of Acts. (See: [Inclusive “We”](#))
- **General Information:** - The first use of “us” refers to the people in Macedonia. The second use of “us” refers to Paul and his companions. (See: [Exclusive “We”](#) and [Inclusive “We”](#))
- **General Information:** - The word “them” refers to the people of Macedonia.
- **A vision appeared to Paul** - “Paul saw a vision from God” or “Paul had a vision from God”
- **calling him** - “begging him” or “inviting him”
- **Come over into Macedonia** - The phrase “Come over” is used because Macedonia is across the sea from Troas.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
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Acts 16:11-13**UDB:**

¹¹ We got on a boat and sailed from Troas to Samothrace, and the next day went to the city of Neapolis. ¹² Then we left Neapolis and went to Philippi. It was a very important city in Macedonia, where many Roman citizens lived. We stayed in Philippi for many days.

¹³ On the Sabbath day we went outside the city gate down to the river. We had heard someone say that Jewish people gathered to pray there. When we arrived, we saw some women who had gathered to pray, so we sat down and began to tell them about Jesus.

ULB:

¹¹ Setting sail therefore from Troas, we made a straight course to Samothrace, and the next day we came to Neapolis; ¹² From there we went to Philippi, which is a city of Macedonia, the most important city in the district and a Roman colony, and we stayed in this city for several days. ¹³ On the Sabbath day we went outside the gate by the river, where we thought there would be a place of prayer. We sat down and spoke to the women who had come together.

translationWords:

- Troas
- Philippi
- Macedonia
- Rome, Roman
- biblical time: day
- Sabbath
- gate, gate bar
- pray, prayer

translationNotes:

- **Connecting Statement:** - Paul and his companions are now in Philippi on their missionary trip. Verse 13 begins the story of Lydia. This short story happens during Paul's travels.
- **General Information:** - The word "we" is inclusive and refers to Paul and his companions including Luke, the author of Acts. (See: **Inclusive "We"**)
- **Samothrace ... Neapolis** - These are coastal cities near Phillipi in Macedonia. (See: **How to Translate Names**)
- **we came to Neapolis** - Here "came to" can be translated as "went to" or "arrived at." (See: **Go and Come**)

- **a Roman colony** - This is a city outside of Italy where many people who came from Rome lived. It had the same rights and freedoms as a city in Italy. They could govern themselves and they did not have to pay taxes. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 16:14-15**UDB:**

¹⁴ A woman whose name was Lydia was one of the women who was listening to Paul. She was from the city of Thyatira, sold purple cloth, and worshiped God. The Lord God caused her to pay attention to the message that Paul spoke, and she believed it. ¹⁵ After Paul and Silas baptized Lydia and the others who lived in her house, she said to them, “If you believe I have been faithful to the Lord, come into my house and stay there.” After she said this, we stayed at her house.

ULB:

¹⁴ A certain woman named Lydia, a seller of purple from the city of Thyatira, who worshiped God, listened to us. The Lord opened her heart to pay attention to the things which were spoken by Paul. ¹⁵ When she was baptized, and her household, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house, and stay there.” And she persuaded us.

translationWords:

- worship
- God
- Lord
- heart
- Paul, Saul
- baptize, baptism
- household
- judge, judgment
- faithful, faithfulness

translationNotes:

- **Connecting Statement:** - This ends the story of Lydia.
- **A certain woman named Lydia** - Here “A certain woman” introduces a new person in the story. AT: “There was a woman named Lydia” (See: [Introduction of New and Old Participants](#))
- **a seller of purple** - Here “cloth” is understood. AT: “a merchant who sold purple cloth” (See: [Ellipsis](#))
- **Thyatira** - This is the name of a city. (See: [How to Translate Names](#))
- **worshiped God** - A worshiper of God is a Gentile who gives praise to God and follows him, but does not obey all of the Jewish laws.

- **The Lord opened her heart to pay attention to the things** - For the Lord to cause someone to pay attention and to be receptive to Paul's message is spoken of as if he were opening a person's heart. AT: "The Lord caused her to understand and pay close attention to the things" (See: [Metaphor](#))
- **opened her heart** - Here "heart" stands for a person's mind. Also, the author speaks about the "heart" or "mind" as if it were a box that a person could open so it is ready for someone to fill it. (See: [Metonymy](#) and [Metaphor](#))
- **the things which were spoken by Paul** - This can be stated in active form. AT: "the things which Paul spoke" (See: [Active or Passive](#))
- **When she was baptized, and her household** - This can be stated in active form. AT: "When they baptized Lydia and members of her household" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
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Acts 16:16-18**UDB:**

¹⁶ Another day, while 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 power to tell the future about people. People paid money to the men who were her owners, in return for her telling them what would happen to them. ¹⁷ This young woman followed Paul and the rest of us, shouting, "These men serve the God who is the greatest of all gods! They are telling you how God can save you." ¹⁸ She continued to do this for many days. Finally, Paul became angry, so he turned toward the young woman and spoke to the evil spirit that was in her. He said, "In the name of Jesus Christ, come out of her!" Right away the evil spirit left her.

ULB:

¹⁶ It came about that, as we were going to the place of prayer, a certain young woman who had a spirit of divination encountered us. She brought her masters much gain by fortunetelling. ¹⁷ This woman followed after Paul and us and shouted, saying, "These men are servants of the Most High God. They proclaim to you the way of salvation." ¹⁸ She did this for many days. But Paul, being greatly annoyed by her, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out right away.

translationWords:

- pray, prayer
- spirit, spiritual
- divination, diviner, soothsaying, soothsayer
- lord, master, sir
- Paul, Saul
- servant, slave, slavery
- Most High
- proclaim, proclamation
- salvation
- biblical time: day
- command, to command, commandment
- name
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **Connecting Statement:** - This begins the first event in another short story during Paul's travels; it is about a young fortune teller.

- **General Information:** - Background information is given here to explain that this young fortune teller brought much financial gain to her masters by guessing people's futures. (See: [Background Information](#))
- **It came about that** - This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.
- **a certain young woman** - The phrase "a certain" introduces a new person to the story. AT: "there was a young woman" (See: [Introduction of New and Old Participants](#))
- **a spirit of divination** - An evil spirit spoke to her often about the immediate future of people.
- **the way of salvation** - How a person can be saved is spoken of here as if it were a way or path that a person walks on. AT: "how God can save you" (UDB) (See: [Metaphor](#))
- **But Paul, being greatly annoyed by her, turned** - This can be stated in active form. AT: "But she greatly annoyed Paul so he turned around" (See: [Active or Passive](#))
- **in the name of Jesus Christ** - Here "name" stands for speaking with the authority or as the representative of Jesus Christ. (See: [Metonymy](#))
- **And it came out right away** - "And the spirit came out immediately"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
- [Acts 16 Translation Questions](#)

Acts 16:19-21**UDB:**

¹⁹ And then her owners realized that she could no longer earn money for them because she could no longer predict what would happen to people, so they were angry. They grabbed Paul and Silas and took them to the public square where the rulers of the city were. ²⁰ The owners of the young woman brought them to the city rulers and told them, "These men are Jews, and they are greatly troubling the people in our city. ²¹ They are teaching that we should follow rules that our laws do not allow us Romans to obey!"

ULB:

¹⁹ When her masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. ²⁰ When they had brought them to the magistrates, they said, "These men are Jews and are making a lot of trouble in our city. ²¹ They are teaching things that are not lawful for us to receive or to observe as Romans."

translationWords:

- lord, master, sir
- hope
- seize
- Paul, Saul
- Silas, Silvanus
- authority
- magistrate, magistrates
- Jew, Jewish, Jews
- lawful, lawfully, unlawful
- receive
- Rome, Roman

translationNotes:

- **General Information:** - Here the word "them" refers to Paul and Silas but not Timothy and Luke.
- **General Information:** - Here the first two uses of the word "they" refer to the masters of the girl who had been fortunetelling. The third use of the word "they" refers to Paul and Silas.
- **General Information:** - Here the masters' use of the word "us" includes the authorities in their claim since they were also Romans. (See: **Inclusive "We"**)
- **her masters** - "the owners of the slave girl"

- **the hope of their gain** - This refers to the ability the girl had of divination or telling the future and for people to pay for her prophecies.
- **into the marketplace** - “into the public square.” This is a public place of business, where buying and selling of goods, cattle, or services takes place.
- **before the authorities** - “into the presence of the authorities” or “so that the authorities could judge them”
- **When they had brought them to the magistrates** - “When they had brought them to the judges”
- **magistrates** - “rulers” or “judges”
- **to receive or to observe** - “to believe or to obey” or “to accept or to do”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
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Acts 16:22-24**UDB:**

²² Many of the crowd joined those who were accusing Paul and Silas, and they started to beat them. Then the Roman rulers told soldiers to tear the shirts off Paul and Silas and to beat them with rods. ²³ 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. ²⁴ 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.

ULB:

²² Then the crowd rose up together against Paul and Silas; the magistrates tore their garments off them and commanded them to be beaten with rods. ²³ When they had laid many blows upon them, they threw them into prison and commanded the jailer to keep them securely. ²⁴ After he got this command, the jailer threw them into the inner prison and fastened their feet in the stocks.

translationWords:

- Paul, Saul
- Silas, Silvanus
- rod
- prison, prisoner, imprison

translationNotes:

- **General Information:** - Here the words “their” and “them” refer to Paul and Silas.
- **General Information:** - The word “they” here refers to soldiers.
- **commanded them to be beaten with rods** - This can be stated in active form. AT: “commanded the soldiers to beat them with rods” (See: **Active or Passive**)
- **had laid many blows upon them** - ” had hit them many times with rods”
- **commanded the jailer to keep them securely** - “told the jailer to make sure they did not get out” (UDB)
- **jailer** - a person responsible for all the people held in the jail or prison
- **he got this command** - “he heard this command”
- **fastened their feet in the stocks** - “securely locked their feet in the stocks”
- **stocks** - a piece of wood with holes for preventing a person’s feet from moving

Links:

- [Introduction to the Book of Acts](#)
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Acts 16:25-26**UDB:**

²⁵ About midnight, Paul and Silas were praying and praising God by singing songs. The other prisoners were listening to them. ²⁶ Suddenly there was a very strong earthquake that shook the jail. The earthquake caused all of the doors of the jail to open and all of the chains that fastened the prisoners to fall off.

ULB:

²⁵ Around midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. ²⁶ Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were unfastened.

translationWords:

- Paul, Saul
- Silas, Silvanus
- pray, prayer
- God
- prison, prisoner, imprison
- foundation, founded

translationNotes:

- **Connecting Statement:** - This continues Paul and Silas' time in Philippi in prison and tells what happens to their jailer.
- **General Information:** - The word "them" refers to Paul and Silas.
- **earthquake, so that the foundations of the prison were shaken** - This can be stated in active form. AT: "earthquake which shook the foundations of the prison" (See: **Active or Passive**)
- **the foundations of the prison** - When the foundations shook, this caused the entire prison to shake. (See: **Synecdoche**)
- **all the doors were opened** - This can be stated in active form. AT: "all the doors opened" (See: **Active or Passive**)
- **everyone's chains were unfastened** - This can be stated in active form. AT: "everyone's chains came loose" (See: **Active or Passive**)

Links:

- [Introduction to the Book of Acts](#)
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Acts 16:27-28**UDB:**

²⁷ The jailer woke up and saw that the doors of the jail were open by the earthquake. 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 became free. ²⁸ Paul saw the jailer and shouted to him, “Do not kill yourself! We prisoners are all here!”

ULB:

²⁷ The jailer was awakened from sleep and saw the open prison doors; he drew his sword and was about to kill himself, because he thought that the prisoners had escaped. ²⁸ But Paul shouted with a loud voice, saying, “Do not harm yourself, because we are all here.”

translationWords:

- [prison, prisoner, imprison](#)
- [sword](#)
- [Paul, Saul](#)

translationNotes:

- **General Information:** - Here the word “we” refers to Paul, Silas, and all of the other prisoners but excludes the jailer. (See: [Exclusive “We”](#))
- **The jailer was awakened from sleep** - This can be stated in active form. AT: “The jailer woke up” (See: [Active or Passive](#))
- **was about to kill himself** - “was ready to kill himself.” The jailer preferred to commit suicide rather than suffer the consequences of letting the prisoners escape.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
- [Acts 16 Translation Questions](#)

Acts 16:29-31**UDB:**

²⁹ The jailer shouted to someone to bring torches so he could see who was still in the prison. Shaking with fear, he fell down in front of Paul and Silas. ³⁰ Then he brought Paul and Silas out of the jail and asked: “Sirs, what do I need to do to be saved?” ³¹ They answered, “Trust in the Lord Jesus, and you and your household will be saved.”

ULB:

²⁹ The jailer called for lights and rushed in and, trembling for fear, fell down before Paul and Silas, ³⁰ and brought them out and said, “Sirs, what must I do to be saved?” ³¹ They said, “Believe in the Lord Jesus, and you will be saved, you and your house.”

translationWords:

- tremble
- Paul, Saul
- Silas, Silvanus
- lord, master, sir
- save, safe
- believe, believe in, belief
- Jesus, Jesus Christ, Christ Jesus
- house

translationNotes:

- **called for lights** - The reason why the jailer needed light can be made explicit. AT: “called for someone to bring light so he could see who was still in the prison” (See: [Assumed Knowledge and Implicit Information](#))
- **for lights** - The word “lights” stands for something that makes light. AT: “for torches” or “for lamps” (See: [Metonymy](#))
- **rushed in** - “quickly entered the jail”
- **fell down before Paul and Silas** - The jailer humbled himself by bowing down at the feet of Paul and Silas. (See: [Symbolic Action](#))
- **brought them out** - “led them outside the jail”
- **what must I do to be saved** - This can be stated in active form. AT: “what must I do for God to save me from my sins” (See: [Active or Passive](#))
- **you will be saved** - This can be stated in active form. AT: “God will save you” or “God will save you from your sins” (See: [Active or Passive](#))
- **your house** - Here “house” stands for the people who live in the house. AT: “all the members of your household” or “your family” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
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Acts 16:32-34**UDB:**

³² Then Paul and Silas spoke about the Lord Jesus to him and everyone in his household. ³³ Then the jailer washed their wounds, right at that time in the middle of the night. Then Paul and Silas baptized him and everyone in his household. ³⁴ Then the jailer took Paul and Silas into his house and gave them food to eat. He and all in his household were all very happy because they had believed in God.

ULB:

³² They spoke the word of the Lord to him, together with everyone in his house. ³³ Then the jailer took them at the same hour of the night, and washed their wounds, and he and all his household were baptized immediately. ³⁴ He brought Paul and Silas up into his house and set food before them. He rejoiced greatly with all his household, because they had all believed in God.

translationWords:

- word
- Lord
- household
- baptize, baptism
- Paul, Saul
- Silas, Silvanus
- rejoice
- believe, believe in, belief
- God

translationNotes:

- **General Information:** - Here the first use of the word “they” as well as the words “their” and “them” refer to Paul and Silas. Compare [16:25](#). The last use of the word “they” refers to the people in the jailers’ household.
- **General Information:** - The words “him,” “his,” and “he” refer to the jailer.
- **They spoke the word of the Lord to him** - Here “word” stands for a message. AT: “They told him the message about the Lord Jesus” (See: [Metonymy](#))
- **he and all his household were baptized** - This can be stated in active form. AT: “Paul and Silas baptized the jailer and all members of his household” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 16:35-36**UDB:**

³⁵ The next morning, the city rulers told some soldiers to go to the prison to say to the jailer, “Let those two prisoners go now!” ³⁶ 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 and go in peace!”

ULB:

³⁵ Now when it was day, the magistrates sent word to the guards saying, “Let those men go.” ³⁶ The jailer reported the words to Paul, saying, “The magistrates have sent word to me to let you go: now therefore come out, and go in peace.”

translationWords:

- [magistrate, magistrates](#)
- [send, send out, sent](#)
- [word](#)
- [Paul, Saul](#)
- [peace, peaceful](#)

translationNotes:

- **General Information:** - This is the last event in the story of Paul and Silas in Philippi. (See: [16:12](#))
- **Now** - This word is used here to mark a break in the main storyline. Here Luke tells the last event in the story that started in [16:16](#).
- **sent word to the guards** - Here “word” stands for “message” or “command.” AT: “sent a message to the guards” or “sent a command to the guards” (See: [Metonymy](#))
- **sent word** - Here “sent” means the magistrates told someone to go tell the guards their message.
- **Let those men go** - “Release those men” or “Allow those men to leave”
- **come out** - “come outside of the jail”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
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Acts 16:37-39**UDB:**

³⁷ But Paul said to the jailer, “The city rulers told men to beat us in front of a crowd, even though we are Roman citizens, and put us in prison. 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.”

³⁸ So the soldiers went and told the city rulers what Paul had said. When the city rulers heard that Paul and Silas were Roman citizens, they were afraid because they had done the wrong thing. ³⁹ 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.

ULB:

³⁷ But Paul said to them, “They have publicly beaten us, men who are uncondemned Romans, and have thrown us into prison; and do they now drive us out secretly? No indeed; let them come themselves and bring us out.” ³⁸ The guards reported these words to the magistrates; the magistrates were afraid when they heard that Paul and Silas were Romans. ³⁹ The magistrates came and begged them; and when they had brought them out of prison, they asked Paul and Silas to leave the city.

translationWords:

- Paul, Saul
- Rome, Roman
- prison, prisoner, imprison
- Silas, Silvanus

translationNotes:

- **General Information:** - All of the times the word “they” is used and the first time “them” is used, the words refer to the magistrates. The word “themselves” refers to the magistrates. The second time the word “them” is used, it refers to Paul and Silas.
- **General Information:** - The word “us” refers only to Paul and Silas. (See: [Exclusive “We”](#))
- **said to them** - Probably Paul is speaking to the jailer, but he intends for the jailer to tell the magistrates what he says. AT: “said to the jailer” (See: [Assumed Knowledge and Implicit Information](#))
- **They have publicly beaten us** - Here “They” refers to the magistrates who commanded their soldiers to beat them. AT: “The magistrates ordered their soldiers to beat us in public” (See: [Metonymy](#))

- **men who are uncondemned Romans, and have thrown us into prison** - “men who are Roman citizens, and they had their soldiers put us in jail though they had not proven in court that we were guilty”
- **and do they now drive us out secretly? No indeed** - Paul uses a question to emphasize that he will not allow the magistrates to send them out the city in secret after they had mistreated Paul and Silas. AT: “I will certainly not let them send us out of the city in secret!” (See: [Rhetorical Question](#))
- **let them come themselves** - Here “themselves” is used for emphasis. (See: [Reflexive Pronouns](#))
- **the magistrates were afraid when they heard that Paul and Silas were Romans** - To be a Roman meant to be a legal citizens of the Empire. Citizenship provided freedom from torture and the right to a fair trial. The city leaders were afraid that more important Roman authorities might learn how the city leaders had mistreated Paul and Silas. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
- [Acts 16 Translation Questions](#)

Acts 16:40**UDB:**

⁴⁰ 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, and then the two apostles left the city of Philippi.

ULB:

⁴⁰ So Paul and Silas went out of the prison and came to the house of Lydia. When Paul and Silas saw the brothers, they encouraged them and then departed from the city.

translationWords:

- Paul, Saul
- Silas, Silvanus
- prison, prisoner, imprison
- brother
- encourage, encouragement

translationNotes:

- **Connecting Statement:** - This is the end of Paul and Silas' time in Philippi. (See: [End of Story](#))
- **General Information:** - Here the word "they" refers to Paul and Silas. The word "them" refers to the believers in Philippi.
- **came to the house** - Here "came" can be translated as "went." (See: [Go and Come](#))
- **the house of Lydia** - "the home of Lydia"
- **saw the brothers** - Here "brothers" refers to believers whether male or female. AT: "saw the believers" (See: [When Masculine Words Include Women](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 16 General Notes](#)
- [Acts 16 Translation Questions](#)

Acts 17 General Notes

Structure and formatting

The ULB begins a new line in the middle of 15:22 and 15:28 because long quotations begin. The translators of the ULB have chosen to separate these longer quotes from the rest of the text by beginning a new line. The translator may wish to follow this practice, but they are not obliged to do so.

Special concepts in this chapter

Misunderstandings about the messiah

It is recorded that Paul was “explaining that it was necessary for the Christ to suffer and to rise again from the dead.” There was a common misconception that the Messiah was to be a conquering king. This is true of Christ at his return, but the Scriptures also say that the messiah would be a suffering servant. Therefore, Paul explained to them the truth about the messiah. (See: [Christ, Messiah](#))

Athenian religion

The Athenians were said to be “religious,” but they did not worship Yahweh. They worshiped many different false gods. Often, when they conquered different countries, they incorporated the gods worshiped in other nations into their collection of gods. (See: [false god, foreign god, god, goddess](#))

Other possible translation difficulties in this chapter

Contextualization

This passage is famous in many cultures because Paul “contextualizes” the gospel for a non-Jewish audience. This means that Paul makes the gospel relatable or understandable to those with no understanding of the Jewish religious system without really losing meaning or power. The translator may wish to take extra care in preserving aspects of this “contextualization” if possible.

Links:

- [Acts 17:01 Notes](#)

Acts 17:1-2**UDB:**

¹ They traveled through the cities of Amphipolis and Apollonia and came to the city of Thessalonica. There was a Jewish meeting place there. ² On the sabbath Paul went to the meeting place as he usually did. For three weeks he went there on each sabbath day. He spoke to the people about how the scriptures said that Jesus would be the Christ.

ULB:

17 ¹ Now when they had passed through the cities of Amphipolis and Apollonia, they came to the city of Thessalonica, where there was a synagogue of the Jews. ² Paul, as his custom was, went to them, and for three Sabbath days reasoned with them from the scriptures.

translationWords:

- Thessalonica, Thessalonians
- synagogue
- Jew, Jewish, Jews
- Paul, Saul
- Sabbath
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Connecting Statement:** - This continues the story of Paul, Silas, and Timothy's missionary trip. They arrive in Thessalonica, apparently without Luke, since he says "they" and not "we."
- **General Information:** - Here the word "they" refers to Paul and Silas. Compare [16:40](#). The word "them" refers to the Jews at the synagogue in Thessalonica.
- **Now** - This word is used here to mark a break in the main storyline. Here Luke, the author, starts to tell a new part of the story.
- **passed through** - "traveled through"
- **cities of Amphipolis and Apollonia** - These are coastal cities in Macedonia. (See: [How to Translate Names](#))
- **they came to the city** - Here "came" can be translated as "went" or "arrived." AT: "they came to the city" or "they arrived at the city" (See: [Go and Come](#))
- **as his custom was** - "as his habit was" or "as his common practice was." Paul usually went to the synagogue on the Sabbath when Jews would be present.
- **for three Sabbath days** - "on each Sabbath day for three weeks"

- **reasoned with them from the scriptures** - Paul explained what the scriptures means in order to prove to the Jews that Jesus is the Messiah. (See: [Assumed Knowledge and Implicit Information](#))
- **reasoned with them** - “gave them reasons” or “debated with them” or “discussed with them”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:3-4**UDB:**

³ He showed from the scriptures that the prophets wrote that the Messiah would have to die and come alive again. He said, “This man Jesus is the Christ. He died and became alive again, just like the prophets said he would.” ⁴ Some of the Jews there believed what Paul had said and began to meet with Paul and Silas. There were also many non-Jewish people and important women who worshiped God who also believed the message about Jesus, and they also began to meet with Paul and Silas.

ULB:

³ He was opening the scriptures and explaining that it was necessary for the Christ to suffer and to rise again from the dead ones. He said, “This Jesus whom I proclaim to you is the Christ.” ⁴ Some of the Jews were persuaded and joined Paul and Silas, including the devout Greeks, many of the leading women and a great crowd.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- Christ, Messiah
- suffer, suffering
- raise, rise, risen, arise, arose
- death, die, dead
- Jesus, Jesus Christ, Christ Jesus
- proclaim, proclamation
- Jew, Jewish, Jews
- Paul, Saul
- Silas, Silvanus
- Greek, Grecian

translationNotes:

- **General Information:** - Here the word “He” refers to Paul. (See: [17:02](#))
- **He was opening the scriptures** - Possible meanings are 1) to explain the scriptures in a way that people can understand is spoken of as if Paul were opening something so people can see what is inside of it) or 2) Paul was literally opening a book or scroll and reading from it. (See: [Metaphor](#))
- **it was necessary** - “it was part of God’s plan”
- **to rise again** - “to come back to life”

- **from the dead ones** - “from among the dead ones.” The phrase “the dead ones” refers to the spirits of people who have died. To come back from among them means to become alive again.
- **the Jews were persuaded** - This can be stated in active form. AT: “the Jews believed” or “the Jews understood”
- **and joined Paul** - “and became associated with Paul”
- **the devout Greeks** - This means those who worship God but have not converted to Judaism through circumcision
- **a great crowd** - “a large crowd”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:5-7**UDB:**

⁵ But some leaders of the Jews became angry because many people believed what Paul taught. So they went to the public square and persuaded some evil men to follow them. In this way, the leaders of the Jews gathered a crowd and caused them to make a lot of noise. Those Jews and others ran to the house of a man named Jason where Paul and Silas were staying. They wanted to bring Paul and Silas outside to where the crowd of people were. ⁶ They discovered that Paul and Silas were not at the house, but they found Jason and grabbed him. They dragged him and some of the other believers who were with him to where the city rulers were. They said, "The men who have caused trouble everywhere in the world have come here also, ⁷ and this fellow Jason has asked them to stay at his house. They are acting against the Emperor. They say that another person, whose name is Jesus, is the real king!"

ULB:

⁵ But the unbelieving Jews, being moved with jealousy, took certain wicked men from the marketplace, gathered a crowd together, and set the city in an uproar. Assaulting the house of Jason, they wanted to bring Paul and Silas out to the people. ⁶ But when they did not find them, they dragged Jason and certain other brothers before the officials of the city, crying, "These men who have turned the world upside down have come here also. ⁷ These men whom Jason has welcomed act against the decrees of Caesar; they say that there is another king—Jesus."

translationWords:

- unbeliever, unbelief
- Jew, Jewish, Jews
- jealous, jealousy
- Paul, Saul
- Silas, Silvanus
- brother
- decree
- Caesar
- king
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **General Information:** - Here the word "they" refers to the unbelieving Jews and wicked men from the marketplace.

- **being moved with jealousy** - The feeling of jealousy is spoken of as if jealousy were actually moving the person. AT: “feeling very jealous” or “feeling very angry” (See: [Metaphor](#))
- **with jealousy** - It can be stated explicitly that these Jews were jealous because some of the Jews and Greeks believed Paul’s message. (See: [Assumed Knowledge and Implicit Information](#))
- **took certain wicked men** - Here “took” does not mean the Jews took these people by force. It means the Jews persuaded these wicked men to help them.
- **certain wicked men** - “some evil men.” The word “men” here refers specifically to males.
- **from the marketplace** - “from the public square.” This is a public place of business, where buying and selling of goods, cattle, or services take place.
- **set the city in an uproar** - Here “the city” stands for the people in the city. AT: “caused the people of the city to be in an uproar” or “caused the people of the city to riot” (See: [Metonymy](#))
- **Assaulting the house** - “Violently attacking the house.” This probably means the people were throwing rocks at the house and trying to break down the door of the house.
- **Jason** - This is the name of a man. (See: [How to Translate Names](#))
- **out to the people** - Possible meanings of “people” are 1) a governmental or legal group of citizens gathered to make a decision or 2) a mob.
- **certain other brothers** - Here “brothers” refers to believers. AT: “some other believers”
- **before the officials** - “in the presence of the officials”
- **These men who have** - The Jewish leaders were speaking and the phrase, “These men,” refers to Paul and Silas.
- **turned the world upside down** - This phrase is another way of saying Paul and Silas were causing trouble everywhere they went. The Jewish leaders were exaggerating the influence Paul and Silas were having with their teaching. AT: “caused trouble everywhere in the world” (UDB) or “caused trouble everywhere they have gone” (See: [Hyperbole](#) and [Idiom](#))
- **Jason has welcomed** - This phrase signals that Jason was in agreement with the apostles’ troubling message.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:8-9**UDB:**

⁸ When the crowd of people that had gathered and the city rulers heard that, they became very angry and excited. ⁹ The city rulers made Jason and the other believers pay a fine and 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.

ULB:

⁸ When the crowd and the officials of the city heard these things, they were troubled. ⁹ After they had taken financial security from Jason and the rest, they let them go.

translationWords:

- [trouble, troubles, troubled](#)

translationNotes:

- **General Information:** - The word “they” refers to the officials of the city.”
- **General Information:** - The word “them” refers to Jason and the other believers they had brought the city officials.
- **troubled** - “worried” or “anxious”
- **had taken financial security from Jason and the rest** - This money was a promise of good behavior; money which might be returned if all went well or might be used to repair the damages brought on by bad behavior. AT: “had received a bond” or “had received money”
- **the rest** - The words “the rest” refers to other believers that the Jews brought before the officials.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:10-12**UDB:**

¹⁰ 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. ¹¹ 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, so they listened closely to the message about Jesus. Every day they read the scriptures for themselves to find out if what Paul said about Jesus was true. ¹² 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.

ULB:

¹⁰ That night the brothers sent Paul and Silas to Berea. When they arrived there, they went into the synagogue of the Jews. ¹¹ Now these people were more noble than those in Thessalonica, for they received the word with all readiness of mind, examining the scriptures daily to see whether these things were so. ¹² Therefore many of them believed, including some influential Greek women and many men.

translationWords:

- brother
- Paul, Saul
- Silas, Silvanus
- Berea
- synagogue
- Jew, Jewish, Jews
- Thessalonica, Thessalonians
- word
- mind
- word of God, word of Yahweh, word of the Lord, scripture
- Greek, Grecian

translationNotes:

- **General Information:** - Paul and Silas travel on to the town of Berea.
- **the brothers** - The word "brothers" here refers to men and women believers. AT: "the believers" (See: [When Masculine Words Include Women](#))
- **Now** - The word "now" is used here to mark a break in the main storyline. Here Luke tells background information about the people in Berea and how they were willing to listen to Paul and examine what he said. (See: [Background Information](#))

- **these people were more noble** - These “well-born” people were willing to think more objectively about new ideas than other people. AT: “more open minded” or “more willing to listen”
- **received the word** - Here “word” refers to a teaching. AT: “listened to the teaching” (See: [Metonymy](#))
- **with all readiness of mind** - These Bereans were prepared to examine earnestly Paul’s teachings about the scripture.
- **examining the scriptures daily** - “carefully reading and evaluating the scriptures every day”
- **these things were so** - “the things Paul said were true”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:13-15**UDB:**

¹³ 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. ¹⁴ Some of the believers in Berea took Paul to the seacoast to go to another city. But Silas and Timothy stayed in Berea. ¹⁵ When Paul and the other men 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.

ULB:

¹³ But when the Jews of Thessalonica learned that Paul was also proclaiming the word of God at Berea, they went there and stirred up and troubled the crowds. ¹⁴ Then immediately, the brothers sent Paul to go to the sea, but Silas and Timothy stayed there. ¹⁵ Those who were leading Paul took him as far as the city of Athens. As they left Paul there, they received from him instructions for Silas and Timothy to come to him as quickly as possible.

translationWords:

- Jew, Jewish, Jews
- Thessalonica, Thessalonians
- Paul, Saul
- proclaim, proclamation
- word of God, word of Yahweh, word of the Lord, scripture
- Berea
- brother
- Silas, Silvanus
- Timothy

translationNotes:

- **General Information:** - Athens is down the coast from Berea which is in Macedonia. Athens was one of the most important cities in Greece. (See: [How to Translate Names](#))
- **learned** - “found out” or “heard” (UDB)
- **went there and stirred up** - This speaks about their agitating people as though it were a person stirring a liquid and causing the things at the bottom of the liquid to rise to the surface. AT: “went there and agitated” or “went there and disturbed” (See: [Metaphor](#))
- **and troubled the crowds** - “and worried the crowds” or “caused dread and fear among the people”

- **brothers** - The word “brothers” here refers to men and women believers. AT: “believers” (See: [When Masculine Words Include Women](#))
- **to go to the sea** - “to go to the coast.” From here Paul would probably sail to another city.
- **who were leading Paul** - “who were accompanying Paul” or “who were going along with Paul”
- **they received from him instructions for Silas and Timothy** - “he told them to instruct Silas and Timothy.” This can also be stated as a direct quotation as in the UDB. (See: [Direct and Indirect Quotations](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:16-17**UDB:**

¹⁶ 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. ¹⁷ So he went to the Jewish meeting place and talked about Jesus with the Jews, and also with the Greeks who had accepted what the Jews believe. He also went to the public square every day and talked to the people whom he met there.

ULB:

¹⁶ Now while Paul was waiting for them in Athens, his spirit was provoked within him as he saw the city full of idols. ¹⁷ So he reasoned in the synagogue with the Jews and those who worshiped God and also with those he met every day in the marketplace.

translationWords:

- Paul, Saul
- spirit, spiritual
- idol, idolatrous
- synagogue
- Jew, Jewish, Jews
- worship
- God

translationNotes:

- **General Information:** - This is another part of the story of Paul and Silas' travels. Paul is now in Athens where he is waiting for Silas and Timothy to join him.
- **Now** - This word is used here to mark a break in the main storyline. Here Luke starts to tell a new part of the story.
- **his spirit was provoked within him as he saw the city full of idols** - Here "spirit" stands for Paul himself. This can be stated in active form. AT: "he became upset because he saw that there were idols everywhere in the city" or "seeing the idols everywhere in the city upset him" (See: [Synecdoche](#) and [Active or Passive](#))
- **he reasoned** - "he debated" or "he discussed." This means that there is interaction from the listeners rather than only his preaching. They are talking with him as well.
- **those who worshiped God** - This refers to Gentiles who give praise to God and follow him but do not obey all of the Jewish laws.
- **in the marketplace** - "in the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:18**UDB:**

¹⁸ Paul met some teachers who liked to talk about what people believe. People called some of them Epicureans, and they called others Stoics. They told Paul what they believed, and they asked him what he believed. Then some of them said to one another, “He is saying something about some strange gods.” They said that because Paul was telling them that Jesus had died and then had become alive again.

ULB:

¹⁸ But also some of the Epicurean and Stoic philosophers encountered him. And some said, “What is this babbler trying to say?” Others said, “He seems to be one who calls people to follow strange gods,” because he was proclaiming Jesus and the resurrection.

translationWords:

- [preach](#)
- [God](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [resurrection](#)

translationNotes:

- **General Information:** - Here the words “him,” “He,” and “he” refer to Paul.
- **Epicurean and Stoic philosophers** - These people believed all things were formed by chance and that the gods were too busy being happy to be bothered with governing the universe. They rejected the resurrection and wanted only simple pleasures. (See: [How to Translate Names](#))
- **Stoic philosophers** - These people believed freedom comes from resigning oneself to fate. They rejected a personal loving God and the resurrection. (See: [How to Translate Names](#))
- **encountered him** - “happened upon him”
- **And some said** - “And some of the philosophers said”
- **What is this babbler** - The word “babblers” was used to refer to birds picking up seeds as food. It refers negatively to a person who only knows a little bit of information. The philosophers said Paul had bits of information which were not worth listening to. AT: “What is this uneducated person” (See: [Metaphor](#))
- **Others said** - “Other philosophers said”
- **He seems to be one who calls people to follow** - “He seems to be a proclaimer” or “He seems to be on a mission to add people to his philosophy”

- **strange gods** - This is not in the sense of “odd,” but in the sense of “foreign,” that is, gods that Greeks and Romans do not worship or know about.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:19-21**UDB:**

¹⁹ So they took him to the place where the city leaders met. When they arrived there, they said to Paul, "Please tell us, what is this new message that you are teaching people?" ²⁰ You are teaching some things that we do not understand, so we want to know what they mean." ²¹ The people of Athens and also the people from other regions who lived there loved to talk about what was new to them.

ULB:

¹⁹ They took Paul and brought him to the Areopagus, saying, "May we know this new teaching which you were speaking?" ²⁰ For you bring some strange things to our ears. Therefore, we want to know what these things mean." ²¹ (Now all the Athenians and the strangers living there spent their time in nothing but either telling or listening about something new.)

translationWords:

- Paul, Saul

translationNotes:

- **General Information:** - Here the words "They" and "we" refer to the Epicurean and Stoic philosophers. (See: [Exclusive "We"](#) and [17:18](#))
- **General Information:** - The words "him," "He" and "you" refer to Paul. (See: [17:18](#))
- **They took ... brought him** - This does not mean they arrested Paul. The philosophers invited Paul to speak formally to their leaders.
- **to the Areopagus** - The "Areopagus" was the place where the leaders met. AT: "to the leaders that met on the Areopagus" (See: [Metonymy](#))
- **the Areopagus, saying** - Here the leaders on the Areopagus are speaking. This can be stated as a new sentence. AT: "the Areopagus. The leaders said to Paul"
- **Areopagus** - This is a prominent rock outcropping or hill in Athens upon which the supreme court of Athens may have met. (See: [How to Translate Names](#))
- **For you bring some strange things to our ears** - Paul's teachings about Jesus and the resurrection are spoken of as an object that a person can bring to another person. Here "ears" refers to what they hear. AT: "For you teachings some things that we have never heard before" (See: [Metaphor](#) and [Metonymy](#))
- **Now ... something new** - This word is used here to mark a break in the main storyline. Here Luke tells background information about the people who lived in Athens and their interest in new teachings. (See: [Background Information](#))

- **all the Athenians** - “Athenians” are people from Athens, a city near the coast below Macedonia (present day Greece). (See: [How to Translate Names](#))
- **and the strangers** - “and the foreigners”
- **spent their time in nothing but either** - Here “time” is spoken of as if it were an object that a person could spend. AT: “loved only either” (See: [Metaphor](#))
- **telling or listening about something new** - “discussing new philosophical ideas” or “talking about what was new to them” (UDB)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:22-23**UDB:**

²² Then Paul stood up in front of the people and said, "People of Athens, I see that you are very religious. ²³ I say that because, while I was walking along I saw the things that you worship, I even saw an altar that had these words that someone had carved on it: THIS HONORS A GOD THAT WE DO NOT KNOW. So now I will tell you about that God whom you worship but you do not know.

ULB:

²² So Paul stood in the middle of the Areopagus and said,
"You men of Athens, I see that you are very religious in every way. ²³ For as I passed along and observed the objects of your worship, I found an altar with this inscription, "To an Unknown God." What therefore you worship in ignorance, this I announce to you.

translationWords:

- [Paul, Saul](#)
- [worship](#)
- [altar](#)
- [God](#)

translationNotes:

- **General Information:** - Paul begins his speech to the philosophers on the Areopagus.
- **very religious in every way** - Paul is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices.
- **For as I passed along** - "Because as I walked past" or "I walked along"
- **To an Unknown God** - Possible meanings are 1) "to a certain unknown god" or 2) "to a god not known." This was a specific writing or inscription on that altar.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:24-25**UDB:**

²⁴ He is the God who made the world and everything in it. He rules over all beings in heaven and on earth, and he does not live in temples that people have built. ²⁵ He does not need to have anything made for him by people because he makes people live and breath, and he gives them everything they need.

ULB:

²⁴ The God who made the world and everything in it, since he is Lord of heaven and earth, does not live in temples built with hands. ²⁵ Neither is he served by men's hands, as though he needed anything, since he himself gives people life and breath and everything else.

translationWords:

- God
- world, worldly
- Lord
- heaven, sky, heavens, heavenly
- earth, earthly
- temple
- hand, right hand, to hand over
- life, live, living, alive
- breathe, breath

translationNotes:

- **the world** - In the most general sense, the “world” refers to the heavens and the earth and everything in them.
- **since he is Lord** - “because he is the Lord.” Here “he” is referring to the unknown god mentioned in [17:23](#) that Paul is explaining is the Lord God.
- **of heaven and earth** - The words “heaven” and “earth” are used together to mean all beings and things in heaven and earth. (See: [Merism](#))
- **built with hands** - Here “hands” stands for people. AT: “built by the hands of people” or “that people built” (See: [Synecdoche](#))
- **Neither is he served by men's hands** - Here “served” has the sense of a doctor treating a patient to make the patient well again. AT: “Neither do men's hands take care of him” (See: [Active or Passive](#))
- **by men's hands** - Here “hands” stands for the whole person. AT: “by humans” (See: [Synecdoche](#))

- **since he himself** - “because he himself.” The word “himself” is added for emphasis. (See: [Reflexive Pronouns](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:26-27**UDB:**

²⁶ In the beginning, God created one couple, and from them God produced all the people groups that now live everywhere on the earth. He put each people group in its place for its time. ²⁷ He wanted people to realize that they need him. Then maybe they would look for him and find him. God wants us to look for him, although he is very close to each one of us.

ULB:

²⁶ And from one man he made every nation of people living on the surface of the earth, having determined their appointed seasons and the boundaries of their living areas. ²⁷ Therefore, they should seek God and perhaps they might reach out to him and find him, and indeed, he is not far from any one of us.

translationWords:

- nation
- appoint, appointed
- seek, sought
- God

translationNotes:

- **General Information:** - Here the words “he” and “him” refer to the one true God, the creator.
- **General Information:** - The words “their” and “them” refer to every nation of people living on the surface of the earth.
- **General Information:** - In using the word “us,” Paul includes himself, his audience, and every nation. (See: **Inclusive “We”**)
- **one man** - This means Adam, the first person God created. This can be stated to include Eve. It was through Adam and Eve that God made all other people. AT: “one couple” (UDB)
- **having determined their appointed seasons and the boundaries of their living areas** - This can be stated as a new sentence. AT: “And he determined when and where they would live”
- **Therefore** - This word marks a statement that is said because of what Paul said previously.
- **they should seek God and perhaps they might reach out to him and find him** - Desiring to learn about God and to have a relationship with him is spoken of as if it were a person literally looking around to find someone and reaching out to him. AT: “they should learn about him so that they may understand that they need him and become one of his people” (See: **Metaphor**)

- **he is not far from any one of us** - This can be stated in positive form. AT: “he is very near to everyone of us” (See: [Litotes](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:28-29**UDB:**

²⁸ It is because of God that we live, move, and exist, as one of you has said, ‘Because we are his children.’

²⁹ Therefore, because we are God’s children, we should not think that God is like gold, silver, or stone, made into something by man .

ULB:

²⁸ For in him we live and move and have our being, just as one of your own poets has said, ‘For we also are his offspring.’ ²⁹ Therefore, since we are God’s offspring, we ought not to think that the divinity is like gold, or silver, or stones, sculptured with the art and thought of man.

translationWords:

- life, live, living, alive
- offspring
- God
- divine
- gold
- silver

translationNotes:

- **General Information:** - Here the words “him” and “his” refer to God. (See: [17:24](#))
- **General Information:** - When Paul says “we” here, he includes himself as well as his hearers. (See: [Inclusive “We”](#))
- **For in him** - “Because of him”
- **are God’s offspring** - Because God created everyone, all people are spoken of as if they were God’s literal children. (See: [Metaphor](#))
- **that the divinity** - Here “divinity” refers to God’s nature or attributes. AT: “that God” (See: [Metonymy](#))
- **sculptured with the art and thought of man** - This can be stated in active form. - “which a man then uses his skill to make it into something that he has designed” or “made with art and man’s thoughts” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 17 General Notes
- Acts 17 Translation Questions

Acts 17:30-31**UDB:**

³⁰ During the times when people did not know what God wanted them to do, he did not punish them for what they did. But now God commands all people everywhere to turn away from their evil deeds. ³¹ He tells us that on a certain day that he has chosen he is going to judge all of us justly by the man he has chosen, making sure we understand this by raising this man from the dead .”

ULB:

³⁰ Therefore God overlooked the times of ignorance, but now he commands all men everywhere to repent. ³¹ This is because he has set a day when he will judge the world in righteousness by the man he has chosen. God has given proof of this man to everyone by raising him from the dead ones.”

translationWords:

- God
- command, to command, commandment
- repent, repentance
- judge, judgment
- world, worldly
- righteous, righteousness
- raise, rise, risen, arise, arose
- death, die, dead

translationNotes:

- **Connecting Statement:** - Paul finishes his speech to the philosophers in the Areopagus, which he began in [17:22](#).
- **General Information:** - Here the word “he” refers to God.
- **Therefore** - This word marks a statement that is said because of what was said previously.
- **God overlooked the times of ignorance** - “God decided not to punish people during the time of ignorance”
- **times of ignorance** - This refers to the time before God fully revealed himself through Jesus Christ and before people truly knew how to obey God.
- **all men** - This means all people whether male or female. AT: “all people” (See: [When Masculine Words Include Women](#))
- **when he will judge the world in righteousness by the man he has chosen** - “when the man he has chosen will judge the world in righteousness”

- **he will judge the world** - Here “world” refers to the people. AT: “he will judge all people” (See: [Metonymy](#))
- **in righteousness** - “justly” or “fairly”
- **God has given proof of this man** - “God has demonstrated his choice of this man”
- **from the dead ones** - “from among the dead ones.” The phrase “the dead ones” refers to the spirits of people who have died. To come back from among them means to become alive again.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 17 General Notes](#)
- [Acts 17 Translation Questions](#)

Acts 17:32-34**UDB:**

³² When the men 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. ³³ After they said that, Paul walked away. ³⁴ 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.

ULB:

³² Now when the men of Athens heard of the resurrection of the dead, some mocked Paul; but others said, "We will listen to you again about this matter." ³³ After that, Paul left them. ³⁴ But certain men joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.

translationWords:

- resurrection
- death, die, dead
- mock, ridicule, scoff at
- Paul, Saul
- believe, believe in, belief

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story about Paul in Athens. (See: [End of Story](#))
- **General Information:** - Here the word "We" refers to the men of Athens. They were talking directly to Paul but not including Paul in their group. Possibly they were just being polite though some really did want to hear Paul again.(See: [Exclusive "We"](#))
- **Now** - This word is used here to mark a break in the main storyline. Here Luke shifts from Paul's teachings to the reaction of the people of Athens.
- **the men of Athens** - These are the people who were present at the Areopagus listening to Paul.
- **some mocked Paul** - "some ridiculed Paul" or "some laughed at Paul." These did not believe it was possible for someone to die and then return to life.
- **Dionysius the Areopagite** - Dionysius is a man's name. Areopagite implies that Dionysius was one of the judges at the council of Areopagus. (See: [How to Translate Names](#))
- **Damaris** - This is the name of a woman. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 18 General Notes

Special concepts in this chapter

“(Apollus) knew only the baptism of John”

Even after the death of Jesus, there remained some Jews who followed the teachings of John the Baptist, but who had not yet heard about Jesus. Apollos belongs to this group who was faithful to God through following John the Baptist, but who awaited the Messiah whom they did not know had come. The baptism to which this passage refers is John’s baptism of repentance. It is distinct from christian baptism. (See: [faithful](#), [faithfulness](#), [Christ](#), [Messiah](#) and [repent](#), [repentance](#))

Links:

- [Acts 18:1-3](#)

Acts 18:1-3**UDB:**

¹ After that, Paul left the city of Athens and went to the city of Corinth. ² There he met a Jew whose name was Aquila, who was from the region of Pontus. Aquila and his wife Priscilla had come a short time previously from the city of Rome, in Italy. They left Rome because Claudius, the Roman Emperor, had ordered that all the Jews must leave Rome. ³ Aquila and Priscilla made tents to earn money. Paul also made tents, so he stayed with them, and they worked together.

ULB:

18 ¹ After these things Paul left Athens and went to Corinth. ² There he found a certain Jew named Aquila, a man of Pontus by race; he had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome; and Paul came to them; ³ Paul lived and worked with them because he was of the same trade. They were tentmakers.

translationWords:

- Paul, Saul
- Corinth, Corinthians
- Jew, Jewish, Jews
- Aquila
- Priscilla
- command, to command, commandment
- Rome, Roman

translationNotes:

- **Connecting Statement:** - This is another part of the story of Paul's travels as he goes to Corinth.
- **General Information:** - Aquila and Priscilla are introduced to the story and verses 2 and 3 give background information about them. (See: [Background Information](#))
- **After these things** - "After these events took place in Athens"
- **Athens** - Athens was one of the most important cities in Greece. See how you translated this in [17:15](#).
- **There he found** - Possible meanings are that 1) Paul happened to find by chance or 2) Paul intentionally found.
- **a certain Jew named Aquila** - Here the phrase "a certain" indicates this is introducing new person in the story. (See: [Introduction of New and Old Participants](#))
- **Pontus by race** - Pontus was a province on the southern coast of the Black Sea. (See: [How to Translate Names](#))

- **had recently come** - This is probably sometime in the past year.
- **Italy** - This is the name of land. Rome is the capital city of Italy. (See: [How to Translate Names](#))
- **Claudius had commanded** - Claudius was the current Roman emperor. See how you translated this in [11:28](#).
- **he was of the same trade** - “he did the same kind of work that they did”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:4-6**UDB:**

⁴ Every Sabbath, Paul went to the Jewish meeting place, where he spoke to both Jews and non-Jews. He taught them about Jesus.

⁵ When Silas and Timothy came from the region of Macedonia, Paul was strongly moved by the Spirit to tell the Jews that Jesus was the Christ. ⁶ But the Jews began to turn against Paul and to say evil things about him. So he shook the dust from his clothes and he said to them, "If God punishes you, it is your responsibility, not mine! From now on I will talk to those who are not Jewish!"

ULB:

⁴ So Paul reasoned in the synagogue every Sabbath. He persuaded both Jews and Greeks. ⁵ But when Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit to testify to the Jews that Jesus was the Christ. ⁶ When the Jews opposed and insulted him, Paul shook out his garment at them and said to them, "May your blood be upon your own heads; I am innocent. From now on I will go to the Gentiles."

translationWords:

- Paul, Saul
- synagogue
- Sabbath
- Jew, Jewish, Jews
- Greek, Grecian
- Silas, Silvanus
- Timothy
- Macedonia
- Holy Spirit, Spirit of God, Spirit of the Lord
- testimony, testify
- Jesus, Jesus Christ, Christ Jesus
- Christ, Messiah
- blood
- head
- innocent
- Gentile

translationNotes:

- **General Information:** - Silas and Timothy rejoin Paul.

- **So Paul reasoned** - “So Paul debated” or “So Paul discussed.” He gave reasons. This means that rather than just preaching, Paul talked and interacted with the people.
- **He persuaded both Jews and Greeks** - Possible meanings are 1) “He caused both Jews and Greeks to believe” or 2) “He kept trying to persuade the Jews and the Greeks.”
- **Paul was compelled by the Spirit** - This can be stated in active form. AT: “the Spirit compelled Paul” (See: [Active or Passive](#))
- **shook out his garment** - This is a symbolic action to indicate that Paul will no longer try to teach the Jews there about Jesus. He is leaving them to God’s judgment. (See: [Symbolic Action](#))
- **May your blood be upon your own heads** - Here “blood” stands for the guilt of their actions. Here “heads” refers to the whole person. Paul tells the Jews they are solely responsible for the judgment they will face for their stubbornness if they refuse to repent. AT: “You alone bear the responsibility for your punishment for sin” (See: [Metonymy](#) and [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:7-8**UDB:**

⁷ So Paul left the Jewish meeting place and went into a house that was next to it, and preached there. Titius Justus, the owner of the house, was a non-Jewish man who worshiped God. ⁸ After that, the ruler of the Jewish meeting place, whose name was Crispus, and all of his family believed in the Lord Jesus. Many other people in Corinth who listened to Paul also believed in Jesus and were baptized.

ULB:

⁷ Then he left from there and went to the house of Titius Justus, a man who worshiped God. His house was next to the synagogue. ⁸ Crispus, the leader of the synagogue and all of his house believed in the Lord. Many of the Corinthians who heard Paul believed and were baptized.

translationWords:

- worship
- God
- synagogue
- believe, believe in, belief
- Lord
- Corinth, Corinthians
- Paul, Saul
- baptize, baptism

translationNotes:

- **General Information:** - Here the word “he” refers to Paul.
- **General Information:** - The first word “his” refers to Titius Justus. The second word “his” refers to Crispus.
- **Titius Justus ... Crispus** - These are names of men. (See: [How to Translate Names](#))
- **worshiped God** - A worshiper of God is a Gentile who gives praise to God and follows him but does not necessarily obey all of the Jewish laws.
- **leader of the synagogue** - a layperson who sponsored and administered the synagogue, not necessarily the teacher
- **all of his house** - Here “house” refers to the people. AT: “the people who lived with him in his house” (See: [Metonymy](#))
- **were baptized** - This can be stated in active form. AT: “received baptism” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:9-11**UDB:**

⁹ One night Paul had a vision in which the Lord Jesus said to him, "Do not be afraid of the people who are against you, but keep talking about me, ¹⁰ because I will help you and no one will be able to hurt you here. Keep telling them about me, because there are many people in this city who belong to me." ¹¹ So Paul stayed in Corinth for a year and a half, teaching the people the message from God about Jesus.

ULB:

⁹ The Lord said to Paul in the night in a vision, "Do not be afraid, but speak and do not be silent. ¹⁰ For I am with you, and no one will try to harm you, for I have many people in this city." ¹¹ Paul lived there for a year and six months, teaching the word of God among them.

translationWords:

- [Lord](#)
- [Paul, Saul](#)
- [vision](#)
- [biblical time: year](#)
- [biblical time: month](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)

translationNotes:

- **Do not be afraid, but speak and do not be silent** - The Lord is giving one command in two different ways to emphasize that Paul should certainly continue preaching. AT: "You must not be afraid and, instead, continue to speak and not become silent" (See: [Parallelism](#))
- **speak and do not be silent** - The Lord gives the same command in two different ways to strongly command Paul to speak. AT: "you must certainly continue to speak" (See: [Doublet](#))
- **and do not be silent** - It can be stated explicitly what the Lord wants Paul to speak. AT: "and do not stop speaking about the gospel" (See: [Assumed Knowledge and Implicit Information](#))
- **I have many people in this city** - "there are many people in this city who have put their faith in me" or "many people in this city will put their faith in me"
- **Paul lived there ... teaching the word of God among them** - This is a concluding statement for this part of the story. (See: [End of Story](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 18 General Notes
- **Acts 18 Translation Questions**

Acts 18:12-13**UDB:**

¹² When Gallio became the Roman governor of the province of Achaia, the Jewish leaders got together and seized Paul. They took him before the governor and accused him, ¹³ saying, “This man is teaching people to worship God in ways that go against our Jewish laws.”

ULB:

¹² But when Gallio became governor of Achaia, the Jews rose up together against Paul and brought him before the judgment seat; ¹³ they said, “This man persuades people to worship God contrary to the law.”

translationWords:

- [governor, govern, proconsul, government](#)
- [Jew, Jewish, Jews](#)
- [Paul, Saul](#)
- [judge, judgment](#)
- [worship](#)
- [God](#)
- [law, principle](#)

translationNotes:

- **Connecting Statement:** - The unbelieving Jews bring Paul to the judgment seat before Gallio.
- **General Information:** - Achaia was the Roman province in which Corinth was located. It was the largest city in southern Greece and the capital of the province. (See: [How to Translate Names](#))
- **Gallio** - This is the name of a man. (See: [How to Translate Names](#))
- **the Jews** - This stands for the Jewish leaders that did not believe in Jesus. (See: [Synecdoche](#))
- **rose up together** - “came together” or “joined together”
- **brought him before the judgment seat** - The Jews took Paul by force to bring Paul before the court. Here “judgment seat” refers to the place where Gallio sat when he made legal decisions in court. AT: “took him so that the governor could judge him at the judgment seat” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 18 General Notes
- **Acts 18 Translation Questions**

Acts 18:14-15**UDB:**

¹⁴ When Paul was about to speak, Gallio said to the Jews, "If this man had broken our Roman laws, I would have listened to what you Jews want to tell me. ¹⁵ However, you are talking about words and names and your own Jewish laws, so you yourselves must talk to him about this. I will not judge these things!"

ULB:

¹⁴ Yet when Paul was about to speak, Gallio said to the Jews, "You Jews, if indeed it were a matter of wrong or a crime, it would be reasonable to deal with you. ¹⁵ But since these are questions about words and names and your own law, settle it yourselves. I do not wish to be a judge of these matters."

translationWords:

- Paul, Saul
- Jew, Jewish, Jews
- wrong, mistreat, hurt
- word
- name
- law, principle
- judge

translationNotes:

- **Gallio said** - Gallio was the Roman governor of the Province.
- **your own law** - Here "law" refers to the law of Moses and as well as the Jewish customs of Paul's time.
- **I do not wish to be a judge of these matters** - "I refuse to make a judgment about these matters"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:16-17**UDB:**

¹⁶ After Gallio had said that, he told some soldiers to take the Jewish leaders away from the court.

¹⁷ Then the people grabbed the leader of the Jews, Sosthenes. They beat him right there in front of the judge's seat. But Gallio did nothing about it.

ULB:

¹⁶ Gallio made them leave the judgment seat. ¹⁷ So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat. But Gallio did not care what they did.

translationWords:

- judge, judgment
- ruler, rulers, rule
- synagogue

translationNotes:

- **General Information:** - Here the word “they” probably refers to the Gentiles at the court. They reacted against the Jews who had brought Paul before the judgment seat. (See: [18:12](#))
- **Gallio made them leave the judgment seat** - “Gallio dismissed them from the judgment seat.” Here “judgment seat” refers to the place where Gallio sits to make legal decisions in court. AT: “Gallio made them leave his presence in the court” or “Gallio made them leave the court” (See: [Metonymy](#))
- **they all seized** - This may be an exaggeration to emphasize the strong feelings the people had. AT: “many people seized” or “many of them grabbed” (See: [Hyperbole](#))
- **So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat** - Possible meanings are 1) the Gentiles beat Sosthenes in the court in front of the judgment seat because he was the Jewish leader or 2) it is possible that Sosthenes was a believer in Christ, so the Jews beat him in front of the court.
- **Sosthenes, the ruler of the synagogue** - “Sosthenes” was the Jewish ruler of the synagogue at Corinth. (See: [How to Translate Names](#))
- **beat him** - “repeatedly hit him” or “repeatedly punched him.”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:18-19**UDB:**

¹⁸ 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. He got his head shaved in Cenchreae because of a vow that he had made. ¹⁹ They arrived at the city of Ephesus, and Priscilla and Aquila stayed there. Paul himself entered the Jewish meeting place and spoke to the Jews about Jesus.

ULB:

¹⁸ Paul, after staying there for many more days, left the brothers and sailed for Syria with Priscilla and Aquila. Before he left the seaport, Cenchreae, he had his head shaved because he had taken a Nazirite vow. ¹⁹ When they came to Ephesus, Paul left Priscilla and Aquila there, but he himself went into the synagogue and reasoned with the Jews.

translationWords:

- Paul, Saul
- biblical time: day
- brother
- Syria
- Priscilla
- Aquila
- Nazirite, Nazirite vow
- Ephesus
- synagogue
- Jew, Jewish, Jews

translationNotes:

- **Connecting Statement:** - This continues Paul's missionary journey as Paul, Priscilla, and Aquila leave Corinth. This seems to indicate that Silas and Timothy remain since it says "he" here and not "we."
- **General Information:** - Cenchreae was a seaport that was part of the greater Corinth city area. (See: [How to Translate Names](#))
- **General Information:** - Here the word "he" refers to Paul.
- **Connecting Statement:** - The word "they" refers to Paul, Priscilla, and Aquila.
- **left the brothers** - The word "brothers" refers to men and women believers. AT: "left the fellow believers" (See: [When Masculine Words Include Women](#))
- **sailed for Syria with Priscilla and Aquila** - Paul got on a ship that sailed for Syria. Priscilla and Aquila went with him.

- **he had his head shaved** - This is a symbolic action that indicates the completion of a vow. This can be stated in active form. AT: “he had someone shave off the hair on his head” (See: [Symbolic Action](#) and [Active or Passive](#))
- **reasoned with** - “discussed with” or “debated with”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:20-21**UDB:**

²⁰ They asked him to stay longer, but he refused. ²¹ But as he left, he told them, “I will come back, if God wants me to.” Then he got on a ship and sailed away from Ephesus.

ULB:

²⁰ When they asked Paul to stay a longer time, he declined. ²¹ But taking his leave of them, he said, “I will return again to you if it is God’s will.” He then set sail from Ephesus.

translationWords:

- [Paul, Saul](#)
- [will of God](#)
- [Ephesus](#)

translationNotes:

- **General Information:** - Here the words “they” and “them” refer to the Jews in Ephesus.
- **taking his leave of them** - “saying good-bye to them”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:22-23**UDB:**

²² When the ship came to the city of Caesarea, Paul got off. He went up to Jerusalem and greeted the believers there. Then he went to the city of Antioch in the region of Syria.

²³ Paul spent some time with the believers there. Then he left Antioch and walked to many cities in the regions of Galatia and Phrygia. He urged the believers to believe more and more in the message from God about Jesus.

ULB:

²² When Paul had landed at Caesarea, he went up and greeted the Jerusalem church and then went down to Antioch. ²³ After having spent some time there, Paul departed and went through the regions of Galatia and Phrygia and encouraged all the disciples.

translationWords:

- Paul, Saul
- Caesarea, Caesarea Philippi
- Jerusalem
- church, Church
- Antioch
- Galatia
- encourage, encouragement
- disciple

translationNotes:

- **Connecting Statement:** - Paul continues his missionary journey.
- **General Information:** - Phrygia is a province in Asia which is now modern day Turkey. See how you translated this in [2:10](#).
- **landed at Caesarea** - “arrived at Caesarea.” The word “landed” is used to show that he arrived by ship.
- **he went up** - He traveled to the city of Jerusalem. The phrase “went up” is used here because Jerusalem is higher in elevation than Caesarea.
- **greeted the Jerusalem church** - Here “church” refers to the believers in Jerusalem. AT: “greeted the members of the church of Jerusalem” (See: [Metonymy](#))
- **then went down** - The phrase “went down” is used here because Antioch is lower in elevation than Jerusalem.
- **Paul departed** - “Paul went away” or “Paul left”

- **After having spent some time there** - This speaks about “time” as if it were a commodity that a person could spend. AT: After staying there for a while” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:24-26**UDB:**

²⁴ While Paul was going through Galatia and Phrygia, a Jewish man named Apollos came to Ephesus. He was from the city of Alexandria and spoke very well about the scriptures. ²⁵ Other believers had taught Apollos how the Lord Jesus wanted people to live, and he enthusiastically taught those things to the people. However, he was not teaching everything about Jesus, because he only knew about the baptism of John the Baptizer. ²⁶ Apollos went to the Jewish meeting place, and he told the people there about the things that he had learned. When Priscilla and Aquila heard what he taught, they asked him to come to their home where they taught him more about Jesus.

ULB:

²⁴ Now a certain Jew named Apollos, an Alexandrian by birth, came to Ephesus. He was eloquent in speech and mighty in the scriptures. ²⁵ Apollos had been instructed in the teachings of the Lord. Being fervent in spirit, he spoke and taught accurately the things concerning Jesus, but he knew only the baptism of John. ²⁶ Apollos began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they befriended him and explained to him the way of God more accurately.

translationWords:

- Jew, Jewish, Jews
- Apollos
- Ephesus
- word of God, word of Yahweh, word of the Lord, scripture
- Lord
- spirit, spiritual
- Jesus, Jesus Christ, Christ Jesus
- baptize, baptism
- John (the Baptist)
- bold, boldly, boldness
- synagogue
- Priscilla
- Aquila
- God

translationNotes:

- **Connecting Statement:** - Luke tells what happens in Ephesus with Priscilla and Aquila.
- **General Information:** - Apollos is introduced to the story. Verses 24 and 25 give background information about him. (See: [Background Information](#))

- **Now** - This word is used here to mark a break in the main storyline.
- **a certain Jew named Apollos** - The phrase “a certain” indicates that Luke is introducing a new person in the story. (See: [Introduction of New and Old Participants](#))
- **an Alexandrian by birth** - “a man who was born in the city of Alexandria.” Possible cities are 1) Alexandria in Egypt on the north coast of Africa or 2) Alexandria on the west coast in Asia. (See: [How to Translate Names](#))
- **eloquent in speech** - “a good speaker”
- **and mighty in the scriptures** - “and he knew the scriptures thoroughly.” He understood the Old Testament writings well.
- **Apollos had been instructed in the teachings of the Lord** - This can be stated in active form. AT: “Other believers had taught Apollos how the Lord Jesus wanted people to live” (UDB) (See: [Active or Passive](#))
- **Being fervent in spirit** - Here “spirit” refers to the entire person of Apollos. AT: “Being very enthusiastic” (See: [Synecdoche](#))
- **the baptism of John** - “The baptism that John performed.” This is comparing John’s baptism which was with water to Jesus’ baptism which is with the Holy Spirit.
- **the way of God** - How God wants people to live is spoken of as if it were a road that a person travels. (See: [Metaphor](#))
- **more accurately** - “correctly” or “more fully”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 18:27-28**UDB:**

²⁷ 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 helped those whom God had kindly enabled to believe in Jesus. ²⁸ Apollos was talking very powerfully with the leaders of the Jews while many other people listened. By reading from the scriptures, he was able to show them that Jesus was the Messiah.

ULB:

²⁷ When he desired to pass over into Achaia, the brothers encouraged him and wrote to the disciples in Achaia to welcome him. When he arrived, he greatly helped those who believed by grace. ²⁸ Apollos publicly overwhelmed the Jews with his power and skill, showing by the scriptures that Jesus was the Christ.

translationWords:

- brother
- encourage, encouragement
- disciple
- believe, believe in, belief
- grace, gracious
- Apollos
- Jew, Jewish, Jews
- word of God, word of Yahweh, word of the Lord, scripture
- Jesus, Jesus Christ, Christ Jesus
- Christ, Messiah

translationNotes:

- **General Information:** - Here the he words “he,” “him,” and “his” refer to Apollos. (See: [18:24-26](#))
- **General Information:** - Achaia was a Roman Province in the southern section of Greece. See how you translated this in [18:12](#).
- **to pass over into Achaia** - “to go to the region of Achaia.” The phrase “pass over” is used here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus.
- **brothers** - The word “brothers” here refers to men and women believers. You can make explicit that these are believers in Ephesus. AT: “fellow believers in Ephesus” (See: [When Masculine Words Include Women and Assumed Knowledge and Implicit Information](#))

- **wrote to the disciples** - “wrote a letter to the Christians in Achaia”
- **those who believed by grace** - “those who had believed in salvation by grace” or “those who by God’s grace believed in Jesus”
- **Apollos publicly overwhelmed** - Apollos defeated the Jews in front of other people by his arguments.
- **with his power and skill** - “with the strength of his arguments and his skill as a speaker”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 18 General Notes](#)
- [Acts 18 Translation Questions](#)

Acts 19 General Notes

Structure and formatting

“So the word of the Lord spread very widely in powerful ways”

This is the major theme of this chapter and the book of Acts overall.

Special concepts in this chapter

Receiving the Holy Spirit

Many scholars believe this indicates the Spirit began to indwell, or live inside of them, in order to guide them. Others believe this gave Christians the ability to speak in tongues, in addition to indwelling them.

Baptism

There are several baptisms mentioned in this chapter. The baptism of John was about repentance. Christian baptism is about identifying with Christ. The baptism of the Spirit is the same as “receiving the Spirit.” (See: [repent](#), [repentance](#))

Temple of Diana

The temple of Diana was important for the businesses of Ephesus. Many people came to this city to see this amazing temple and bought statues while they were there. The people’s belief in Jesus caused problem for these people because of the affect it had on their businesses.

Links:

- [Acts 19:01 Notes](#)

Acts 19:1-2**UDB:**

¹ While Apollos was at Corinth, Paul left Phrygia and Galatia and went through Asia, and he came back to Ephesus. He met some people who said that they were believers. ² 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.”

ULB:

19 ¹ It came about that while Apollos was at Corinth, Paul passed through the upper country and came to the city of Ephesus, and found certain disciples there. ² Paul said to them, “Did you receive the Holy Spirit when you believed?” They said to him, “No, we did not even hear about the Holy Spirit.”

translationWords:

- Apollos
- Corinth, Corinthians
- Paul, Saul
- Ephesus
- disciple
- receive
- Holy Spirit, Spirit of God, Spirit of the Lord
- believe, believe in, belief

translationNotes:

- **Connecting Statement:** - Paul travels to Ephesus.
- **General Information:** - The “upper country” was an area of Asia which today is part of modern-day Turkey to the north of Ephesus. Paul must have traveled by land around the top of the Aegean sea in order to come to Ephesus (also in Turkey today) which is directly east of Corinth by sea.
- **It came about that** - This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.
- **passed through** - “traveled through”
- **receive the Holy Spirit** - This means to have the Holy Spirit come upon them.
- **we did not even hear about the Holy Spirit** - “we have not even heard about the Holy Spirit”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:3-4**UDB:**

³ So Paul asked, “So when you were baptized, what did you know?” They replied, “We believed what John the Baptizer taught.” ⁴ Paul said, “John’s baptism was a sign that people were turning to God and away from their evil thoughts and deeds. He also told them to believe in someone else, one who is coming after him, and that person is Jesus.”

ULB:

³ Paul said, “Into what then were you baptized?” They said, “Into John’s baptism.” ⁴ So Paul replied, “John baptized with the baptism of repentance. He told the people that they should believe in the one who would come after him, that is, in Jesus.”

translationWords:

- Paul, Saul
- baptize, baptism
- John (the Baptist)
- repent, repentance
- believe, believe in, belief
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **General Information:** - Here the words “They,” “you,” and “they” refer to certain disciples in the city of Ephesus. (See: [19:1](#))
- **General Information:** - The word “him” refers to John.
- **Into what then were you baptized?** - This can be stated in active form. AT: “What kind of baptism did you receive?” (See: [Active or Passive](#))
- **Into John’s baptism** - You can translate this as a complete sentence. AT: “We received the kind of baptism about which John taught” (See: [Ellipsis](#))
- **the baptism of repentance** - You can translate the abstract noun “repentance” as the verb “repent.” AT: “the baptism that people requested when they wanted to repent” (See: [Abstract Nouns](#))
- **the one who would come** - Here “the one” refers to Jesus.
- **come after him** - This means to come after John the Baptist in time and not following after him physically.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:5-7**UDB:**

⁵ So when those men heard that, they were baptized in the name of the Lord Jesus. ⁶ After that, Paul placed his hands on their heads one by one, and the power of the Holy Spirit came upon each of them. The Holy Spirit gave them power to speak in languages that they had not learned, and they also spoke messages that the Holy Spirit told them. ⁷ There were about twelve men whom Paul baptized and who received the Holy Spirit.

ULB:

⁵ When the people heard this, they were baptized in the name of the Lord Jesus. ⁶ Then when Paul had laid his hands on them, the Holy Spirit came on them and they spoke in other languages and prophesied. ⁷ In all they were about twelve men.

translationWords:

- baptize, baptism
- name
- Lord
- Jesus, Jesus Christ, Christ Jesus
- Paul, Saul
- Holy Spirit, Spirit of God, Spirit of the Lord
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **Connecting Statement:** - Paul continues staying in Ephesus.
- **When the people** - Here “people” refers to the disciples in Ephesus who were talking with Paul. (See: 19:1)
- **they were baptized** - This can be stated in active form. AT: “they received baptism” (See: *Active or Passive*)
- **in the name of the Lord Jesus** - Here “name” refers to Jesus’ power and authority. AT: “as believers in the Lord Jesus” (See: *Metonymy*)
- **laid his hands on them** - “placed his hands on them.” He probably placed his hands on their shoulders or heads. AT: “placed his hands on their heads as he prayed” (UDB)
- **they spoke in other languages and prophesied** - Unlike in 2:3-4, there are no details of who understood their messages.
- **In all they were about twelve men** - This tells how many men were baptized. (See: *Background Information*)
- **twelve men** - “12 men” (See: *Numbers*)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:8-10**UDB:**

⁸ For three months after that, Paul entered the Jewish meeting place in Ephesus on each Sabbath and taught and persuaded people about Jesus and how God would show himself as king. ⁹ But some of the Jews would not believe the message and did not want to hear it any more. They said many bad things about what Paul was teaching. So Paul left them and took the believers with him to meet in the meeting place of Tyrannus. ¹⁰ 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 the Lord Jesus.

ULB:

⁸ Paul went into the synagogue and spoke boldly for the space of three months. He was leading discussions and persuading people about the things concerning the kingdom of God. ⁹ But when some Jews were hardened and disobedient, they began to speak evil of the way of Christ before the crowd. So Paul left them and led the believers away from them. He began to speak every day in the lecture hall of Tyrannus. ¹⁰ This continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

translationWords:

- synagogue
- bold, boldly, boldness
- biblical time: month
- kingdom of God, kingdom of heaven
- Jew, Jewish, Jews
- disobey, disobedient, disobedience
- evil, wicked, wickedness
- Christ, Messiah
- believer
- biblical time: year
- Asia
- word of God, word of Yahweh, word of the Lord, scripture
- Greek, Grecian

translationNotes:

- **Paul went into the synagogue and spoke boldly for the space of three months** - “Paul regularly attended the synagogue meetings for three months and spoke there boldly”
- **persuading people** - “convincing people of the truth”

- **concerning the kingdom of God** - Here “kingdom” stands for God’s rule as king. AT: “concerning God’s rule as king” or “concerning how God would show himself as king” (See: [Metonymy](#))
- **some Jews were hardened and disobedient** - To stubbornly refuse to believe is spoken of as though the people were becoming hard and unable to move. AT: “some Jews were stubborn and did not believe” or “some Jews stubbornly refused to accept and obey the message” (See: [Metaphor](#))
- **to speak evil of the way of Christ before the crowd** - What Christ wants people to believe is spoken of as though it were a road that a person travels. The phrase, “the way,” seems to have been a title for Christianity at the time. AT: “to speak evil about Christianity to the crowd” or “to speak to the crowd evil things about Christ and what he taught about God” (See: [Metaphor](#) and 9:2)
- **to speak evil of** - “to speak bad things about”
- **in the lecture hall of Tyrannus** - “in the large room where Tyrannus had taught people”
- **Tyrannus** - This is the name of a man. (See: [How to Translate Names](#))
- **all who lived in Asia heard** - Possible meanings are 1) Paul shared the gospel with many people throughout all of Asia or 2) Paul’s message went out to all of Asia from Ephesus by the Ephesians as well as people who visited Ephesus and came from all over Asia.
- **the word of the Lord** - Here “word” stands for a message. AT: “the message about the Lord” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:11-12**UDB:**

¹¹ God also gave Paul the power to do miracles. ¹² If those who were sick could not come to Paul, pieces of cloth that Paul touched would be taken and placed on the sick people. As a result, the sick people would become well, and the evil spirits would leave them.

ULB:

¹¹ God was doing mighty deeds by the hands of Paul, ¹² so that even handkerchiefs and aprons that had touched him were taken to the sick and their illnesses were cured and the evil spirits came out of them.

translationWords:

- God
- mighty, might
- works, deeds, work, acts
- heal, cure
- demon, evil spirit, unclean spirit

translationNotes:

- **General Information:** - Here the words “them” and “they” refer to those who were sick.
- **God was doing mighty deeds by the hands of Paul** - Here “hands” stands for Paul’s whole person. AT: “God was causing Paul to do miracles” or “God was doing miracles through Paul” (See: [Synecdoche](#))
- **so that even the sick were healed** - This can be stated in active form. AT: “so that he healed the sick” or “so that even the sick became healthy” (See: [Active or Passive](#))
- **the sick** - The words “the sick” can made clear. AT: “sick people” or “those who were sick” (See: [Nominal Adjectives](#))
- **even handkerchiefs and aprons that had touched him** - These were probably cloth items that Paul had worn or used. AT: “when they touched handkerchiefs and aprons that Paul had worn while working”
- **handkerchiefs** - cloths worn around the head
- **aprons** - clothing worn on the front of the body to protect the clothes of people

Links:

- [Introduction to the Book of Acts](#)

- Acts 19 General Notes
- **Acts 19 Translation Questions**

Acts 19:13-14**UDB:**

¹³ There were also some Jews who walked from town to town, and they commanded the evil spirits in those places to depart from people. Some of those Jews told the evil spirits to come out of people by saying “I command you to come out by the power of the Lord Jesus, the man whom Paul teaches about!” ¹⁴ There were seven men who were doing this. They were sons of a man named Sceva, a Jew, who called himself a chief priest.

ULB:

¹³ But there were Jewish exorcists traveling through the area. They called on the name of the Lord Jesus so they could have power over evil spirits when they said, “By the Jesus whom Paul proclaims, I command you to come out.” ¹⁴ The Jewish high priest, whose name Sceva, had seven sons who were doing this.

translationWords:

- Jew, Jewish, Jews
- demon, evil spirit, unclean spirit
- preach
- chief priests

translationNotes:

- **General Information:** - This is the beginning of another event that happened while Paul was in Ephesus. It is about Jewish exorcists.
- **exorcists** - people who send evil spirits from people or places
- **took the name of Jesus for their own use** - Even though they did not believe in Jesus, they tried to use his name as one of their magic words.
- **name of Jesus** - Here “name” refers to Jesus’ power and authority. (See: [Metonymy](#))
- **They spoke it over those who had evil spirits** - “They spoke the name of Jesus to the evil spirits that had taken control over people”
- **those who had evil spirits** - “those who were under the influence of evil spirits”
- **by the Jesus whom Paul preaches** - “Jesus” was a common name at the time, so these exorcists wanted people to know of whom they spoke.
- **by the Jesus** - This stands for the power and authority of Jesus. AT: “by the authority of Jesus” or “by the power of Jesus” (See: [Metonymy](#))
- **Those who did this were the seven sons of a Jewish chief priest, Sceva** - This is background information about the exorcists. (See: [Background Information](#))
- **Sceva** - This is the name of a man. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:15-17**UDB:**

¹⁵ But one day as they were doing that, the evil spirit did not come out of that person. Instead, the evil spirit said to them, “I know Jesus, and I know Paul, but no one has given you power to do anything to me!” ¹⁶ After saying that, suddenly the man who had the evil spirit jumped on the sons of Sceva. He knocked all of them down and hurt each of them. He tore off their clothes and wounded them. They became frightened and ran out of the house. ¹⁷ All the people who lived in Ephesus, both Jews and non-Jews, heard what had happened. They became afraid because they saw that the man with the evil spirit was very strong. At the same time, they honored the name of the Lord Jesus.

ULB:

¹⁵ An evil spirit answered them, “Jesus I know, and Paul I know; but who are you?” ¹⁶ The evil spirit in the man leaped on the exorcists and overpowered them and beat them up. Then they fled out of that house naked and wounded. ¹⁷ This became known to all, both Jews and Greeks, who lived at Ephesus. They became very afraid, and the name of the Lord Jesus was honored.

translationWords:

- Greek, Grecian
- Ephesus
- fear, afraid, fear of Yahweh
- Lord
- honor, to honor

translationNotes:

- **Jesus I know, and Paul I know** - “I know Jesus and Paul” or “I know Jesus, and I know Paul”
- **but who are you?** - The spirit asked this question to emphasize that the exorcists had no authority over evil spirits. AT: “but I do not know you!” or “but you have no authority over me!” (See: [Rhetorical Question](#))
- **The evil spirit in the man leaped** - This means that the evil spirit caused the man whom it was controlling to leap on the exorcists.
- **exorcists** - This refers to people who send evil spirits from people or places. See how you translated this in [19:13](#).
- **they fled ... naked** - The exorcists fled with their clothes ripped off them.
- **the name of the Lord Jesus was honored** - This can be stated in active form. AT: “they honored the name of the Lord Jesus” or “they considered the name of the Lord Jesus to be great” (See: [Active or Passive](#))
- **the name** - This stands for the power and authority of Jesus. (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:18-20**UDB:**

¹⁸ At that time, while other believers were listening, many believers told about the evil things that they had been doing. ¹⁹ Some of the people who were sorcerers took their scrolls that told how to work magic and burned them in a place where everyone could see them. When people added up how much the scrolls cost, it came to fifty thousand silver coins.

²⁰ In this way, many people heard the message about the Lord Jesus and believed in him.

ULB:

¹⁸ Also, many of the believers came and confessed and admitted the evil things they had done. ¹⁹ Many who practiced magical arts brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. ²⁰ So the word of the Lord spread very widely in powerful ways.

translationWords:

- [believer](#)
- [confess, confession](#)
- [evil, wicked, wickedness](#)
- [magic, magician](#)

translationNotes:

- **Connecting Statement:** - This ends the story about the Jewish exorcists. (See: [End of Story](#))
- **brought their books** - “collected their books.” The word “books” refers to scrolls on which magical incantations and formulas were written.
- **in the sight of everyone** - “in front of everyone”
- **the value of them** - “the value of the books” or “the value of the scrolls”
- **fifty thousand** - “50,000” (See: [Numbers](#))
- **pieces of silver** - A “piece of silver” was the approximate daily wage for a common laborer. (See: [Biblical Money](#))
- **So the word of the Lord spread very widely in powerful ways** - “So because of these powerful deeds, more and more people heard the message about the Lord Jesus”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:21-22**UDB:**

²¹ After Paul completed his work in Ephesus, the Spirit led him to decide to go to Jerusalem, but first he planned to go see the believers in the regions of Macedonia and Achaia. Paul said, “After I have been to Jerusalem, I will also go to Rome.” ²² He sent two of his helpers, Timothy and Erastus, to Macedonia. But Paul stayed in the city of Ephesus, in the province of Asia.

ULB:

²¹ Now after Paul completed his ministry in Ephesus, he decided in the Spirit to pass through Macedonia and Achaia on his way to Jerusalem; he said, “After I have been there, I must also see Rome.” ²² Paul sent to Macedonia two of his disciples, Timothy and Erastus, who had helped him. But he himself stayed in Asia for a while.

translationWords:

- minister, ministry
- Ephesus
- Holy Spirit, Spirit of God, Spirit of the Lord
- Macedonia
- Jerusalem
- Rome, Roman
- disciple
- Timothy
- Asia

translationNotes:

- **Connecting Statement:** - Paul talks about going Jerusalem but does not leave Ephesus yet.
- **Now** - This word is used here to mark a break in the main storyline. Here Luke starts to tell a new part of the story.
- **Paul completed his ministry in Ephesus** - “Paul completed the work that God had for him to do in Ephesus”
- **he decided in the Spirit** - Possible meanings are 1) Paul decided with the help of the Holy Spirit or 2) Paul decided within his own spirit, which means he made up his mind.
- **Achaia** - Achaia was the Roman province in which Corinth was located. It was the largest city in southern Greece and the capital of the province. See how you translated this in [18:12](#).
- **I must also see Rome** - “I must also travel to Rome”
- **Erastus** - This is the name of a man. (See: [How to Translate Names](#))

- **But he himself stayed in Asia for a while** - It is made explicit in the next few verses that Paul remains in Ephesus. (See: [Assumed Knowledge and Implicit Information](#))
- **he himself** - This is repeated for emphasis. (See: [Reflexive Pronouns](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:23-25**UDB:**

²³ Soon after that, people in Ephesus began to make a great amount of trouble because of Jesus and the teaching about him. ²⁴ There was a man there whose name was Demetrius. He made statues of the goddess Diana out of silver. Demetrius made a lot of money for all the men who made and sold these idols.

²⁵ Demetrius called together the workmen who made the idols. He said to them, "Men, you know that we make a lot of money doing our work."

ULB:

²³ At about that time there arose a great disturbance in Ephesus concerning the Way. ²⁴ A certain silversmith named Demetrius, who made silver statues of Diana, brought in much business for the craftsmen. ²⁵ So he gathered together the workmen of that occupation and said, "Sirs, you know that in this business we make much money."

translationWords:

- raise, rise, risen, arise, arose
- Ephesus

translationNotes:

- **Connecting Statement:** - Luke tells about a riot that broke out while Paul was in Ephesus.
- **General Information:** - Demetrius is introduced to the story. Verse 24 introduces background information about Demetrius. (See: [Background Information](#))
- **General Information:** - Ephesus had a large temple dedicated to the goddess Diana, sometimes translated as the Greek name "Artemis." Diana was a false goddess of fertility. (See: [How to Translate Names](#))
- **there arose a great disturbance in Ephesus concerning the Way** - This is a summary opening statement.
- **there arose a great disturbance** - "the people became very upset"
- **the Way** - This was a term used to refer to Christianity. See how you translated this title in [9:2](#).
- **A certain silversmith named Demetrius** - The use of the words "a certain" introduces a new person in the story. (See: [Introduction of New and Old Participants](#))
- **silversmith** - a craftsman who works with silver metal to make statues and jewelry
- **named Demetrius** - This is the name of a man. Demetrius was a silversmith in Ephesus who was against Paul and the local church. (See: [How to Translate Names](#))
- **brought in much business** - "made a lot of money for those who made the idols"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:26-27**UDB:**

²⁶ You know that Paul has taught many people who live in Ephesus to no longer buy the statues that we make. Now even 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 worship are not gods and that we should not worship them. ²⁷ If people listen to him, they will stop our business. People will not think that they should come any longer to the temple of Diana to worship her. People will no longer think that Diana is great. Yet all the province of Asia and even the whole world worship her!”

ULB:

²⁶ You see and hear that, not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people. He is saying that there are no gods that are made with hands. ²⁷ And not only is there danger that our trade will no longer be needed, but also that the temple of the great goddess Diana may be considered worthless. Then she would even lose her greatness, she whom all Asia and the world worships.”

translationWords:

- Ephesus
- Asia
- turn, turn away, turn back
- false god, foreign god, god, goddess
- temple
- worthy, worth, unworthy, worthless
- world, worldly
- worship

translationNotes:

- **Connecting Statement:** - Demetrius continues to speak to the craftsmen.
- **You see and hear that** - “You have come to know and understand that”
- **turned away many people** - Paul’s stopping people from worshipping idols is spoken of as though Paul were literally turning the people in a different direction. AT: “caused many people to stop worshipping the local gods” (See: [Metaphor](#))
- **He is saying that there are no gods that are made with hands** - Here the word “hands” can refer to the whole person. AT: He is saying that there are no gods that are made with the hands of people” or “He is saying that the idols that people make are not real gods” (See: [Ellipsis](#) and [Synecdoche](#))

- **that our trade will no longer be needed** - This can be stated in active form. AT: “that the people will no longer want to buy idols from us” (See: [Active or Passive](#))
- **the temple of the great goddess Diana may be considered worthless** - This can be stated in active form. AT: “the people will think there is no benefit in going to the temple to worship the great goddess Diana” (See: [Active or Passive](#))
- **she would even lose her greatness** - Diana’s greatness only comes from what people think of her.
- **whom all Asia and the world worships** - This was an exaggeration to show how popular the goddess Diana was. Here the words “Asia” and “the world” refer to the people in Asia and the known world. AT: “whom many people in Asia and in other parts of the world worship” (See: [Hyperbole](#) and [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:28-29**UDB:**

²⁸ All the men there became angry at Paul when they heard what Demetrius said. They began to shout, “The goddess Diana of the Ephesians is great!” ²⁹ Many of the people in the city became angry at Paul and began shouting. Some of the people took hold of Gaius and Aristarchus, two men from Macedonia who traveled with Paul. Then the whole crowd of people ran, dragging those men along with them, to the city theater.

ULB:

²⁸ When they heard this, they were filled with anger and cried out, saying, “Great is Diana of the Ephesians.” ²⁹ The whole city was filled with confusion, and the people rushed together into the theater. They had seized Paul’s travel companions, Gaius and Aristarchus, who came from Macedonia.

translationWords:

- angry, anger
- Ephesus
- seize
- Paul, Saul
- Macedonia

translationNotes:

- **General Information:** - Here the first word “they” refers to the craftsmen who made the idols (19:24-25). The second word “They” refers to the people who had gathered to hear the craftsmen who shouted.
- **General Information:** - Gaius and Aristarchus came from Macedonia but were working with Paul in Ephesus at this time.
- **they were filled with anger** - This speaks of the craftsmen as though they were containers. Here “anger” is spoken of as if it were the contents that fill a container. AT: “they became very angry” (See: **Metaphor**)
- **and cried out** - “shouted aloud” or “shouted loudly”
- **The whole city was filled with confusion** - Here “city” refers to the people. The city is spoken of as if it were a container. And, “confusion” is spoken of as if it were the contents that filled the container. AT: “Then people all over the city became upset and started shouting” (See: **Metonymy** and **Metaphor**)
- **the people rushed together** - This was a mob or near riot situation.

- **into the theater** - The Ephesus theater was used for public meetings and for entertainment such as plays and music. It was an outdoor semi-circular area with bench seats that could hold thousands of people.
- **Paul's travel companions** - The men who had been with Paul.
- **Gaius and Aristarchus** - These are names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:30-32**UDB:**

³⁰ Paul wanted to go into theater to talk to the people, but the other believers would not let him go there. ³¹ Some city rulers who were friends of Paul heard what was happening. They sent someone to tell Paul not to go into the theater.

³² The crowd of people in the theater kept shouting. Some shouted one thing, and some shouted something else. But most of them did not even know why they were meeting!

ULB:

³⁰ Paul wanted to enter in among the crowd of people, but the disciples prevented him. ³¹ Also, some of the officials of the province of Asia who were his friends sent him a message strongly requesting him not to enter the theater. ³² Some people were shouting one thing, and some another, for the crowd was in confusion. Most of them did not even know why they had come together.

translationWords:

- Paul, Saul
- disciple
- province, provincial

translationNotes:

- **General Information:** - Ephesus was part of the Roman empire and in the province of Asia.
- **enter the theater** - The Ephesus theater was used for public meetings and for entertainment such as plays and music. It was an outdoor semi-circular area with bench seats that could hold thousands of people. See how you translated “theater” in [19:29](#).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:33-34

UDB:

³³ One of the Jews there was named Alexander. Some of the Jews pushed him to the front of the crowd so that he could speak to the people. Alexander put his hands up trying to get the crowd to stop shouting. He wanted to tell them that the Jews did not cause the trouble . ³⁴ But many of the non-Jewish people knew that Alexander was a Jew and knew that the Jews did not worship the goddess Diana. So the non-Jews shouted for two hours, “Great is the goddess Diana of the Ephesians!”

ULB:

³³ The Jews brought Alexander out of the crowd putting him up front of the people. Alexander motioned with his hand to make an explanation to the people. ³⁴ But when they realized that he was a Jew, they all cried out with one voice for about two hours, “Great is Diana of the Ephesians.”

translationWords:

- Jew, Jewish, Jews
- biblical time: hour
- Ephesus

translationNotes:

- **Alexander** - This is the name of a man. (See: [How to Translate Names](#))
- **motioned with his hand to make an explanation** - You can make explicit that Alexander was trying to quieten the crowd. AT: “gestured to the audience to be quiet so that he could make an explanation” (See: [Assumed Knowledge and Implicit Information](#))
- **make an explanation** - He wanted to speak, but it is not clear what he was going to say.
- **with one voice** - The shouting together of the people at the same time is spoken of as though they were speaking with one voice. AT: “in unison” or “together” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:35-37**UDB:**

³⁵ Then one of the city rulers made the crowd stop shouting. He said to them, "My fellow citizens, everyone in the world knows that the sacred image of our goddess Diana fell down from heaven!
³⁶ Everyone knows that, and no one can say that these things are not true. So you should be quiet now. Do not do anything stupid. ³⁷ You should not have brought these two men here, because 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.

ULB:

³⁵ When the town clerk had quieted the crowd, he said, "You men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Diana and of the image which fell down from heaven? ³⁶ Seeing then that these things are undeniable, you ought to be quiet and do nothing rash. ³⁷ For you have brought these men to this court who are neither robbers of temples nor blasphemers of our goddess.

translationWords:

- temple
- image, carved image, carved figure, cast metal figure
- heaven, sky, heavens, heavenly
- blasphemy, blaspheme, blasphemous

translationNotes:

- **Connecting Statement:** - The clerk of Ephesus speaks to quiet the crowd.
- **General Information:** - The words "You" and "you" refer to all the men present who were from Ephesus. (See: [Forms of You](#))
- **the town clerk** - This refers to the town "writer" or "secretary."
- **what man is there who does not know that the city of the Ephesians is temple keeper ... heaven?** - The clerk asked this question to assure the crowd they were right and to comfort them. AT: "every man knows that the city of the Ephesians is temple keeper ... heaven." (See: [Rhetorical Question](#))
- **who does not know** - The town clerk uses "not" to emphasize that all of the people knew this. (See: [Litotes](#))
- **temple keeper** - The Ephesian people maintained and guarded the temple of Diana.
- **the image which fell down from heaven** - Within the temple of Diana was an image of the goddess that had been fashioned from a meteorite which fell from the sky. This was a rock thought to have come directly from Zeus, the ruler of the Greek gods (idols).

- **Seeing then that these things are undeniable** - “Since you know these things”
- **do nothing rash** - “do not do anything before you have had time to think about it”
- **rash** - “wild,” “hasty,” or “without careful thought”
- **these men** - The words “these men” refer to Gaius and Aristarchus, Paul’s traveling companions. (See: [19:29](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 19 General Notes](#)
- [Acts 19 Translation Questions](#)

Acts 19:38-41**UDB:**

³⁸ Therefore, if Demetrius and his fellow workmen want to accuse anyone of doing anything bad, they should do it in the right way. There are courts that they can go to if they want to, and there are judges who have been chosen by the government. You can accuse anyone there. ³⁹ But if you want to ask about anything else, you should ask for your rulers to take care of it when those rulers come together. ⁴⁰ This is not a good meeting! Take care of this trouble the right way because we do not want to go against the government. If the rulers asked me what you were all shouting about, I would not be able to give them a good answer.” ⁴¹ 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.

ULB:

³⁸ Therefore, if Demetrius and the craftsmen who are with him have an accusation against anyone, the courts are open and there are proconsuls. Let them accuse one another. ³⁹ But if you seek anything about other matters, it shall be settled in the regular assembly. ⁴⁰ For indeed we are in danger of being accused concerning this day’s riot. There is no cause for this disorder, and we will not be able to explain it.” ⁴¹ When he had said this, he dismissed the assembly.

translationWords:

- **accuse, accusation, accuser**
- **assembly, assemble**

translationNotes:

- **Connecting Statement:** - The town clerk finishes speaking to the crowd.
- **Therefore** - This word marks a statement that is said because of what was said previously. The town clerk had said in **19:37** that Gaius and Aristarchus were not robbers or blasphemers.
- **have an accusation against anyone** - The word “accusation” can be stated as the verb “accuse.” AT: “want to accuse someone” (See: **Abstract Nouns**)
- **proconsuls** - “representatives.” This refers the Roman governor’s representatives who made legal decisions in court. (See: **Translate Unknowns**)
- **Let them accuse one another** - This does not mean Demetrius and those with him will accuse each other. It means this is a place where people in general can speak their accusation. AT: “There people can accuse one another”
- **But if you seek anything about other matters** - “But if you have other matters to discuss”
- **it shall be settled in the regular assembly** - This can be stated in active form. AT: “let us settle it in the regular assembly” (See: **Active or Passive**)

- **the regular assembly** - This refers to a public gathering of citizens over which the county clerk presided.
- **in danger of being accused concerning this day's riot** - This can be stated in active form. AT: "in danger of the Roman authorities accusing us of starting this riot today" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 20 General Notes

Structure and formatting

This chapter functions as a way for Paul to say goodbye to the people of Ephesus. He gives them instructions since they will never see him again.

Special concepts in this chapter

Race

Paul uses the image of a “race” for the christian life. This is not to say that the christian life is about winning or coming in first place. Instead, it is a long race that requires discipline and perseverance. (See: [discipline](#), [self-discipline](#))

The leading of the Holy Spirit

Christians are to follow the leadership and guidance of the Holy Spirit in their lives.

Links:

- [Acts 20:1-3](#)

Acts 20:1-3**UDB:**

¹ 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. ² After he arrived there, he urged them to continue to trust in the Lord Jesus. Then he went to Greece. ³ He stayed in Greece for three months. Then 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 go by land, and he went again through Macedonia.

ULB:

20 ¹ After the uproar was over, Paul sent for the disciples and encouraged them. Then he said farewell to them and left to go into Macedonia. ² When he had gone through those regions and had encouraged the believers very much, he went into Greece. ³ After he had spent three months there, a plot was formed against him by the Jews as he was about to sail for Syria, so he decided to return through Macedonia.

translationWords:

- Paul, Saul
- disciple
- encourage, encouragement
- Macedonia
- believer
- Greek, Grecian
- biblical time: month
- Jew, Jewish, Jews
- Syria

translationNotes:

- **Connecting Statement:** - Paul leaves Ephesus and continues his travels.
- **After the uproar** - “After the riot” or “Following the riot”
- **he said farewell** - “he said goodbye”
- **had encouraged the believers very much** - “had greatly encouraged the believers” or “had said many things to encourage the believers”
- **After he had spent three months there** - “After he had stayed there three months.” This speaks about time as if it were something a person could spend. (See: **Metaphor**)

- **a plot was formed against him by the Jews** - This can be stated in active form. AT: “the Jews formed a plot against him” or “the Jews formed a secret plan to harm him” (See: [Active or Passive](#))
- **by the Jews** - This means only some of the Jews. AT: “by some of the Jews” (See: [Synecdoche](#))
- **as he was about to sail for Syria** - “as he was ready to sail for Syria”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:4-6**UDB:**

⁴ 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. ⁵ Those seven men went ahead of Paul and me, Luke, by ship from Macedonia, so they got to the city of Troas before we did and waited for the two of us there. ⁶ But Paul and I traveled by land as far as the city of Philippi. After the Jewish Festival of Bread made without Yeast, we got on a ship that was going to the city of Troas. After five days we arrived at Troas and met the other men who had traveled ahead of us. Then we all stayed in Troas for seven days.

ULB:

⁴ Accompanying him as far as Asia were Sopater son of Pyrrhus from Berea; Aristarchus and Secundus, both from the Thessalonian believers; Gaius of Derbe; Timothy; and Tychicus and Trophimus from Asia. ⁵ But these men had gone before us and were waiting for us at Troas. ⁶ We sailed away from Philippi after the days of unleavened bread, and in five days we came to them in Troas. There we stayed for seven days.

translationWords:

- [Asia](#)
- [Berea](#)
- [Thessalonica, Thessalonians](#)
- [Timothy](#)
- [Troas](#)
- [Philippi](#)
- [biblical time: day](#)
- [unleavened bread, Festival of Unleavened Bread](#)

translationNotes:

- **General Information:** - Here the word “him” refers to Paul. (See: [20:1](#))
- **General Information:** - Luke, the author of Acts, has rejoined the group. Here the words “us,” “We,” and “we” refer to Luke and Paul. (See: [Exclusive “We”](#))
- **Accompanying him** - “Traveling with him”
- **Sopater ... Pyrrhus ... Secundus ... Tychicus ... Trophimus** - These are names of men. (See: [How to Translate Names](#))
- **Berea ... Derbe ... Troas** - These are names of places. (See: [How to Translate Names](#))

- **Aristarchus ... Gaius** - These are names of men. See how you translated these names in [19:29](#).
- **these men had gone before us** - “these men had traveled ahead of us”
- **the days of unleavened bread** - This refers to a time of Jewish religious feast time during the Passover season. See how you translated this in [12:3](#).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:7-8**UDB:**

⁷ On the first day of the week, we would gather together and we would share a meal together with the other believers. Paul spoke to the believers until midnight, because he was planning to leave Troas the next day. ⁸ Many oil lamps were burning in the upstairs room in which we had gathered.

ULB:

⁷ On the first day of the week, when we were gathered together to break bread, Paul spoke to the believers. He was planning to leave the next day, so he kept speaking until midnight. ⁸ There were many lamps in the upper room where we had come together.

translationWords:

- [biblical time: week](#)
- [bread](#)
- [believer](#)
- [lamp](#)

translationNotes:

- **Connecting Statement:** - Luke tells about Paul's preaching in Troas and about what happened to Eutychus.
- **General Information:** - Here the word "we" refers to Luke, Paul, and their traveling companions. (See: [Exclusive "We"](#) and [20:4-6](#))
- **to break bread** - Bread was a common food during meals. Here "break bread" probably means they shared a meal. (See: [Synecdoche](#))
- **he kept speaking** - "he continued to speak"
- **upper room** - This may have been the third floor house.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:9-10**UDB:**

⁹ A young man whose name was Eutychus was there. He was seated on the sill of an open window on the third story of the house. As Paul continued talking for a long time, Eutychus became sleepier and sleepier. Finally, he fell sound asleep. He fell out of the window down to the ground. Some of the believers went down immediately and picked him up. But he was dead. ¹⁰ Paul also went down. He lay down and stretched out on top of the young man and put his arms around him. Then he said to the people who were standing around, “Do not worry; he is alive again!”

ULB:

⁹ In the window was sitting a young man named Eutychus, who fell into a deep sleep. As Paul spoke even longer, this young man, still sleeping, fell down from the third story and was picked up dead. ¹⁰ But Paul went down, stretched himself out on him, and embraced him. Then he said, “Do not be upset any more, for he is alive.”

translationWords:

- death, die, dead
- life, live, living, alive

translationNotes:

- **General Information:** - Here the word “himself” refers to Paul. The first word “he” refers to Paul; the second word “he” refers to the young man, Eutychus. The word “him” refers to Eutychus.
- **In the window** - This was an opening in the wall with a ledge that was wide enough on which a person could sit.
- **Eutychus** - This is the name of a man. (See: [How to Translate Names](#))
- **who fell into a deep sleep** - This speaks about sleep as if it were a deep hole into which a person could fall. AT: “who slept soundly” or “who became more and more tired until finally he was sleeping soundly” (See: [Metaphor](#))
- **third story and was picked up dead** - When they went down to check his condition, they saw he was dead. This can be stated in active form. AT: “third story; and when they went to pick him up, they found that he was dead” (See: [Active or Passive](#))
- **third story** - This means two floors above the ground floor. If your culture does not count the ground floor, you may state this as the “second story.”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:11-12**UDB:**

¹¹ Paul went upstairs again and he prepared a meal and he ate it. Afterwards he talked with the believers until the sun came up. Then he left. ¹² The other people took the young man home, and were greatly comforted because he was alive again.

ULB:

¹¹ Then he went upstairs again and broke bread and ate. After talking with them much longer until dawn, he left. ¹² They brought back the boy alive and were very much comforted.

translationWords:

- [comfort, comforter](#)

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story about Paul's preaching at Troas and about Eutychus.
- **General Information:** - Here the word "he" refers to Paul.
- **broke bread** - Bread was a common food during meals. Here "break bread" probably means they shared a meal with more kinds of food than just bread. (See: [Synecdoche](#))
- **he left** - "he went away"
- **the boy** - This refers to Eutychus ([20:09](#)). Possible meanings are 1) he was a young man over 14 years old (UDB) or 2) he was a boy between 9 and 14 years old or 3) the word "boy" implies that he was a servant or a slave.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:13-14**UDB:**

¹³ We then went to the ship. But Paul did not get on the ship with us in Troas, because he wanted to go more quickly overland to the town of Assos. The rest of us got on the ship and sailed for Assos.

¹⁴ We met Paul in Assos. He got on the ship with us, and we sailed to the city of Mitylene.

ULB:

¹³ We ourselves went ahead of Paul by ship and sailed away to Assos, where we planned to take Paul on board. This is what he himself desired to do, because he planned to go by land. ¹⁴ When he met us at Assos, we took him onto the ship and went to Mitylene.

translationWords:

- [Paul, Saul](#)

translationNotes:

- **Connecting Statement:** - The writer Luke, Paul, and his other companions continue their travels; however, Paul goes separately for part of the trip.
- **General Information:** - Here the word “we” refers to Luke and those traveling with him but does not include Paul. (See: [Exclusive “We”](#))
- **General Information:** - The words “he,” “himself,” and “him” refer to Paul.
- **We ourselves went** - The word “ourselves” adds emphasis and separates Luke and his traveling companions from Paul, who did not travel by boat. (See: [Reflexive Pronouns](#) and [Exclusive “We”](#))
- **sailed away to Assos** - Assos is a town located directly below present day Behram in Turkey on the coast of the Aegean sea. (See: [How to Translate Names](#))
- **he himself desired** - Himself is used to emphasize that this is what Paul wanted. (See [Reflexive Pronouns](#))
- **to go by land** - “to travel on land”
- **went to Mitylene** - Mitylene is a town located in present day Mitilini in Turkey on the coast of the Aegean sea. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
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Acts 20:15-16**UDB:**

¹⁵ 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. ¹⁶ Miletus was just south of the city of Ephesus. Paul did not want to stop at Ephesus because he did not want to spend time in Asia. If possible, he wanted to arrive in Jerusalem by the time of the Pentecost festival, and the time of that festival was near.

ULB:

¹⁵ Then we sailed from there and arrived the next day opposite the island of Chios. The following day we touched at the island of Samos, and the day after we came to the city of Miletus. ¹⁶ For Paul had decided to sail past Ephesus, so that he would not spend any time in Asia; for he was hurrying to be in Jerusalem for the day of Pentecost, if it were at all possible for him to do so.

translationWords:

- Paul, Saul
- Ephesus
- Asia
- Jerusalem
- Pentecost, Festival of Weeks

translationNotes:

- **General Information:** - Here the word “we” refers to Paul, the writer Luke, and those traveling with them. (See: [Exclusive “We”](#))
- **opposite the island** - “near the island” or “across from the island”
- **the island of Chios** - Chios is an island off the coast of modern day Turkey in the Aegean Sea. (See: [How to Translate Names](#))
- **we touched at the island of Samos** - “we arrived at the island of Samos”
- **island of Samos** - Samos is an island south of Chios in the Aegean Sea off the coast of modern day Turkey. (See: [How to Translate Names](#))
- **the city of Miletus** - Miletus was a port city in western Asia Minor near the mouth of the Meander River. (See: [How to Translate Names](#))
- **For Paul had decided to sail past Ephesus** - Paul sailed south past the port city of Ephesus, further south in order to land at Miletus. (See: [How to Translate Names](#))
- **so that he would not spend any time** - This speaks about “time” as if it were a commodity that a person could spend or use up. AT: “so that he would not have to remain for a time” or “so that he would not have a delay” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:17-21**UDB:**

¹⁷ 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.

¹⁸ When the elders came to him, Paul said to them, "From the first day when I arrived here in the province of Asia until the day I left, you know how I acted among you the entire time that I was with you. ¹⁹ You know how I kept serving the Lord 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. ²⁰ 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. ²¹ I preached both to Jews and to non-Jews, telling them all that they must turn away from their sinful behavior and believe in our Lord Jesus."

ULB:

¹⁷ From Miletus he sent men to Ephesus and called to himself the elders of the church. ¹⁸ When they had come to him, he said to them,

"You yourselves know, from the first day that I set foot in Asia, how I always spent my time with you. ¹⁹ I kept serving the Lord with all lowliness of mind and with tears, and in sufferings that happened to me because of the plots of the Jews. ²⁰ You know how I did not keep back from declaring to you anything that was useful, and how I taught you in public and also going from house to house. ²¹ You know how I kept warning both Jews and Greeks about repentance toward God and faith in our Lord Jesus.

translationWords:

- elder
- church, Church
- Asia
- Lord
- lowly, lowliness
- mind
- suffer, suffering
- Jew, Jewish, Jews
- declare, declaration
- Greek, Grecian
- repent, repentance
- God
- faith

translationNotes:

- **Connecting Statement:** - Paul calls the elders of the church of Ephesus and begins to speak to them.
- **General Information:** - Here the word “he” refers to Paul.
- **General Information:** - The word “our” refers to Paul and the elders to whom he is speaking. (See: [Inclusive “We”](#))
- **Miletus** - Miletus was a port city in western Asia Minor near the mouth of the Meander River. See how you translated this in [20:15](#). (See: [How to Translate Names](#))
- **You yourselves** - Here “yourselves” is used for emphasis. (See: [Reflexive Pronouns](#))
- **I set foot in Asia** - Here “foot” stands for the entire person. AT: “I entered Asia” (See: [Synecdoche](#))
- **how I always spent my time with you** - This speaks about time as if it were something that a person could spend. AT: “how I always conducted myself when I was with you” (See: [Metaphor](#))
- **lowliness of mind** - This speaks about something humble as if it were low to the ground. The word “mind” stands for a person’s inner attitude. AT: “humility” or “humbleness” (See: [Metaphor](#) and [Metonymy](#))
- **with tears** - Here “tears” stands for feeling sad and crying. AT: “I crying as I served the Lord” (See: [Metonymy](#))
- **of the Jews** - This does not mean every Jew. This lets us know who plotted. AT: “of some of the Jews” (See: [Synecdoche](#))
- **You know how I did not keep back from declaring to you** - “You know how I was never silent, but I always declared to you”
- **and also going from house to house** - Paul taught people in various private homes. The words “I taught” are understood. AT: “and I also taught when I was in your homes” (See: [Ellipsis](#))
- **about repentance toward God and faith in our Lord Jesus** - The abstract nouns “repentance” and “faith” can be stated as verbs. AT: “that they need to repent before God and believe in our Lord Jesus Christ” (See: [Abstract Nouns](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:22-24**UDB:**

²² "And now I am going to Jerusalem, because the Holy Spirit has clearly shown me that I must go there, and I must obey him. I do not know what will happen to me there. ²³ 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. ²⁴ But I do not care even if people kill me, if first I am able to finish the work that the Lord Jesus has told me to do. He called me to tell people the good message that God saves us by doing for us what we do not deserve.

ULB:

²² And now, look, I go bound in the Holy Spirit to Jerusalem, not knowing the things that will happen to me there, ²³ except that the Holy Spirit witnesses to me in every city and says that chains and sufferings await me. ²⁴ But I do not consider that my life is in any way precious to myself, so that I may finish my race and the ministry that I received from the Lord Jesus, to bear witness to the gospel of the grace of God.

translationWords:

- bind, bond, bound
- Holy Spirit, Spirit of God, Spirit of the Lord
- Jerusalem
- witness, eyewitness
- suffer, suffering
- life, live, living, alive
- precious
- minister, ministry
- Lord
- good news, gospel
- grace, gracious
- God

translationNotes:

- **General Information:** - Here the word "I" refers to Paul.
- **bound in the Holy Spirit to Jerusalem, not knowing the things that will happen to me there** - This speaks of the Holy Spirit compelling Paul to go to Jerusalem as if the Paul were bound to the Holy Spirit like a slave. AT: "the Holy Spirit compels me to go to Jerusalem, and I do not know what will happen to me there" (See: [Metaphor](#))
- **the Holy Spirit witnesses to me** - "the Holy Spirit communicates these warnings to me"

- **chains and sufferings await me** - Here “chains” refers to Paul’s being arrested and put in prison. AT: “people put me in prison and cause me to suffer” (See: [Metonymy](#))
- **so that I may finish my race and the ministry that I received from the Lord Jesus** - This speaks about Paul’s “race” and “ministry” as if they are objects that Jesus gives and Paul receives. Here “race” and “ministry” mean basically the same thing. Paul repeats this for emphasis. AT: “so that I may complete the work that the Lord Jesus has commanded me to do” (See: [Metaphor](#) and [Doublet](#))
- **finish my race** - Paul speaks about completing the work that Jesus has commanded him to do as if he were running a race. (See: [Metaphor](#))
- **to bear witness to the gospel of the grace of God** - “to tell people the good news about God’s grace.” This is the ministry that Paul received from Jesus.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:25-27**UDB:**

²⁵ I have preached to you the message about how God will show himself as king. But now I know that today is the last time that you fellow believers will see me. ²⁶ So I want you all to understand that if anyone who has heard me preach dies without trusting in Jesus, it is not my fault, ²⁷ because I told you everything that God has planned for us.

ULB:

²⁵ And now, look, I know that you all, among whom I went about proclaiming the kingdom, will see my face no more. ²⁶ Therefore I testify to you this day, that I am innocent of the blood of any man. ²⁷ For I did not keep back from declaring to you the whole will of God.

translationWords:

- preach
- kingdom
- face
- testimony, testify
- innocent
- blood
- will of God

translationNotes:

- **Connecting Statement:** - Paul continues to talk to the Ephesian elders. (See: [20:17](#))
- **And now, look, I know** - “And now, pay careful attention, because I know”
- **I know that you all** - “I know that all of you”
- **among whom I went about proclaiming the kingdom** - Here “kingdom” stands for God’s rule as king. AT: “to whom I preached the message about God’s reign as king” or “to whom I preached about how God will show himself as king” (See: [Metonymy](#))
- **will see my face no more** - The word “face” here represents Paul’s physical body. AT: “will not see me anymore on this earth” (See: [Synecdoche](#))
- **I am innocent of the blood of any man** - Here “blood” stands for a person’s death, which, in this case, is not physical death but spiritual death when God declares a person guilty of sin. Paul had told them God’s truth. AT: “I am not responsible for anyone whom God judges guilty of sin because they did not trust in Jesus” (See: [Metonymy](#))
- **any man** - Here this means any person whether male or female. AT: “any person” (See: [When Masculine Words Include Women](#))

- **For I did not keep back from declaring to you** - “For I did not keep silent and not tell you.”
This can be stated in positive form. AT: “For I certainly declared to you” (See: [Litotes](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:28-30**UDB:**

²⁸ You leaders must continue to believe and obey God's message. You must also help all the other believers for whom the Holy Spirit has given you to care for. Watch over yourselves and the group of the Lord's believers as a shepherd watches over his sheep. God bought them with the blood that flowed from his Son's body on the cross. ²⁹ I know very well that after I leave, people who teach lies will come among you and will do great harm to the believers. They will be like fierce wolves that kill the sheep. ³⁰ Even in your own group of leaders there will be some who will lie to other believers by teaching them the wrong things. They will teach those messages so that some people will believe them and will become their followers.

ULB:

²⁸ Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has made you overseers. Be careful to shepherd the church of God, which he purchased with his own blood.[1]Other versions read, "*Be careful to shepherd the church of God, which he purchased with the blood of his own Son.*" ²⁹ I know that after my departure, vicious wolves will enter in among you, and not spare the flock. ³⁰ I know that from even among your own selves some men shall come and say corrupt things, in order to draw away the disciples after them.

translationWords:

- flock, herd
- Holy Spirit, Spirit of God, Spirit of the Lord
- overseer
- shepherd, to shepherd
- church, Church
- God
- blood
- wolf, wolves, wild dogs
- corrupt, corruption
- disciple

translationNotes:

- **Therefore** - This word marks a statement that is said because of what was said previously. In this case, it refers back to all that Paul has said so far in his speech about his leaving them.
- **the flock of which the Holy Spirit has made you overseers. Be careful to shepherd the church of God** - Believers are likened to a "flock" of sheep here. Church leaders are entrusted by God with the care of the community of believers just as a shepherd would care for his

flock of sheep and protect them from wolves. AT: “the group of believers the Holy spirit has entrusted to you. Be sure to take care of the church of God” (See: [Metaphor](#))

- **the church of God, which he purchased with his own blood** - The shedding of the “blood” of Christ here is likened to a payment to God for our sins. AT: “the people Christ saved from their sins by shedding his blood on the cross” (See: [Metaphor](#))
- **his own blood** - Here “blood” stands for Christ’s death. (See: [Metonymy](#))
- **vicious wolves will enter in among you, and not spare the flock** - This is a picture of people who teach false doctrine and who harm the community of believers as though they were wolves that eat the sheep of the flock. AT: “many enemies will come among you and try to harm the community of believers” (See: [Metaphor](#))
- **in order to draw away the disciples after them** - A false teacher convincing believers to start believing his false teaching is spoken of as if he were leading sheep away from the flock to follow him. AT: “in order to convince people who are disciples of Christ to become his disciples instead” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:31-32**UDB:**

³¹ So watch out that none of you stops believing the true message about our Lord Jesus! Remember that day and night for three years I taught you that message and warned you with tears to be faithful to the Lord.”

³² ”Now as I leave you I ask God to protect you and to keep you believing the message that he saves us by doing for us what we do not deserve. If you continue believing the message that I told you, you will become strong, and God will give you forever the good things that he has promised to give to all of those who belong to him.

ULB:

³¹ So be on guard. Remember that for three years I did not stop instructing every one of you with tears night and day. ³² And now I entrust you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are consecrated.

translationWords:

- biblical time: year
- God
- word
- grace, gracious
- inherit, inheritance, heritage, heir
- set apart

translationNotes:

- **be on guard. Remember** - “be on guard and remember” or “be on guard as you remember”
- **be on guard** - “be awake and alert” or “watch out” (UDB). Christian leaders being alert about anyone that may harm the community of believers is spoken of as if they were guards in an army watching out for the enemy army. (See: **Metaphor**)
- **Remember** - “Continue to remember” or “Do not forget”
- **for three years I did not stop instructing ... night and day** - Paul did not teach them continuously for three years, but over the space of three years. (See: **Hyperbole**)
- **I did not stop instructing** - “I did not stop warning”
- **with tears** - Here “tears” refers to Paul’s crying because of the strong emotion of concern he felt while he was warning the people. (See: **Metonymy**)
- **I entrust you to God and to the word of his grace** - Here “word” stands for a message. AT: “I ask God to take care of you and that he will help you to keep believing the message I spoke to you about his grace” (See: **Metonymy**)

- **entrust** - to give someone else the responsibility of taking care of someone or something
- **which is able to build you up** - A person's faith becoming stronger is spoken of as if the person were a wall and someone were building him higher and stronger. AT: "which is able to make become stronger and stronger in your faith" (See: [Metaphor](#))
- **and to give you the inheritance** - This speaks about the "word of his grace" as if it were God himself that would give the inheritance to believers. AT: "and God will give you the inheritance" (See: [Personification](#))
- **the inheritance** - The blessings that God gives believers is spoken of as if they were money or property that a child inherits from his father. (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:33-35**UDB:**

³³ As for myself, I never wanted anyone's money or fine clothing. ³⁴ You yourselves know that I have worked with my hands to earn the money that my friends and I needed. ³⁵ 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.'

ULB:

³³ I coveted no man's silver, gold, or clothing. ³⁴ You yourselves know that these hands served my own needs and the needs of those who were with me. ³⁵ In all things I gave you an example of how you should help the weak by working, and of how you should remember the words of the Lord Jesus, words that he himself said: "It is more blessed to give than to receive."

translationWords:

- envy, covet
- silver
- gold
- word
- Lord
- Jesus, Jesus Christ, Christ Jesus
- bless, blessed, blessing
- receive

translationNotes:

- **Connecting Statement:** - Paul finishes speaking to the elders of the church of Ephesus; he began to speak them in [20:18](#).
- **I coveted no man's silver** - "I did not desire someone's silver" or "I did not want for myself anyone's silver"
- **man's silver, gold, or clothing** - Clothing was considered a treasure; the more you had, the richer you were.
- **You yourselves** - The word "yourselves" is used here to add emphasis. (See: [Reflexive Pronouns](#))
- **these hands served my own needs** - The word "hands" here represents the entire person. AT: "I worked to earn money and pay for my own expenses" (See: [Synecdoche](#))
- **you should help the weak by working** - "you should work so as to have money to help people who cannot earn it for themselves"

- **the weak** - You can state this nominal adjective as an adjective. AT: “weak persons” or “those who are weak” (See: [Nominal Adjectives](#))
- **weak** - “sick”
- **the words of the Lord Jesus** - Here “words” refers to what Jesus has said. (See: [Metonymy](#))
- **It is more blessed to give than to receive** - This means a person receives the favor of God and experiences more joy when he gives to other people rather than always receiving from other people.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 20:36-38**UDB:**

³⁶ When Paul had finished speaking, he knelt down with all of the elders and prayed. ³⁷ They all cried a lot, and they hugged Paul and kissed him. ³⁸ They were very sad because he had said that they would never see him again. Then they all went with him to the ship.

ULB:

³⁶ After he had spoken in this way, he knelt down and prayed with them all. ³⁷ They all cried very much and fell on Paul's neck and kissed him. ³⁸ They were sad most of all because of what he had said, that they would never see his face again. Then they escorted him to the ship.

translationWords:

- [pray, prayer](#)
- [Paul, Saul](#)
- [kiss](#)

translationNotes:

- **Connecting Statement:** - Paul ends his time with the elders of the church of Ephesus by praying with them.
- **he knelt down and prayed** - It was a common custom to kneel down while praying. It was a sign of humility before God. (See: [Symbolic Action](#))
- **fell on Paul's neck** - "hugged him closely" or "put their arms around him"
- **kissed him** - Kissing someone on the cheek is an expression of brotherly or friendly love in the Middle East.
- **they would never see his face again** - The word "face" here represents Paul's physical body. AT: "will not see me anymore on this earth" (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 20 General Notes](#)
- [Acts 20 Translation Questions](#)

Acts 21 General Notes

Structure and formatting

It is important to recognize 21:20-26 is one long quote. The back and forth nature of this section can confused readers.

Special concepts in this chapter

“They are all determined to keep the law”

The Jews in Jerusalem wanted to still follow the law of Moses. Apparently this desire or practice, remained in Jerusalem longer than elsewhere. James was asking Paul for help in this matter. (See: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Nazarite vow

The vow made by the four men in this chapter was likely a Nazarite vow because they shaved their heads ([21:23](#)).

Gentiles in the temple

Gentiles were only allowed in the outer most part of the temple area. The Jews accused Paul of bringing a Gentile man into an area where Gentiles were not permitted. To the Jews, this would have violated the holiness of God. (See: [holy](#), [holiness](#))

“I am a citizen”

Men who had Roman citizenship were given many privileges. For example, they could appeal to Caesar if they were accused of a crime. Having Roman citizen was very valuable and people would go to great lengths to attain citizenship.

Links:

- [Acts 21:01 Notes](#)

Acts 21:1-2**UDB:**

¹ After we said goodbye to the elders from Ephesus, we got on the ship and traveled on the water to the Island of Cos, where the ship stopped for the night. The next day we went in the ship from Cos to the Island of Rhodes, where the ship stopped again. The day after that we went to the town of Patara, where the ship stopped. ² At Patara we left that ship, and someone told us that there was a ship that would be going to the region of Phoenicia. So we got on that ship, and it left.

ULB:

21 ¹ When we had parted from them and had set sail, we took a straight course to the city of Cos, and the next day to the city of Rhodes, and from there to the city of Patara. ² When we found a ship crossing over to Phoenicia, we went aboard and set sail.

translationWords:

- **Phoenicia**

translationNotes:

- **Connecting Statement:** - The writer Luke, Paul, and his companions continue their travels.
- **General Information:** - Here the word “we” refers to the writer Luke, Paul, and those traveling with them. (See: **Exclusive “We”**)
- **we took a straight course to the city of Cos** - “we went straight to the city of Cos” or “we went directly to the city of Cos”
- **city of Cos** - Cos is a Greek island off the coast of modern day Turkey in the South Aegean Sea region. (See: **How to Translate Names**)
- **city of Rhodes** - Rhodes is a Greek island off the coast of modern day Turkey in the South Aegean Sea region south of Cos and northeast of Crete. (See: **How to Translate Names**)
- **city of Patara** - Patara is a city on the southwest coast of modern day Turkey south of the Aegean Sea in the Mediterranean Sea. (See: **How to Translate Names**)
- **When we found a ship crossing over to Phoenicia** - Here “a ship crossing over” stands for the crew that would sail the ship. AT: “When we found a ship with a crew sailing over to Phoenicia” (See: **Metonymy**)
- **a ship crossing over** - Here “crossing” does not mean it was presently crossing but that it would be crossing to Phoenicia soon. AT: “a ship that would be going across the water” or “a ship that would be going”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:3-4**UDB:**

³ We traveled over the sea until we could see the Island of Cyprus. We passed to the south of the island and continued sailing until we arrived at the region of Phoenicia, in the province of Syria, at the city of Tyre. The ship was going to stay there several days because its workers had to unload the cargo.

⁴ Someone told us where the believers in Tyre lived, so we went and stayed with them for seven days. Because God's Spirit revealed to them that people would cause Paul to suffer in Jerusalem, they told Paul that he should not go there.

ULB:

³ When we had come in sight of the island of Cyprus, we left it on the left, and sailed to Syria, and landed at the city of Tyre, because it was there that the ship was to unload its cargo. ⁴ After we found the disciples, we stayed there seven days. These disciples said to Paul through the Spirit that he should not set foot in Jerusalem.

translationWords:

- Cyprus
- Syria
- Tyre, Tyrians
- disciple
- biblical time: day
- Paul, Saul
- Holy Spirit, Spirit of God, Spirit of the Lord
- Jerusalem

translationNotes:

- **General Information:** - Here the word "we" refers to Luke, Paul, and those traveling with them. (See: **Exclusive "We"**)
- **left it on the left** - "passed the island on the left"
- **that the ship was to unload its cargo** - Here "ship" stands for the crew that was sailing the ship. AT: "the crew would unload the cargo from the ship" (See: **Metonymy**)
- **These disciples said to Paul through the Spirit** - "These believers told Paul what the Holy Spirit had revealed to them"
- **that he should not set foot in Jerusalem** - Here "foot" stands for the whole person. AT: "that he should not go to Jerusalem" (See: **Synecdoche**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:5-6**UDB:**

⁵ 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. ⁶ After we all said goodbye, Paul and we his companions got on the ship, and the other believers returned to their own homes.

ULB:

⁵ When we had spent the days, we left and went on our journey. They all, with their wives and children, escorted us on our way until we were out of the city. Then we knelt down on the beach, prayed, and said farewell to each other. ⁶ We went on board the ship, while they returned home again.

translationWords:

- [pray, prayer](#)

translationNotes:

- **General Information:** - Here the word “They” refers to the believers from Tyre.
- **When we had spent the days** - This speaks about days as if they were something that a person could spend. AT: “When the seven days were over” or “When it was time to leave” (See: [Metaphor](#))
- **knelt down on the beach, prayed** - It was a common custom to kneel down while praying. This was a sign of humility before God. (See: [Symbolic Action](#))
- **said farewell to each other** - “said goodbye to one another”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:7-9**UDB:**

⁷ 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. ⁸ The next day we left Ptolemais and sailed to the city of Caesarea, where we stayed in the home of Philip, who spent his time telling others how to become followers of Jesus. He was one of the seven men whom the believers in Jerusalem had chosen to care for the widows. ⁹ He had four daughters who were not married. Each of them frequently spoke messages that the Holy Spirit had told them.

ULB:

⁷ When we had finished the voyage from Tyre, we arrived at Ptolemais. There we greeted the brothers and stayed with them for one day. ⁸ On the next day we left and went to Caesarea. We entered the house of Philip, the evangelist, who was one of the seven, and we stayed with him. ⁹ Now this man had four virgin daughters who prophesied.

translationWords:

- Tyre, Tyrians
- brother
- Caesarea, Caesarea Philippi
- Philip, the evangelist
- preach
- good news, gospel
- virgin
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **Connecting Statement:** - This begins Paul's time in Caesarea.
- **General Information:** - Here the word "we" refers to Luke, Paul and those traveling with them. (See: [Exclusive "We"](#))

we arrived at Ptolemais - Ptolemaic was a city south of Tyre, Lebanon. Ptolemaic is modern day Acre, Israel. (See: [How to Translate Names](#))

the brothers - "fellow believers"

one of the seven - The "seven" refers to the men chosen to distribute food and aid to the widows in [6:5](#).

this man - "Philip" from verse 8.

evangelist* - “one who proclaims the good news” usually one who tells people the good news who had not heard the message of salvation * Now - This word is used here to mark a break in the main storyline. Here Luke tells background information about Philip and his daughters. (See: **Background Information**) * four virgin daughters who prophesied - “four virgin daughters who regularly received and passed along messages from God” ===== Links: ===== * **Introduction to the Book of Acts** * Acts 21 General Notes * **Acts 21 Translation Questions**

Acts 21:10-11**UDB:**

¹⁰ After we had been in Philip's house for several days, a believer whose name was Agabus came down from the district of Judea and arrived in Caesarea. He frequently spoke messages that the Holy Spirit had told him. ¹¹ Coming over to where we were, he took off Paul's belt. Then he tied his own feet and hands with it and 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, and they will put him in the hands of non-Jewish people as a prisoner.'"

ULB:

¹⁰ As we stayed there for some days, there came down from Judea a certain prophet named Agabus. ¹¹ He came to us and took Paul's belt. With it he tied his own feet and hands and said, "Thus says the Holy Spirit, 'So shall the Jews in Jerusalem tie up the man who owns this belt, and they will hand him over into the hands of the Gentiles.'"

translationWords:

- biblical time: day
- Judea
- prophet, prophecy, prophesy, seer, prophetess
- Paul, Saul
- Holy Spirit, Spirit of God, Spirit of the Lord
- Jew, Jewish, Jews
- Jerusalem
- hand, right hand, to hand over
- Gentile

translationNotes:

- **Connecting Statement:** - This tells about a prophecy made about Paul in Caesarea by the prophet Agabus.
- **General Information:** - Here the words "we" and "us" refers to Luke, Paul, and those with them. (See: [Exclusive "We"](#))
- **a certain prophet named Agabus** - This introduces a new person in the story. (See: [Introduction of New and Old Participants](#))
- **named Agabus** - Agabus was a man from Judea. (See: [How to Translate Names](#))
- **took Paul's belt** - "removed Paul's belt from Paul's waist"

- **Thus says the Holy Spirit, ‘So shall the Jews in Jerusalem tie up ... of the Gentiles.’** - This is a quotation within a quotation. The inner quotation can be stated as an indirect quotation. AT: ”The Holy Spirit says that this will be how the Jews in Jerusalem will tie up ... of the Gentiles.’ (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **the Jews** - This does not mean all the Jews, but that these were the people who would do that. AT: “the Jewish leaders” or “some of the Jews” (See: [Synecdoche](#))
- **hand him over** - “deliver him”
- **into the hands of the Gentiles** - The word “hands” here represents control. AT: “into the legal custody of the Gentiles” or “to the Gentiles” (See: [Metonymy](#))
- **the Gentiles** - This stands for the authorities among the Gentiles. AT: “the Gentile authorities” (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:12-14**UDB:**

¹² When the rest of us heard that, we and the other believers there asked Paul, “Please do not go up to Jerusalem!” ¹³ But Paul replied, “Please stop crying and trying to discourage me from going! Why are you crying and trying to discourage me from going? I am willing to go to prison and also to die in Jerusalem because I serve the Lord Jesus.” ¹⁴ When we realized that he would go to Jerusalem, we did not try any longer to stop him. We said, “May the Lord’s will be done!”

ULB:

¹² When we heard these things, both we and the people who lived in that place begged Paul not to go up to Jerusalem. ¹³ Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready, not only to be tied up, but also to die in Jerusalem for the name of the Lord Jesus.” ¹⁴ Since Paul did not wish to be persuaded, we stopped trying and said, “May the will of the Lord be done.”

translationWords:

- Paul, Saul
- Jerusalem
- death, die, dead
- name
- Lord
- Jesus, Jesus Christ, Christ Jesus
- will of God

translationNotes:

- **General Information:** - Here the word “we” refers to Luke and the other believers but does not include Paul. (See: **Exclusive “We”**)
- **What are you doing, weeping and breaking my heart** - Paul asks this question to show the believers they should stop trying to persuade him. AT: “Stop what you are doing. Your weeping is breaking my heart” (See: **Rhetorical Question**)
- **breaking my heart** - To make someone sad or to discourage someone is spoken of as if it were a heart being broken. Here “heart” stands for a person’s emotions. AT: “discouraging me” or “making me very sad” (See: **Metaphor** and **Metonymy**)
- **not only to be tied up** - This can be stated in active form. AT: “not only for them to tie me up” (See: **Active or Passive**)
- **for the name of the Lord Jesus** - Here “name” refers to the person of Jesus. AT: “for the sake of the Lord Jesus” or “because I believe in the Lord Jesus” (See: **Metonymy**)

- **did not wish to be persuaded** - This can be stated in active form. AT: “did not want us to try to persuade him not to go to Jerusalem” (See: [Active or Passive](#))
- **May the will of the Lord be done** - This can be stated in active form. AT: “May everything happen as the Lord has planned it” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:15-16**UDB:**

¹⁵ After those days in Caesarea, we prepared our possessions and left to go by land up to Jerusalem.

¹⁶ 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, and he had believed in Jesus when people were first beginning to hear the message about him.

ULB:

¹⁵ After these days, we picked up our bags and went up to Jerusalem. ¹⁶ There also went with us some of the disciples from Caesarea. They brought with them a man named Mnason, a man from Cyprus, an early disciple, with whom we would stay.

translationWords:

- [Jerusalem](#)
- [disciple](#)
- [Caesarea, Caesarea Philippi](#)
- [Cyprus](#)

translationNotes:

- **Connecting Statement:** - This ends Paul's time in Caesarea.
- **General Information:** - Here the word "we" refers to Luke, Paul and those traveling with them. (See: [Exclusive "We"](#))
- **General Information:** - The word "They" refers to some of the disciples from Caesarea.
- **They brought with them a man** - "Among them was a man"
- **Mnason, a man from Cyprus** - Mnason is a man from the island of Cyprus. (See: [How to Translate Names](#))
- **an early disciple** - This means Mnason was one of the first to believe in Jesus.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:17-19

UDB:

¹⁷ When we arrived in Jerusalem, a group of the believers greeted us happily. ¹⁸ The next day Paul and the rest of us went to speak with James, who was the leader of the church there. All of the other leaders of the church in Jerusalem were also there. ¹⁹ Paul greeted them, and then he told them all of the things that God had enabled him to do among the non-Jewish people.

ULB:

¹⁷ When we had arrived in Jerusalem, the brothers welcomed us gladly. ¹⁸ The next day Paul went with us to James, and all the elders were present. ¹⁹ When he had greeted them, he reported one by one the things that God had done among the Gentiles through his ministry.

translationWords:

- [Jerusalem](#)
- [brother](#)
- [Paul, Saul](#)
- [James \(brother of Jesus\)](#)
- [elder](#)
- [God](#)
- [Gentile](#)
- [minister, ministry](#)

translationNotes:

- **Connecting Statement:** - Paul and his companions arrive in Jerusalem.
- **General Information:** - Here the words “he” and “his” refers to Paul. The word “them” refers to the elders.
- **the brothers welcomed us** - Here “brothers” refers to the believers in Jerusalem whether male or female. AT: “the fellow believers welcomed us” (See: [When Masculine Words Include Women](#))
- **he reported one by one** - “he gave a detailed account of all”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:20-21**UDB:**

²⁰ When they heard that, 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 here who have believed in the Lord Jesus. Also, you know that we all continue very carefully to obey the laws that Moses gave us. ²¹ But our fellow Jewish believers have been told that when you are among non-Jews, you tell the Jewish believers who live there 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.

ULB:

²⁰ When they heard it, they praised God, and they said to him, "You see, brother, how many thousands have believed among the Jews. They are all determined to keep the law. ²¹ They have been told about you, that you teach all the Jews who live among the Gentiles to abandon Moses, and that you tell them not to circumcise their children, and not to follow the old customs.

translationWords:

- praise
- God
- brother
- believe, believe in, belief
- Jew, Jewish, Jews
- law, law of Moses, God's law, law of Yahweh
- Gentile
- Moses
- circumcise, circumcision

translationNotes:

- **Connecting Statement:** - The elders in Jerusalem begin their response to Paul.
- **General Information:** - Here the word "they" refers to James and the elders.
- **General Information:** - The word "him" refers to Paul.
- **General Information:** - The word "They" refers to Jewish believers who wanted all believing Jews to keep the Jewish laws and customs.
- **General Information:** - The words "them" and "their" refers to Jewish people who believe in Christ.
- **brother** - Here "brother" means "fellow believer."

- **They have been told about you ... not to follow the old customs** - Apparently here there are some Jews that are distorting what Paul is teaching. He does not discourage the Jews from obeying the Law of Moses. His message is that circumcision and the other customs are not necessary for Jesus to save them. You can make explicit that the leaders of the Jewish believers in Jerusalem knew that Paul was teaching God's true message. (See: [Assumed Knowledge and Implicit Information](#))
- **They have been told** - This can be stated in active form. AT: "People have told the Jewish believers" (See: [Active or Passive](#))
- **to abandon Moses** - Here "Moses" stands for the law of Moses. AT: "to stop obeying the laws that Moses gave us" (See: [Metonymy](#))
- **not to follow the old customs** - To obey the old customs is spoken of as if the customs were leading them and the people follow behind. AT: "not to obey the old customs" or "not to practice the old customs" (See: [Metaphor](#))
- **the old customs** - "the customs that Jews normally do"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:22-24**UDB:**

²² But our fellow Jewish believers will hear that you have come, and they will be angry with you. So you need to do something to show them that what they heard about you is not true. ²³ So please do what we suggest to you. There are four men among us who have made a vow to God. ²⁴ Go with these men to the temple and do the ceremonies there necessary for you and them to be able to worship in the temple. Then, when it is time for them to offer the sacrifices, pay for what they offer. After that, they can shave their heads to show that they have done what they said they would do. When people see you in the courts of the temple with those men, they will know that what they have been told about you is not true. Instead, all of them will know that you obey all our Jewish laws.

ULB:

²² What should we do? They will certainly hear that you have come. ²³ So do what we say to you now: we have four men who made a vow. ²⁴ Take these men and purify yourself with them, and pay their expenses for them, so that they may shave their heads. So everyone will know that the things they have been told about you are false. They will learn that you also follow the law.

translationWords:

- **vow**
- **pure, purify, purification**
- **law, law of Moses, God's law, law of Yahweh**

translationNotes:

- **General Information:** - Here the word “we” refers to James and the elders. (See: **21:18** and **Exclusive “We”**)
- **General Information:** - The word “They” refers to the Jewish believers in Jerusalem who wanted to teach Jewish believers that they could still follow the laws of Moses. (See: **21:20-21**)
- **General Information:** - The words “them,” “their,” and the first “they” refer to the four men who made a vow. The second words “they” and “They” refer to the Jewish believers in Jerusalem who wanted to teach Jewish believers that they could still follow the laws of Moses.
- **four men who made a vow** - “four men who made a promise to God.” This was the kind of vow where a person would not drink alcohol or cut his hair until the end of a set period of time.
- **Take these men and purify yourself with them** - They had to make themselves ritually pure so they could worship in the temple. (See: **Assumed Knowledge and Implicit Information**)

- **pay their expenses for them** - “pay for what they will need.” The expenses would go toward buying a male and female lamb, a ram, and grain and drink offerings. (See: [Assumed Knowledge and Implicit Information](#))
- **they may shave their heads** - This was a sign that the person had completed what they promised God they would do. (See: [Symbolic Action](#))
- **the things they have been told about you** - This can be stated in active form. AT: “the things that people are saying about you” (See: [Active or Passive](#))
- **follow the law** - This speaks of obeying the law as if the law were a leader and the people follow behind it. AT: “obey the law” or “live a life that conforms to the law of Moses and other Jewish customs” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:25-26**UDB:**

²⁵ As for the non-Jewish believers, we elders here in Jerusalem have talked about which of our laws they should obey, and 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, that they should not eat blood from animals, and that they should not eat meat from animals that people have killed by strangling them. We also told them that they should not sleep with someone to whom they are not married.”

²⁶ So Paul agreed to do what they asked, and the next day he took the four men, and together they purified themselves. After that, Paul went to the temple courts and told the priest what day they would finish purifying themselves and when they would offer the animals as sacrifices for each of them.

ULB:

²⁵ But concerning the Gentiles who have believed, we wrote and gave the instructions that they should keep themselves from things sacrificed to idols, from blood, from what is strangled, and from sexual immorality.” ²⁶ Then Paul took the men, and the next day, purifying himself with them, went into the temple, announcing the period of the days of purification, until the offering was offered for every one of them.

translationWords:

- Gentile
- believe, believe in, belief
- sacrifice, offering
- idol, idolatrous
- blood
- sexual immorality
- Paul, Saul
- pure, purify, purification
- temple

translationNotes:

- **Connecting Statement:** - James and the elders in Jerusalem finish their request to Paul. (See: 21:18)
- **General Information:** - Here the word “we” refers to James and the elders. (See: **Exclusive “We”**)
- **they should keep themselves from things sacrificed to idols, from blood, from what is strangled** - All of these are rules about what they can eat. They are forbidden to eat meat of

animals sacrificed to an idol, meat with blood still in it, and meat from a strangled animal because it would still have blood in the meat. See how you translated similar phrases in 15:20. (See: [Assumed Knowledge and Implicit Information](#))

- **they should keep themselves from things sacrificed to idols** - This can be stated in active form. AT: “they stay away from the meat of an animal that someone sacrificed to an idol” (See: [Active or Passive](#))
- **from what is strangled** - This can be stated in active form. You can also state explicitly the assumed information about strangled animals. AT: “from animals that a person has strangled” or “from animals that a person killed for food but did not drain its blood” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **took the men** - These are the 4 men who made a vow.
- **purifying himself with them** - Before entering the temple area the Jews were required to be ceremonially or ritually clean. This cleansing had to do with Jews having contact with Gentiles.
- **went into the temple** - They did not go into the temple itself where only the high priest was allowed to enter. They entered the temple courtyard. AT: “went into the temple courtyard” (See: [Synecdoche](#))
- **the days of purification** - This is a separate purification process from the purification process which they were required to fulfill in order to enter the temple area.
- **until the offering was offered** - This can be stated in active form. AT: “until they presented the animals for an offering” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:27-29**UDB:**

²⁷ When the seven days for purifying themselves were nearly finished, Paul returned to the temple courtyard. Some Jews from Asia saw him there, and they were very angry at him. They called out to many other Jews who were in the temple courtyard to help them take hold of Paul. ²⁸ They shouted, “Fellow Israelites, come and help us to punish this man! This is the one who is teaching people wherever he goes that they should despise the Jewish people. He teaches people that they should no longer obey the laws of Moses nor respect this holy temple. He has even brought non-Jews here into the court of our temple, causing this place to become polluted!” ²⁹ They said these because they had seen Paul walking around in Jerusalem with Trophimus, who was a non-Jew. Their laws did not permit non-Jews to be in the temple, and they thought that Paul had brought Trophimus into the temple courtyard that day.

ULB:

²⁷ When the seven days were almost finished, some Jews from Asia saw Paul in the temple, and excited all the multitude, and laid hands on him. ²⁸ They were shouting, “Men of Israel, help us. This is the man who teaches all men everywhere things that are against the people, the law, and this place. Besides, he has also brought Greeks into the temple and has defiled this holy place.” ²⁹ For they had previously seen Trophimus the Ephesian with him in the city, and they thought that Paul had brought him into the temple.

translationWords:

- Jew, Jewish, Jews
- Asia
- Paul, Saul
- temple
- Israel, Israelites, nation of Israel
- law, law of Moses, God’s law, law of Yahweh
- Greek, Grecian
- defile, be defiled
- holy place, most holy place
- Ephesus

translationNotes:

- **Connecting Statement:** - This begins the story of Paul’s arrest.
- **General Information:** - Verse 29 gives background information about the Jews from Asia.
- **the seven days** - These are the seven days for purification.

- **in the temple** - Paul was not in the temple itself. He was in the temple courtyard. AT: “in the temple courtyard” (See: [Synecdoche](#))
- **excited all the multitude** - “caused a large number of people to start a protest”
- **laid hands on him** - Here “laid hands on” means to “seize” or to “grab.” See how you translated “laid hands on” in [5:18](#). AT: “grabbed Paul” (See: [Idiom](#))
- **the people, the law, and this place** - “the people of Israel, the law of Moses, and the temple”
- **Besides, he has also brought Greeks into the temple** - Only Jewish males were allowed in certain areas of the courtyard of the Jerusalem temple. (See: [Assumed Knowledge and Implicit Information](#))
- **For they had previously ... into the temple** - This is background information. Luke is explaining why the Jews from Asia thought Paul brought a Greek into the temple. (See: [Background Information](#))
- **Trophimus** - This was a Greek man that they accused Paul of having brought into the inner temple area that was only for Jews. See how you translated his name in [20:4](#).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:30-31**UDB:**

³⁰ People all over the city heard that there was trouble at the temple courtyard, and they came running there. They caught Paul and dragged him outside of the temple area. The gates to the temple courtyard were shut, so that the people would not riot inside the temple area.

³¹ 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.

ULB:

³⁰ All the city was excited, and the people ran together and laid hold of Paul. They dragged him out of the temple, and the doors were immediately shut. ³¹ As they were trying to kill him, news came up to the chief captain of the guard that all Jerusalem was in an uproar.

translationWords:

- Paul, Saul
- temple
- chief
- Jerusalem

translationNotes:

- **All the city was excited** - The word “All” here is an exaggeration for emphasis. The word “city” represents the people in Jerusalem. AT: “Many people in the city became angry at Paul” (See: [Hyperbole](#) and [Metonymy](#))
- **laid hold of Paul** - “seized Paul” or “grabbed Paul”
- **the doors were immediately shut** - They shut the doors so that there would not be rioting in the temple area. This can be stated in active form. AT: “Some of the Jews immediately shut the temple doors” or “The temple guards immediately shut the doors” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **news came up to the chief captain of the guard** - Here “news” refers to the messenger who went to speak the news. AT: “someone gave news to the chief captain of the guard” (See: [Metonymy](#))
- **news came up to the chief captain** - The phrase “came up to” is used because the chief captain was in a fortress connected to the temple that was higher in elevation than the temple courtyard.
- **the chief captain** - a Roman military officer or leader of about 600 soldiers

- **all Jerusalem was in an uproar** - The word “Jerusalem” here represents the people of Jerusalem. The word “all” is an exaggeration to show a large crowd was upset. AT: “a lot of people in Jerusalem were in an uproar” (See: [Hyperbole](#) and [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:32-33**UDB:**

³² The commander quickly took some officers and a large group of soldiers and ran to the temple area where the crowd was. When the crowd of people who were yelling and beating Paul saw the commander and the soldiers coming, they stopped beating him.

³³ 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?"

ULB:

³² Right away he took soldiers and centurions and ran down to the crowd. When the people saw the chief captain and the soldiers, they stopped beating Paul. ³³ Then the chief captain approached and laid hold on Paul, and commanded him to be bound with two chains. He asked who he was and what he had done.

translationWords:

- warrior, soldier
- centurion
- Paul, Saul
- command, to command, commandment
- bind, bond, bound

translationNotes:

- **General Information:** - The first word "he" and the word "He" refer to the chief captain of the guard mentioned in [21:31](#).
- **ran down** - From the fortress, there are stairs going down into the court.
- **the chief captain** - a Roman military officer or leader of about 600 soldiers
- **laid hold on Paul** - "took hold of Paul" or "arrested Paul"
- **commanded him to be bound** - This can be stated in active form. AT: "commanded his soldiers to bind him" (See: [Active or Passive](#))
- **with two chains** - This means they bound Paul to two Roman soldiers, one on each side of him.
- **He asked who he was and what he had done** - This can be stated as a direct quotation. AT: "He asked, "Who is this man? What has he done?" (See: [Direct and Indirect Quotations](#))
- **He asked who he was** - The chief captain is speaking to the crowd, not to Paul.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:34-36**UDB:**

³⁴ Some of the many people there were shouting one thing, and some were shouting something else. Because they continued shouting so loudly, the commander could not understand what they were saying. So he commanded that Paul be taken into the fortress so that he could question him there. ³⁵ The soldiers led Paul to the steps of the fortress, but many people continued to follow them, trying to kill Paul. So the commander told the soldiers to carry Paul up the steps into the fortress. ³⁶ The crowd that followed kept shouting, “Kill him! Kill him!”

ULB:

³⁴ Some in the crowd were shouting one thing and others another. Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress. ³⁵ When he came to the steps, he was carried by the soldiers because of the crowd’s violence. ³⁶ For the crowd of people followed after and kept shouting out, “Away with him!”

translationWords:

- Paul, Saul
- stronghold, fortress, fortified

translationNotes:

- **the captain** - This was a military officer or leader of about 600 soldiers.
- **he ordered that Paul be brought** - This can be stated in active form. AT: “he ordered his soldiers to bring Paul” (See: [Active or Passive](#))
- **into the fortress** - This fortress was connected to the outer temple court.
- **When he came to the steps, he was carried** - This can be stated in active form. AT: “When Paul came to the steps of the fortress, the soldiers carried him” (See: [Active or Passive](#))
- **Away with him** - The crowd is using somewhat milder and less exact language to ask for Paul’s death. AT: “Put him to death” or “Kill him” (See: [Euphemism](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:37-38**UDB:**

³⁷ As Paul was about to be taken into the fortress, he said in Greek to the commander, “May I speak to you?” The commander said, “I am surprised that you can speak Greek! ³⁸ I thought that you were that fellow from Egypt who wanted to rebel against the government not long ago, and who took four thousand violent men with him out into the desert, so that we could not catch him.”

ULB:

³⁷ As Paul was about to be brought into the fortress, he said to the chief captain, “May I say something to you?” The captain said, “Do you speak Greek? ³⁸ Are you not then the Egyptian, who previously led a rebellion and took the four thousand terrorists into the wilderness?”

translationWords:

- Paul, Saul
- stronghold, fortress, fortified
- Greek, Grecian
- Egypt, Egyptian
- rebel, rebellious, rebellion
- desert, wilderness

translationNotes:

- **As Paul was about to be brought** - This can be stated in active form. AT: “As the soldiers were ready to bring Paul” (See: [Active or Passive](#))
- **the fortress** - This fortress was connected to the outer temple court. See how you translated this in [21:34](#).
- **the chief captain** - a Roman military officer of about 600 soldiers
- **Do you speak Greek? Are you not then the Egyptian, who previously led a rebellion and took the four thousand terrorists into the wilderness?** - The chief captain uses these questions to express surprise that Paul is not who he thought he was. AT: “So you speak Greek. I thought you were that Egyptian who led a rebellion in the wilderness with the four thousand terrorists” (See: [Rhetorical Question](#) and [en:ta:vol2:translate:figs_litotes])
- **Are you not then the Egyptian** - Shortly before Paul’s visit, an unnamed man from Egypt had launched a revolt against Rome in Jerusalem. Later he escaped “into the desert,” and the commander wonders if Paul might be the same man. (See: [Assumed Knowledge and Implicit Information](#))
- **led a rebellion** - This word “rebellion” can be stated as a verb. AT: “caused people to rebel against the Roman government” (See: [Abstract Nouns](#))

- **the four thousand terrorists** - “the 4,000 terrorists” (See: [Numbers](#))
- **terrorists** - “assassins.” Here this refers to Jews who killed Romans and anyone who supported Romans.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 21:39-40**UDB:**

³⁹ Paul answered, “No, I am not! 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.” ⁴⁰ Then the commander permitted Paul to speak. So Paul stood on the steps and motioned with his hand for the crowd to be quiet. And after the people in the crowd became quiet, Paul spoke to them in their own Hebrew language.

ULB:

³⁹ Paul said, “I am a Jew, from the city of Tarsus in Cilicia. I am a citizen of an important city. I ask you, allow me to speak to the people.” ⁴⁰ When the captain had given him permission, Paul stood on the steps and motioned with the hand to the people. When there was a deep silence, he spoke to them in Hebrew. He said,

translationWords:

- Paul, Saul
- Jew, Jewish, Jews
- Tarsus
- Cilicia
- citizen
- Hebrew

translationNotes:

- **Connecting Statement:** - Paul begins to defend what he did.
- **I ask you** - “I beg you” or “I plead with you”
- **allow me** - “please allow me” or please permit me”
- **the captain had given him permission** - The word “permission” can be stated as a verb. AT: “the captain permitted Paul to speak” or “the captain allowed Paul to speak” (See: **Abstract Nouns**)
- **Paul stood on the steps** - The word “steps” here refers to the steps on the stairway to the fortress.
- **motioned with the hand to the people** - It can be stated explicitly why Paul motioned with the hand. AT: “motioned with his hand for the people to be quiet” (See: **Assumed Knowledge and Implicit Information**)
- **When there was a deep silence** - “When the people were completely silent”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 21 General Notes](#)
- [Acts 21 Translation Questions](#)

Acts 22 General Notes

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 26).

Special concepts in this chapter

"In the Hebrew language"

The Hebrew language was not commonly spoken in Israel at this time. People would have spoken Aramaic and Greek. Typically, it was the educated Jewish scholars who were able to speak Hebrew. This is why the people paid attention when Paul started speaking in Hebrew.

"The Way"

This was apparently a name given to people who were Christians in the early church.

Other possible translation difficulties in this chapter

"I am Jesus"

The text does not make it explicitly clear, but this is Jesus after he was raised from the dead. He was only visible to Saul. (See: [Assumed Knowledge and Implicit Information](#))

Roman citizenship

Men who had Roman citizenship were given many privileges. For example, they could appeal to Caesar if they were accused of a crime. Having Roman citizen was very valuable and people would go to great lengths to attain citizenship. This "chief captain" could have gotten into trouble for treating a Roman citizen in this way.

Links:

- [Acts 22:01 Notes](#)

Acts 22:1-2**UDB:**

¹ Paul said, “Jewish elders and my fellow Jews, listen to me now while I speak to those who are accusing me!” ² When the crowd of people heard Paul speaking to them in their own Hebrew language, they became quiet and listened. Then Paul said to them,

ULB:

22 ¹ “Brothers and fathers, listen to my defense which I will now make to you.”

² When the crowd heard Paul speak to them in the Hebrew language, they became quiet. He said,

translationWords:

- [brother](#)
- [ancestor, father, forefather](#)
- [Paul, Saul](#)
- [Hebrew](#)

translationNotes:

- **Connecting Statement:** - Paul speaks to the Jewish crowd in Jerusalem.
- **General Information:** - Verse 2 gives background information. (See: [Background Information](#))
- **Brothers and fathers** - This is a polite way of addressing men who are Paul’s age as well as the older men in the audience.
- **I will now make to you** - “I will now explain to you” or “I will now present to you”
- **the Hebrew language** - The Hebrew language was the language of the Jews.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:3-5**UDB:**

³ "I am a Jew, as are all of you. I was born in 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. I obeyed those laws because I have wanted to obey God, and I am sure that all of you also obey those laws. ⁴ That is why I tried to arrest those who believed the message of God about Jesus. I looked for ways to kill them. Whenever I found men or women who believed the message, I had them thrown into jail. ⁵ 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 power to go there and arrest people who believed in Jesus. I was then to take them as prisoners to Jerusalem, so that they would be punished here.

ULB:

³ "I am a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel. I was instructed according to the strict ways of the law of our forefathers. I am zealous for God, just as all of you are today. ⁴ I persecuted this Way to the death; I tied up both men and women and delivered them into prison. ⁵ Also the high priest and all the elders can bear witness that I received letters from them for the brothers in Damascus, for me to journey there. I was to bring back in bonds to Jerusalem those of this Way in order to be punished.

translationWords:

- Jew, Jewish, Jews
- Tarsus
- Cilicia
- instruct, instruction
- law, law of Moses, God's law, law of Yahweh
- ancestor, father, forefather
- zeal, zealous
- God
- persecute, persecution
- death, die, dead
- prison, prisoner, imprison
- high priest
- elder
- witness, eyewitness
- brother
- Damascus
- bind, bond, bound
- Jerusalem

- [punish, punishment](#)

translationNotes:

- **but educated in this city at the feet of Gamaliel** - This can be stated in active form. AT: “but I was a student of rabbi Gamaliel here in Jerusalem” (See: [Active or Passive](#))
- **at the feet of Gamaliel** - Here “feet” stands for the place where a student would sit while learning from a teacher. AT: “by Gamaliel” (See: [Metonymy](#))
- **Gamaliel** - Gamaliel was one of the most prominent teachers of the Jewish law. See how you translated this name in [5:34](#).
- **I was instructed according to the strict ways of the law of our fathers** - This can be stated in active form. AT: “He instructed me how to carefully obey every law of our forefathers” or “The instruction I received followed the exact details of the law of our forefathers” (See: [Active or Passive](#))
- **law of our forefathers** - This is another way of saying “law of Moses.”
- **I am zealous for God** - “I am completely dedicated to obeying God” or “I am passionate about my service to God”
- **just as all of you are today** - “in the same way all of you are today.” Paul compares himself with the crowd.
- **this Way** - This was a term used to refer to Christianity. See how you translated “the Way” in [9:2](#).
- **to the death** - The word “death” can be translated with the verb “kill” or “die.” AT: “and I looked for ways to kill them” (UDB) or “and I even caused them to die” (See: [Abstract Nouns](#))
- **delivered them into prison** - “threw them into prison” or put them into prison”
- **bear witness that** - “tell how,” “attest that,” or “testify that”
- **I received letters from them** - “The high priests and elders gave me letters”
- **for the brothers in Damascus** - Here “brothers” refers to “fellow Jews.”
- **I was to bring back in bonds to Jerusalem those of this Way** - “They ordered me to bind with chains those of the Way and bring them back to Jerusalem”
- **in order to be punished** - This can be stated in active form. AT: “in order that they may receive punishment” or “in order that the Jewish authorities could punish them” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:6-8**UDB:**

⁶ So I went to Damascus. About noon, as I got near to Damascus, suddenly a bright light from the sky flashed all around me. ⁷ 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, saying, ‘Saul! Saul! Why do you do things to hurt me?’ ⁸ I answered, ‘Who are you, Lord?’ He replied, ‘I am Jesus of Nazareth the one whom you are hurting.’

ULB:

⁶ It happened that when I was traveling and nearing Damascus, about noon suddenly a great light from heaven began to shine around me. ⁷ I fell to the ground and heard a voice say to me, ‘Saul, Saul, why are you persecuting me?’ ⁸ I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’

translationWords:

- [Damascus](#)
- [heaven, sky, heavens, heavenly](#)
- [voice](#)
- [Paul, Saul](#)
- [persecute, persecution](#)
- [Lord](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Nazareth, Nazarene](#)

translationNotes:

- **Connecting Statement:** - Paul describes his encounter with Jesus.
- **It happened that** - This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.
- **heard a voice say to me** - Here “voice” stands for the person speaking. AT: “I heard someone say to me” (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:9-11**UDB:**

⁹ The men who were traveling with me saw the bright light, but they did not understand what the voice said. ¹⁰ Then I asked, ‘Lord, what do you want me to do?’ 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.’ ¹¹ After that, I could not see, because the 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.

ULB:

⁹ Those who were with me saw the light, but they did not understand the voice of him who spoke to me. ¹⁰ I said, ‘What should I do, Lord?’ The Lord said to me, ‘Arise and go into Damascus; there you will be told everything that you must do.’ ¹¹ I could not see because of that light’s brightness, so I went into Damascus being led by the hands of those who were with me.

translationWords:

- [Lord](#)
- [Damascus](#)

translationNotes:

- **they did not understand the voice of him who spoke to me** - Here “voice” stands for the person speaking. AT: “they did not understand what the one who spoke to me was saying” (See: [Synecdoche](#))
- **there you will be told** - This can be stated in active form. AT: “there someone will tell you” or “there you will find out” (See: [Active or Passive](#))
- **I could not see because of that light’s brightness** - “I was left blind because of that light’s brightness”
- **I went into Damascus being led by the hands of those who were with me** - Here “hands” stands for those leading Paul. This can be stated in active form. AT: “those with me guided me into Damascus” (See: [Synecdoche](#) and [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:12-13**UDB:**

¹² A man whose name was Ananias came to see me. He was a man who honored God and obeyed the Jewish laws. All the Jews living in Damascus said good things about him. ¹³ He came and stood beside me and said to me, ‘My friend Saul, see again!’ Instantly I could see and I saw him standing beside me.

ULB:

¹² There I met a man named Ananias, a devout man according to the law and well spoken of by all the Jews who lived there. ¹³ He came to me, stood by me, and said, ‘Brother Saul, receive your sight.’ In that very hour I saw him.

translationWords:

- [law, law of Moses, God’s law, law of Yahweh](#)
- [Jew, Jewish, Jews](#)
- [brother](#)
- [hour](#)

translationNotes:

- **General Information:** - The words “He” and “him” refer to Ananias.
- **Ananias** - Though this is not the same Ananias who died earlier in Acts 5:3, you may translate it the same way though as you did in 5:1. (See: [How to Translate Names](#))
- **devout man according to the law** - Ananias was very serious about following God’s law.
- **well spoken of by all the Jews who lived there** - This can be stated in active form. AT: “the Jews who lived there spoke well of him” (See: [Active or Passive](#))
- **Brother Saul** - Here “Brother” is a polite way to address someone. AT: “My friend Saul” (UDB)
- **receive your sight** - The word “sight” can be translated with the verb “see.” AT: “see again” (UDB) (See: [Abstract Nouns](#))
- **In that very hour** - This was a customary way of saying something happened immediately. AT: “At that instant,” “Instantly,” “Right away” (See: [Idiom](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:14-16**UDB:**

¹⁴ Then he said: "The God whom we worship and whom our ancestors worshiped has chosen you and will show you what he wants you to do. He has shown you the righteous one, Jesus the Messiah, and you have heard him speak to you himself . ¹⁵ He wants you to tell people everywhere what you have seen and heard from him. ¹⁶ So now do not delay! Stand up, let me baptize you, and pray to the Lord Jesus and ask God to forgive you for your sins!"

ULB:

¹⁴ Then he said, 'The God of our forefathers has chosen you to know his will, to see the Righteous One, and to hear the voice coming from his own mouth. ¹⁵ For you shall be a witness for him to all men about what you have seen and heard. ¹⁶ And now why are you waiting? Arise, be baptized, and wash away your sins, calling on his name.'

translationWords:

- God
- ancestor, father, forefather
- will of God
- righteous, righteousness
- voice
- witness, eyewitness
- baptize, baptism
- sin, sinful, sinner, sinning
- call, calling, called, call out
- name

translationNotes:

- **Connecting Statement:** - Paul finishes telling what had happened to him in Damascus. He quotes what Ananias said to him. This is still part of his speech to the crowd in Jerusalem.
- **General Information:** - The word "he" refers to Ananias. (See: [22:12](#))
- **his will** - "what God is planning and will cause to happen"
- **to hear the voice coming from his own mouth** - Both "voice" and "mouth" refer to the one speaking. AT: "to hear him speak directly to you" (See: [Synecdoche](#))
- **to all men** - Here "men" means all people whether male or female. AT: "to all people" (See: [When Masculine Words Include Women](#))
- **And now** - Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

- **why are you waiting?** - This question was asked to exhort Paul to be baptized. AT: “Do not wait!” or “Do not delay!” (UDB) (See: [Rhetorical Question](#))
- **be baptized** - This can be stated in active form. AT: “let me baptize you” (UDB) or “receive baptism” (See: [Active or Passive](#))
- **wash away your sins** - As washing one’s body removes dirt, calling on the name of Jesus for forgiveness cleanses one’s inner being from sin. AT: “ask forgiveness for your sins” (See: [Metaphor](#))
- **calling on his name** - Here “name” refers to the Lord. AT: “calling on the Lord” or “trusting in the Lord”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:17-18**UDB:**

¹⁷ "Later, I returned to Jerusalem. One day I went to the temple courtyard and while I was praying there, I saw a vision. ¹⁸ The Lord spoke to me, saying, 'Do not stay here! Leave Jerusalem now, because the people here will not believe what you tell them about me!'

ULB:

¹⁷ After I had returned to Jerusalem, and while I was praying in the temple, it happened that I was given a vision. ¹⁸ I saw him say to me, 'Hurry and leave Jerusalem quickly, because they will not accept your testimony about me.'

translationWords:

- [Jerusalem](#)
- [pray, prayer](#)
- [temple](#)
- [vision](#)
- [testimony, testify](#)

translationNotes:

- **Connecting Statement:** - Paul begins to tell the crowd about his vision of Jesus.
- **it happened that** - This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.
- **I was given a vision** - This can be stated in active form. AT: "I had a vision" or "God gave me a vision" (See: [Active or Passive](#))
- **I saw him say to me** - "I saw Jesus as he said to me"
- **they will not accept your testimony about me** - "those who live in Jerusalem will not believe what you tell them about me"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:19-21**UDB:**

¹⁹ But I said to him, 'Lord, they know that I went to many of our synagogues looking for people who believe in you. I was putting in jail those whom I found who believed in you, and I was even beating them. ²⁰ They remember that when Stephen was killed because he told people about you, 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!' ²¹ But the Lord said to me, 'No, do not stay here! Leave Jerusalem, because I am going to send you far away from here to other people groups, the non-Jews!'"

ULB:

¹⁹ I said, 'Lord, they themselves know that I imprisoned and beat those who believed in you in every synagogue. ²⁰ When the blood of Stephen your witness was spilled, I also was standing by and agreeing, and I was guarding the clothings of those who killed him.' ²¹ But he said to me, 'Leave, because I will send you away to the Gentiles.'"

translationWords:

- Lord
- prison, prisoner, imprison
- believe, believe in, belief
- synagogue
- blood
- Stephen
- witness, eyewitness
- Gentile

translationNotes:

- **Connecting Statement:** - This ends what Paul was able to say to the crowd of Jewish people by the fortress.
- **General Information:** - Here the word "they" refers to the non-believing Jews in Jerusalem.
- **they themselves know** - The word "themselves" is used for emphasis. (See: **Reflexive Pronouns**)
- **in every synagogue** - Paul went to synagogues to find Jews who believed in Jesus.
- **the blood of Stephen your witness was spilled** - Here "blood" stands for Stephen's life. To spill blood means to kill. This can be stated in active form. AT: "they killed Stephen who testified about you" (See: **Metonymy** and **Active or Passive**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:22-24**UDB:**

²² The people listened to what Paul was saying until he talked about the Lord sending him to other people groups. Then they began shouting, “Kill him! He does not deserve to live any longer!” ²³ While they were shouting, they took off their outer garments and threw dust into the air, which showed how angry they were. ²⁴ So the leader commanded that Paul be taken into the prison. He told the soldiers that they should whip Paul in order to make him tell what he had done that made the Jews so angry.

ULB:

²² The people allowed him to speak up to this point. But then they shouted and said, “Away with such a fellow from the earth: for it is not right that he should live.” ²³ As they were shouting, throwing off their cloaks, and throwing dust into the air, ²⁴ the chief captain commanded Paul to be brought into the fortress. He ordered that he should be questioned with scourging, so that he himself might know why they were shouting against him like that.

translationWords:

- command, to command, commandment
- Paul, Saul
- stronghold, fortress, fortified

translationNotes:

- **General Information:** - Here the words “him” and the first two words “he” refer to Paul. The word “He” and the last “he” refer to the chief captain.
- **Away with such a fellow from the earth** - The phrase “from the earth” adds emphasis to “Away with such a fellow.” AT: “Kill him”
- **As they were** - “While they were” (UDB). The phrase “As they were” is used to mark two events that are happening at the same time.
- **throwing off their cloaks, and throwing dust into the air** - These actions show that the Jews there are outraged because they feel Paul has spoken against God. (See: **Symbolic Action**)
- **chief captain** - a Roman military officer or leader of about 600 soldiers
- **commanded Paul to be brought** - This can be stated in active form. AT: “ordered his soldiers to bring Paul” (See: **Active or Passive**)
- **the fortress** - This fortress was connected to the outer temple court. See how you translated this in **21:34**.

- **He ordered that he should be questioned with scourging** - The commander wants Paul tortured by whipping him to ensure he tells the truth. This can be stated in active form. AT: “He ordered his soldiers to whip Paul to force him to tell the truth” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))
- **that he himself** - The word “himself” is used for emphasis. (See: [Reflexive Pronouns](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 22:25-26**UDB:**

²⁵ Then they stretched his arms out and tied them so that they could whip him on his back. But Paul said to the soldier near him, “You will be acting unlawfully if you whip me, a Roman citizen whom no one has put on trial and condemned!” ²⁶ 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!”

ULB:

²⁵ When they had tied him up with the thongs, Paul said to the centurion who was standing by, “Is it lawful for you to scourge a man who is a Roman and uncondemned?” ²⁶ When the centurion heard this, he went to the chief captain and told him, saying, “What are you about to do? For this man is a Roman citizen.”

translationWords:

- Paul, Saul
- centurion
- lawful, lawfully, unlawful
- Rome, Roman
- condemn, condemnation
- citizen

translationNotes:

- **General Information:** - Here the word “they” refers to the soldiers.
- **the thongs** - These were strips of leather or animal hide.
- **Is it lawful for you to scourge a man who is a Roman and uncondemned?** - Paul uses this question to make the centurion check the validity of having his soldiers whip Paul. AT: “It is not lawful for you to whip a man who is a Roman and not condemned!” (See: **Rhetorical Question**)
- **uncondemned** - This means no one has proven him guilty in court.
- **What are you about to do?** - This question is used to urge the commander to reconsider his plan to whip Paul. AT: “You should not do this!” (See: **Rhetorical Question**)

Links:

- [Introduction to the Book of Acts](#)

- Acts 22 General Notes
- **Acts 22 Translation Questions**

Acts 22:27-29**UDB:**

²⁷ The commander was surprised when he heard that. He himself went into the prison and said to Paul, "Tell me, are you really a Roman citizen?" Paul answered, "Yes, I am." ²⁸ Then the commander said, "I am also a Roman citizen. I paid a lot of money to become a Roman citizen." Paul said, "But I was born a Roman citizen." ²⁹ 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 left him. The commander also became afraid, because 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.

ULB:

²⁷ The chief captain came and said to him, "Tell me, are you a Roman citizen?" Paul said, "Yes." ²⁸ The chief captain answered, "It was only with a large amount of money that I acquired citizenship." But Paul said, "I was born a Roman citizen." ²⁹ Then the men who were going to question him left him immediately. The chief captain also was afraid, when he learned that Paul was a Roman citizen, because he had tied him up.

translationWords:

- Rome, Roman
- citizen
- Paul, Saul

translationNotes:

- **General Information:** - Here the word "him" refers to Paul.
- **The chief captain came** - Here "came" can be translated as "went." (See: [Go and Come](#))
- **It was only with a large amount of money** - "It was only after I paid a lot of money to the Roman authorities." The captain makes this statement because he knows how hard it is to become a Roman citizen, and he suspects Paul is not telling truth.
- **I acquired citizenship** - "I obtained citizenship" or "I became a citizen"
- **I was born a Roman citizen** - If the father is a Roman citizen, then his children become Roman citizens automatically when they are born.
- **the men who were going to question** - "the men who planned to question" or "the men who were preparing to question"

Links:

- [Introduction to the Book of Acts](#)

- Acts 22 General Notes
- Acts 22 Translation Questions

Acts 22:30

UDB:

³⁰ The commander still wanted to know 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 took Paul to where the council was meeting and told him to stand before them.

ULB:

³⁰ On the next day, the chief captain wanted to know the truth about the Jews' accusations against Paul. So he untied his bonds and ordered the chief priests and all the council to meet. Then he brought Paul down and placed him in their midst.

translationWords:

- true, truth, come true
- Jew, Jewish, Jews
- accuse, accusation, accuser
- Paul, Saul
- bind, bond, bound
- chief priests
- council

translationNotes:

- **General Information:** - Here the word "he" refers to the chief captain.
- **chief captain** - a military officer of about 600 soldiers
- **So he untied his bonds** - Possibly the "chief officer" stands for the chief officers' soldiers. AT: "So the chief captain ordered his soldiers to untie Paul's bonds" (See: [Metonymy](#))
- **he brought Paul down** - From the fortress, there is a stairway going down to the temple courts.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 22 General Notes](#)
- [Acts 22 Translation Questions](#)

Acts 23 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 23:5-9, which is a quotation from the Old Testament.

Special concepts in this chapter

“Whitewashed”

This is a common metaphor in Scripture for those who appear righteous but are not. (See: [Metaphor](#) and [righteous, righteousness](#))

Resurrection of the dead

The Pharisees believed that, after death, people would be risen from the dead for punishment or reward. The Sadducees did not share this belief. They only trusted in the physical world. (See: [raise, rise, risen, arise, arose](#) and [reward](#))

Important figures of speech in this chapter

“Called a curse”

Some Jews made a promise to God that they would not eat or drink until they killed Paul and asked God to curse them if they did not follow their promise. This is not something that would have pleased God, and they were clearly wrong for doing this. It is ironic that they used a holy vow in such an unholy way. (See: [curse, cursed, Irony, holy, holiness, vow](#) and [unholy](#))

Other possible translation difficulties in this chapter

Roman citizenship

Men who had Roman citizenship were given many privileges. For example, they could appeal to Caesar if they were accused of a crime. Having Roman citizen was very valuable and people would go to great lengths to attain citizenship. This “chief captain” could have gotten into trouble for treating a Roman citizen in this way.

Links:

- [Acts 23:1-3](#)

Acts 23:1-3**UDB:**

¹ Paul looked at the Jewish council members and said: “My fellow Jews, all my life I have lived respecting our God, and I do not know of anything that I have done that I knew was wrong.” ² When Ananias the high priest heard what Paul said, he told the men who were standing near Paul to hit him on the mouth. ³ 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, because you commanded me to be struck without having proved that I have done anything that is wrong!”

ULB:

23 ¹ Paul looked directly at the council members and said, “Brothers, I have lived before God in all good conscience until this day.” ² The high priest Ananias commanded those who stood by him to strike him on the mouth. ³ Then said Paul to him, “God will strike you, you whitewashed wall. Are you sitting to judge me by the law, yet order me to be struck, against the law?”

translationWords:

- Paul, Saul
- council
- brother
- God
- conscience
- high priest
- command, to command, commandment
- judge
- law, law of Moses, God’s law, law of Yahweh

translationNotes:

- **Connecting Statement:** - Paul stands before the chief priests and the council members. (See: 22:30)
- **Brothers** - Here this means “Fellow Jews.”
- **I have lived before God in all good conscience until this day** - “I know that even to this day I have done what God has wanted me to do”
- **Ananias** - This is the name of a man. Though this is the same name, this not the same Ananias as in 5:1 nor the same Ananias as in 9:10. (See: [How to Translate Names](#))

- **whitewashed wall** - This refers to a wall that was painted white to make it look clean. Paul told Ananias that just as a wall can be painted to look clean so Ananias appeared to look morally clean, but he was really full of evil intent. AT: “whitepainted wall” (See: [Metaphor](#))
- **Are you sitting to judge ... against the law?** - Paul uses a question to point out Ananias’ hypocrisy. AT: “You sit there to judge ... against the law.” (See: [Rhetorical Question](#))
- **order me to be struck** - This can be stated in active form. You can use the same word for “strike” as you did in the phrase “God will strike you.” AT: “command people to strike me” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:4-5**UDB:**

⁴ The men who were standing near Paul said to him, “You should not speak badly to God’s servant, our high priest!” ⁵ 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 is the high priest. If I had known that, I would not have talked badly about our high priest, because I know that it is written in our Jewish law, ‘Do not speak evil of any of your rulers!’”

ULB:

⁴ Those who stood by said, “Is this how you insult God’s high priest?” ⁵ Paul said, “I did not know, brothers, that he was high priest. For it is written,

You shall not speak evil of a ruler of your people.”

translationWords:

- God
- high priest
- Paul, Saul
- brother
- written
- evil, wicked, wickedness
- ruler, rulers, rule

translationNotes:

- **Is this how you insult God’s high priest?** - The men use this question to scold Paul for what he has said in [23:03](#). AT: “Do not insult God’s high priest!” (See: [Rhetorical Question](#))
- **For it is written** - Paul is about to quote what Moses wrote in the law. This can be stated in active form. AT: “For Moses wrote in the law” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:6-8**UDB:**

⁶ 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, and all in my family were Pharisees, as well. I have been put on trial here because I am sure that one day God will cause those who have died to become alive again.” ⁷ When he said that, the Pharisees and Sadducees started to argue with one another about whether or not people who have died will become alive again, and each of them were arguing with the other. ⁸ The Sadducees believe that after people die, they will not become alive again. They also believe that there are no angels and no other kinds of spirits. But the Pharisees believe all these things.

ULB:

⁶ When Paul saw that the one part of the council were Sadducees and the other Pharisees, he spoke loudly in the council, “Brothers, I am a Pharisee, a son of Pharisees. It is because I confidently expect the resurrection of the dead that I am being judged.” ⁷ When he said this, an argument began between the Pharisees and Sadducees, and the crowd was divided. ⁸ For the Sadducees say that there is no resurrection, no angels, and no spirits, but the Pharisees acknowledge all of them.

translationWords:

- Paul, Saul
- council
- Sadducee
- Pharisee
- brother
- son, son of
- resurrection
- death, die, dead
- judge, judgment
- angel, archangel
- spirit, spiritual

translationNotes:

- **Brothers** - Here “Brothers” means “Fellow Jews”
- **a son of Pharisees** - Here “son” means he is the literal son of a Pharisee and also the descendant of Pharisees. AT: “and my father and forefathers were Pharisees”
- **the resurrection of the dead that I** - The word “resurrection” can be stated as “come back to life.” The word “dead” can be stated as “those who have died.” AT: “those who have died will come back to life, I” (See: [Abstract Nouns](#) and [Nominal Adjectives](#))

- **I am being judged** - This can be stated in active form. AT: “you are judging me” (See: [Active or Passive](#))
- **the crowd was divided** - “the people in the crowd strongly disagreed with one another”
- **For the Sadducees ... but the Pharisees** - This is background information about the Sadducees and Pharisees. (See: [Background Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:9-10**UDB:**

⁹ They began shouting at one another as they argued. Some of the teachers of the laws who were Pharisees stood up. One of them said, “We think that this man has done nothing wrong. Maybe an angel or some other spirit spoke to him and what he says is true.” ¹⁰ Then the Pharisees and Sadducees became violent with one another. So the commander was afraid that they would tear Paul to pieces. He told soldiers to go down from the prison and take Paul away from the council members and bring him up into the barracks.

ULB:

⁹ So a large uproar occurred, and some of the scribes belonging to the Pharisees stood up and argued, saying, “We find nothing wrong with this man. What if a spirit or an angel has spoken to him?” ¹⁰ When there arose a great argument, the chief captain feared that Paul would be torn to pieces by them, so he commanded the soldiers to go down and take him by force from among the council members, and bring him into the fortress.

translationWords:

- scribe, expert in the Jewish law
- Pharisee
- spirit, spiritual
- angel, archangel
- Paul, Saul
- command, to command, commandment
- warrior, soldier
- council
- stronghold, fortress, fortified

translationNotes:

- **So a large uproar occurred** - “So they began shouting loudly at one another.” The word “so” marks an event that happened because of something else that happened previously. In this case, the previous event is Paul’s stating his belief in the resurrection.
- **What if a spirit or an angel has spoken to him?** - The Pharisees are rebuking the Sadducees by affirming that spirits and angels do exist and can speak to people. AT: “Maybe a spirit or an angel has spoken with him!” (See: [Hypothetical Situations](#))
- **When there arose a great argument** - The words “a great argument” can be re-stated as “argue violently.” AT: “When they began to argue violently” (See: [Abstract Nouns](#))
- **chief captain** - a Roman military officer or leader of about 600 soldiers

- **Paul would be torn to pieces by them** - This can be stated in active form. AT: “they might tear Paul to pieces” or “they would cause Paul great physical harm” (See: [Active or Passive](#) and [Hyperbole](#))
- **take him by force** - “use physical force to take him away”
- **into the fortress** - This fortress was connected to the outer temple court. See how you translated this in [21:34](#).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:11

UDB:

¹¹ That night, Paul saw the Lord Jesus come and stand near him. The Lord said to him, “Have courage! You have told people here in Jerusalem about me, and you must tell people in Rome about me too.”

ULB:

¹¹ The following night the Lord stood beside him and said, “Do not be afraid, for as you have testified about me in Jerusalem, so you must also bear witness in Rome.”

translationWords:

- [Lord](#)
- [testimony, testify](#)
- [Jerusalem](#)
- [witness, eyewitness](#)
- [Rome, Roman](#)

translationNotes:

- **The following night** - This means the night after the day Paul went before the council. AT: “That night” (UDB)
- **bear witness in Rome** - The words “about me” are understood. AT: “bear witness about me in Rome” or “testify about me in Rome” (See: [Ellipsis](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:12-13

UDB:

¹² The next morning some of the Jews who hated Paul met and talked about how to kill him. They told themselves that they would not eat or drink anything until he was dead. They asked God to curse them if they did not do what they promised. ¹³ There were more than forty men who wanted to kill Paul.

ULB:

¹² When it became day, some Jews made a pact and called a curse down upon themselves: they said that they would neither eat nor drink anything until they had killed Paul. ¹³ There were more than forty men who made this plot.

translationWords:

- Jew, Jewish, Jews
- curse, cursed
- Paul, Saul

translationNotes:

- **Connecting Statement:** - While Paul was in the prison at the fortress, the disbelieving religious Jews vow to kill him.
- **made a pact** - “made a vow” or “swore before God”
- **pact** - a formal agreement to do something
- **called a curse down upon themselves** - The word “curse” can be re-stated. It can also be made explicit what would cause them to be cursed. AT: “asked God to curse them if they did not do what they promised” (UDB) (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))
- **forty men** - “40 men” (See: [Numbers](#))
- **who made this plot** - ” who made this plan” or “who planned to kill Paul”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:14-15**UDB:**

¹⁴ 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 until we have killed Paul. ¹⁵ So we request that you go to the commander and ask him, on behalf of the whole Jewish council, to bring Paul down to us. 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."

ULB:

¹⁴ They went to the chief priests and the elders and said, "We have put ourselves under a great curse, to eat nothing until we have killed Paul. ¹⁵ Now, therefore, let the council tell the chief captain to bring him down to you, as if you would decide his case more precisely. As for us, we are ready to kill him before he comes here."

translationWords:

- chief priests
- elder
- curse, cursed
- Paul, Saul
- council

translationNotes:

- **General Information:** - Here the word "They" refers to the forty Jews in [23:13](#).
- **General Information:** - Here "you" is plural and refers to the chief priests and elders. (See: [Forms of You](#))
- **General Information:** - Both "us" and "we" refer to the forty Jews who planned to kill Paul. (See: [Exclusive "We"](#))
- **We have put ourselves under a great curse, to eat nothing until we have killed Paul** - To make a vow and to ask God to curse them if they do not fulfill their vow is spoken of as if the curse were an object that they carry on their shoulders. AT: "We have sworn to eat nothing until we have killed Paul. We asked God to curse us if we do not do what we promised to do" (See: [Metaphor](#))
- **Now** - This does not mean "at this moment," but is used to draw attention to the important point that follows.
- **therefore** - This word marks a statement that is said because of what was said previously. In this case, the Jews had told the council about their pact.
- **bring him down to you** - "bring Paul from the fortress to meet with you"

- **as if you would decide his case more precisely** - “as though you want to learn more about what Paul has done”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:16-17**UDB:**

¹⁶ But the son of Paul's sister heard what they were planning to do, so he went into the fortress and told Paul. ¹⁷ When Paul heard that, he called one of the officers and said to him, "Please take this young man to the commander, because he needs to tell him something."

ULB:

¹⁶ But Paul's sister's son heard that they were lying in wait, so he went and entered the fortress and told Paul. ¹⁷ Paul called one of the centurions and said, "Take this young man to the chief captain, for he has something to tell him."

translationWords:

- [Paul, Saul](#)
- [centurion](#)

translationNotes:

- **General Information:** - Here the word "he" refers to Paul's nephew. The word "him" refers to the chief captain.
- **they were lying in wait** - "they were ready to ambush Paul" or "they were waiting to kill Paul"
- **the fortress** - This fortress was connected to the outer temple court. See how you translated this in [21:34](#).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:18-19**UDB:**

¹⁸ So the officer took the young man to the commander. The officer said to the commander, “The prisoner Paul called me and said, ‘Please take this young man to the commander, because he needs to tell him something.’” ¹⁹ The commander took the young man by the hand, led him off by himself, and asked him, “What do you need to tell me?”

ULB:

¹⁸ So the centurion took the young man and brought him to the chief captain and said, “Paul the prisoner called me to him, and asked me to bring this young man to you. He has something to say to you.” ¹⁹ The chief captain took him by the hand to a private place and asked him, “What is it that you have to tell me?”

translationWords:

- [centurion](#)
- [Paul, Saul](#)
- [prison, prisoner, imprison](#)

translationNotes:

- **Paul the prisoner called me to him** - “Paul the prisoner asked me to come talk with him”
- **this young man ... chief captain took him by the hand** - Since the chief captain took the young man by the hand and calls him a young man, this suggests Paul’s nephew may have been 12 to 15 years old.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:20-21**UDB:**

²⁰ He said, "There are some Jews who want to bring Paul before their council tomorrow. They will say that they want to ask him some more questions. But that is not true. ²¹ Do not do what they ask you to do, because there are more than forty Jewish men who will be hiding and waiting to kill Paul when he passes by on the way to the council. They even promised to God that they will not eat or drink anything until they have killed Paul. They are ready to do it, and right now they are waiting for you to agree to do what they are asking you to do."

ULB:

²⁰ The young man said, "The Jews have agreed to ask you to bring down Paul tomorrow to the council, as if they were going to ask more precisely about his case. ²¹ But do not give in to them, because there are more than forty men who are lying in wait for him. They have called a curse down on themselves, neither to eat nor to drink until they have killed him. Even now they are ready, waiting for consent from you."

translationWords:

- Jew, Jewish, Jews
- Paul, Saul
- council
- curse, cursed

translationNotes:

- **The Jews have agreed** - This does not mean all Jews, but all of the group that was there. AT: "Some of the Jews have agreed" (See: [Synecdoche](#))
- **to bring down Paul** - "to bring Paul down from the fortress"
- **they were going to ask more precisely about his case** - "they want to learn more about what Paul has done"
- **forty men** - "40 men" (See: [Numbers](#))
- **lying in wait for him** - "ready to ambush Paul" or "ready to kill Paul"
- **They have called a curse down on themselves, neither to eat nor to drink until they have killed him** - "They have sworn to eat or drink nothing until they have killed Paul. And they asked God to curse them if they do not do what they promised to do"

Links:

- [Introduction to the Book of Acts](#)

- Acts 23 General Notes
- **Acts 23 Translation Questions**

Acts 23:22-24**UDB:**

²² The commander said to the young man, “Do not tell anyone that you have told me about their plan.” Then he sent the young man away.

²³ Then the commander called two of his officers and told them, “Get a group of two hundred soldiers ready to travel. Take along seventy soldiers riding horses, and two hundred other soldiers carrying spears. All of you must be ready to leave at nine o’clock tonight, to go down to the city of Caesarea. ²⁴ And take along horses for Paul to ride, and escort him to the palace of Governor Felix.”

ULB:

²² So the chief captain let the young man go, after instructing him, “Tell no one that you have said these things to me.” ²³ Then he called to him two of the centurions and said, “Get two hundred soldiers ready to go as far as Caesarea, and seventy horsemen also, and two hundred spearmen. You will leave at the third hour of the night.” ²⁴ He also ordered them to provide animals which Paul could ride, and to take him safely to Felix the governor.

translationWords:

- instruct, instruction
- centurion
- warrior, soldier
- Caesarea, Caesarea Philippi
- horsemen
- spear
- biblical time: hour
- Paul, Saul
- governor, govern, proconsul, government

translationNotes:

- **General Information:** - Here the word “he” refers the chief captain.
- **General Information:** - Felix, who resided at Caesarea, was the roman governor of the area.
- **he called to him** - “he called to himself”
- **two of the centurions** - “2 of the centurions” (See: **Numbers**)
- **seventy horsemen** - “70 horsemen” (See: **Numbers**)
- **two hundred spearmen** - “200 soldiers that are armed with spears” (See: **Numbers**)
- **third hour of the night** - This was about 9:00 p.m. at night.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:25-27**UDB:**

²⁵ Then the commander wrote a letter to send to the governor. This is what he wrote: ²⁶ "I am Claudius Lysias writing to you. You, Felix, are our governor whom we honor, and I send you my greetings. ²⁷ I have sent you this man, Paul, because certain Jews seized him and were about to kill him. But I heard someone tell me that he is a Roman citizen, so I and my soldiers went and rescued him.

ULB:

²⁵ Then he wrote a letter like this:

²⁶ "Claudius Lysias to the most excellent Governor Felix, greetings. ²⁷ This man was arrested by the Jews and was about to be killed by them, when I came upon them with soldiers and rescued him, since I learned that he was a Roman citizen.

translationWords:

- **governor, govern, proconsul, government**
- **Jew, Jewish, Jews**
- **Rome, Roman**
- **citizen**

translationNotes:

- **General Information:** - The chief captain writes a letter to Governor Felix about the arrest of Paul.
- **General Information:** - Claudius Lysias is the name of the chief captain. Governor Felix was the Roman governor over the whole region. (See: **How to Translate Names**)
- **Claudius Lysias to the most excellent Governor Felix, greetings** - This is a formal introduction to the letter. The chief captain begins by referring to himself. You can translate it in the first person. The words "am writing" are understood. AT: "I, Claudius Lysias, am writing to you, the most excellent Governor Felix. Greetings to you" (See: **First, Second or Third Person** and **Ellipsis**)
- **to the most excellent Governor Felix** - "to Governor Felix who deserves greatest honors"
- **This man was arrested by the Jews** - Here "Jews" means "some of the Jews." This can be stated in active form. AT: "Some of the Jews arrested this man" (See: **Synecdoche** and **Active or Passive**)
- **was about to be killed** - This can be stated in active form. AT: "they were ready to kill Paul" (See: **Active or Passive**)

- **I came upon them with soldiers** - “I with my soldiers arrived at the place where Paul and these Jews were”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:28-30**UDB:**

²⁸ I wanted to know what those Jews were saying that he had done wrong, so I took him to their Jewish council. ²⁹ I listened while they asked this man questions and he answered them. The things they accused him about 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. ³⁰ Someone told me that some Jews were planning to kill this man, so I sent him to you, so that you may give him a fair trial there. I have also commanded the Jews who have accused him to go there to Caesarea and tell you what they are accusing him about. Goodbye.”

ULB:

²⁸ I wanted to know why they accused him, so I took him down to their council. ²⁹ I learned that he was being accused about questions concerning their own law, but that there was no accusation against him that deserved death or imprisonment. ³⁰ Then it was made known to me that there was a plot against the man, so I immediately sent him to you, and instructed his accusers also to bring their charges against him in your presence. Farewell.”

translationWords:

- **accuse, accusation, accuser**
- **council**
- **law, law of Moses, God’s law, law of Yahweh**
- **prison, prisoner, imprison**

translationNotes:

- **Connecting Statement:** - The chief captain ends his letter to Governor Felix.
- **General Information:** - Here the word “I” refers to Claudius Lysias, the chief captain.
- **General Information:** - The word “they” refers to the group of Jews who accused Paul.
- **General Information:** - The word “you” is singular and refers to Governor Felix. (See: **Forms of You**)
- **that he was being accused about questions concerning** - This can be stated in active form. AT: “that they were accusing him of questions about” (See: **Active or Passive**)
- **but that there was no accusation against him that deserved death or imprisonment** - The abstract words “death” and “imprisonment” can be stated as verbs. AT: “but there was nothing said against him that should cause Roman authorities to kill him or to send him to prison” (See: **Abstract Nouns**)
- **Then it was made known to me** - This can be stated in active form. AT: “Later I learned” (See: **Active or Passive**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 23 General Notes](#)
- [Acts 23 Translation Questions](#)

Acts 23:31-33**UDB:**

³¹ So the soldiers did what the commander told them. They got Paul and took him with them during the night down to Antipatris. ³² The next day, the foot soldiers returned to Jerusalem, and the soldiers who rode horses went on with Paul. ³³ When they arrived in the city of Caesarea, they gave the letter to the governor, and they placed Paul before him.

ULB:

³¹ So the soldiers obeyed their orders: they took Paul and brought him by night to Antipatris. ³² On the next day, most of the soldiers left the horsemen to go with him and they themselves returned to the fortress. ³³ When the horsemen reached Caesarea and delivered the letter to the governor, they also presented Paul to him.

translationWords:

- [obey, obedient, obedience](#)
- [Paul, Saul](#)
- [horsemen](#)
- [stronghold, fortress, fortified](#)
- [Caesarea, Caesarea Philippi](#)
- [governor, govern, proconsul, government](#)

translationNotes:

- **Connecting Statement:** - This ends Paul's time under arrest in Jerusalem and begins his time of arrest in Caesarea with Governor Felix.
- **General Information:** - Antipatris was a city built by Herod in honor of his father, Antipater. It stood at a site located today in central Israel. (See: [How to Translate Names](#))
- **General Information:** - Here the first word "him" refers to Paul; the second use of the word "him" refers to Governor Felix.
- **So the soldiers obeyed their orders** - The word "so" marks an event that happened because of something else that happened previously. In this case, the previous event is the chief captain's commanding the soldiers to escort Paul.
- **they took Paul and brought him by night** - Here "brought" can be translated as "took." AT: "they got Paul and took him at night"

Links:

- [Introduction to the Book of Acts](#)

- Acts 23 General Notes
- **Acts 23 Translation Questions**

Acts 23:34-35**UDB:**

³⁴ The governor read the letter and then he said to Paul, “What province are you from?” Paul answered, “I am from Cilicia.” ³⁵ 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 that Paul be guarded in the palace that King Herod the Great had built.

ULB:

³⁴ When the governor read the letter, he asked what province Paul was from; when he learned that he was from Cilicia, ³⁵ he said, “I will hear you fully when your accusers come here.” Then he commanded him to be kept in Herod’s government headquarters.

translationWords:

- [governor, govern, proconsul, government](#)
- [province, provincial](#)
- [Paul, Saul](#)
- [Cilicia](#)
- [accuse, accusation, accuser](#)
- [Herod Antipas](#)

translationNotes:

- **General Information:** - Here the first and second words “he” refer to Governor Felix, the third word “he” and the word “him” refer to Paul, and the last word “he” refers to Governor Felix.
- **General Information:** - The words “you” and “your” refer to Paul.
- **he asked what province Paul was from** - This can be stated as a direct quotation. AT: “he asked Paul, ‘What province are you from?’” (See: [Direct and Indirect Quotations](#))
- **when he learned that he was from Cilicia, he said** - This can be stated as a direct quotation. AT: “Paul said, ‘I am from Cilicia.’ Then the governor said” (See: [Direct and Indirect Quotations](#))
- **I will hear you fully** - “I will listen to all you have to say”
- **he commanded him to be kept** - This can be stated in active form. AT: “he commanded soldiers to keep him” or “commanded soldiers to restrain him”

Links:

- [Introduction to the Book of Acts](#)

- Acts 23 General Notes
- **Acts 23 Translation Questions**

Acts 24 General Notes

Structure and formatting

This chapter functions as a type of legal defense of Paul's actions. He lays out the facts and refutes the charges brought against him.

Special concepts in this chapter

Respect

The Jewish leaders showed great respect to the Gentile leaders but show no respect to Paul, a Jewish leader.

Other possible translation difficulties in this chapter

Governmental leaders

This narrative contains many different government officials with different levels of power or influence over the charges brought against Paul. Translating the various titles will be difficult to correspond to the translators's cultural background.

Implicit knowledge

The statement, "Go away for the present, but when I have time again, I will call you" implies the governor was too busy to make a decision about the case against Paul. The reader should understand that this is a weak excuse. The author explains that the governor hoped Paul was wealthy and could bribe his way out of prison. It took the governor two years to decide the outcome of the charges against Paul. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Acts 24:01 Notes](#)

Acts 24:1-3**UDB:**

¹ Five days later Ananias the high priest went down there from Jerusalem, along with some other Jewish elders and a speechmaker whose name was Tertullus. There they told the governor what Paul had done that they thought was wrong. ² The governor commanded Paul to be brought in. When Paul arrived, Tertullus began to accuse him. He said to the governor, "Honorable Governor Felix, during the many years that you have ruled us, we have lived well. By planning wisely, you have improved many things in this province. ³ Therefore, Governor Felix, we always thank you for everything that you have done for all of us, wherever you have done those things.

ULB:

24 ¹ After five days, Ananias the chief priest, certain elders, and an orator named Tertullus, went there. These men brought charges against Paul to the governor. ² When Paul stood before the governor, Tertullus began to accuse him and said to the governor, "Because of you we have great peace; and your foresight brings good reform to our nation;

³ so with all thankfulness we welcome everything that you do, most excellent Felix.

translationWords:

- biblical time: day
- chief priests
- elder
- Paul, Saul
- governor, govern, proconsul, government
- nation

translationNotes:

- **Connecting Statement:** - Paul is on trial in Caesarea. Tertullus presents Governor Felix with the charges against Paul.
- **General Information:** - Here the word "you" refers to Felix, the governor. (See: [Forms of You](#))
- **General Information:** - Here "we" refers to the citizens under Felix. (See: [Exclusive "We"](#))
- **After five days** - "five days after the Roman soldiers took Paul to Caesarea"
- **Ananias** - This is the name of a man. This is not the same Ananias as in [5:1](#) nor the same Ananias as in [9:10](#). See how you translated this in [23:1](#). (See: [How to Translate Names](#))
- **an orator** - "a lawyer." Tertullus was an expert in Roman law who was there to accuse Paul in court.

- **Tertullus** - This is the name of a man. (See: [How to Translate Names](#))
- **went there** - “went to Caesarea where Paul was”
- **stood before the governor** - “in the presence of the governor who was judge in the court”
- **began to accuse him** - “began to bring violations of law against him” governor.
- **we have great peace** - Here “we” refers to the citizens under Felix. AT: “we, the people that you govern, have great peace” (See: [Exclusive “We”](#))
- **and your foresight brings good reform to our nation** - “and your planning has greatly improved our nation”
- **most excellent Felix** - “Governor Felix who deserves greatest honor” Felix was the roman governor over the whole region. See how you translated a similar phrase in [23:25](#).

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 24:4-6**UDB:**

⁴ But, so that I will not take up too much of your time, I ask that you kindly listen to what I have to say. ⁵ We have observed that this man, wherever he goes, causes trouble with the Jews. He also leads the entire group whom people call the followers of the Nazarene. ⁶ He even tried to do things in the temple in Jerusalem that would pollute it, so we arrested him.[1]the best ancient copies omit the second part of 24:6 “*And we wanted to judge him according to our law*”

ULB:

⁴ So that I detain you no more, I ask you to briefly listen to me with kindness. ⁵ For we have found this man to be a pest and one who causes all the Jews throughout the world to rebel. He is a leader of the Nazarene sect. ⁶ He even tried to desecrate the temple; so we arrested him.[1]the best ancient copies omit the second part of 24:6 “*And we wanted to judge him according to our law*”

translationWords:

- Jew, Jewish, Jews
- rebel, rebellious, rebellion
- Nazareth, Nazarene
- desecrate
- temple

translationNotes:

- **General Information:** - The word “we” refers to Ananias, certain elders, and Tertullus. (See: **Exclusive “We”**)
- **So that I detain you no more** - Possible meanings are 1) “so that I will not take up too much of your time” (UDB) or 2) “so that I will not tire you”
- **briefly listen to me with kindness** - “kindly listen to my short speech”
- **this man to be a pest** - This speaks of Paul as if he were a plague that spreads from one person to another. AT: “this man to be a trouble maker” (See: **Metaphor**)
- **all the Jews throughout the world** - The word “all” here is used to exaggerate the accusation against Paul. AT: “many Jews throughout the world” (See: **Hyperbole**)
- **He is a leader of the Nazarene sect** - The phrase “Nazarene sect” is another name for the Christians. AT: “He also leads the entire group whom people call the followers of the Nazarene” (UDB) (See: **Assumed Knowledge and Implicit Information**)
- **sect** - This is a smaller group of people within a larger group group. Tertullus considers the Christians to be a small group within Judaism.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 24:7-9

UDB:

⁷ [1]The best ancient copies omit vs 7, “*But Lysias, the commander of the Roman fortress, came with his soldiers and took him away from us.*” ⁸ [2]The best ancient copies omit the first part of vs 8, “*sending us to you.*” “If you question him yourself, you will be able to learn that all these things about which we are accusing him are true.” ⁹ Then the Jewish leaders there told the governor that what Tertullus had said was true.

ULB:

⁷ [1]The best ancient copies omit vs 7, “*But Lysias, the officer, came and forcibly took him out of our hands.*” ⁸ [2]The best ancient copies omit the first part of vs 8, “*sending us to you.*” When you question Paul about all these matters, you, too, will be able to learn what we accuse him of.” ⁹ The Jews together accused Paul, too, and said that these things were true.

translationWords:

- Paul, Saul
- accuse, accusation, accuser
- Jew, Jewish, Jews
- true, truth, come true

translationNotes:

- **Connecting Statement:** - Tertullus finishes presenting the charges against Paul before Governor Felix.
- **General Information:** - Here the word “you” is singular and refers to Governor Felix. (See: [Forms of You](#))
- **accuse him of** - “accuse Paul of doing” or “accuse Paul of being guilty of doing”
- **The Jews** - This refers to the Jewish leaders who were there at Paul’s trial. (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 24:10-13**UDB:**

¹⁰ Then the governor motioned with his hand to Paul that he should speak. So Paul replied, and said, "Governor Felix, I know that you have judged this Jewish province for many years. Therefore I gladly defend myself. I know that you will listen to me and will judge me fairly. ¹¹ You know that it has not been more than twelve days since I went up to Jerusalem to worship God. ¹² No one can say that they saw me arguing with anyone in the temple courts because I did not do that. No one can say 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. ¹³ So they cannot prove to you the things about which they are now accusing me.

ULB:

¹⁰ But when the governor motioned for Paul to speak, Paul answered, "I understand that for many years you have been a judge to this nation, and so I gladly explain myself to you.

¹¹ You are able to verify that it has not been more than twelve days since I went up to worship in Jerusalem; ¹² and when they found me in the temple, I did not argue with anyone, and I did not stir up a crowd, either in the synagogues, or in the city; ¹³ and they cannot prove to you the accusations that they make against me now.

translationWords:

- governor, govern, proconsul, government
- biblical time: year
- judge
- nation
- worship
- Jerusalem
- synagogue
- accuse, accusation, accuser

translationNotes:

- **Connecting Statement:** - Paul responds to Governor Felix about the charges brought against him.
- **General Information:** - Here the word "they" refers to the Jews who were accusing Paul.
- **the governor motioned** - "the governor gestured"
- **a judge to this nation** - Here "nation" refers to the people of the Jewish nation. AT: "a judge for the people of the Jewish nation" (See: **Metonymy**)

- **explain myself** - “explain my situation”
- **You are able to verify** - “You will be able to prove”
- **twelve days since** - “12 days since” (See: [Numbers](#))
- **I did not stir up a crowd** - “Stir up” is a metaphor for agitating people into unrest, just as stirring a liquid agitates it. AT: “I did not provoke the crowd” (See: [Metaphor](#))
- **the accusations** - “the blames for wrongdoings” or “the charges for crimes”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 24:14-16**UDB:**

¹⁴ But I admit to you that this is true: I do worship the God that our ancestors worshiped. It is true that I follow the way that Jesus taught us. I also believe everything that Moses wrote in the laws that God gave him and everything that the other prophets wrote in their books. ¹⁵ I believe, just like these men also believe, that some day God will cause everyone who has died to become alive again, both those who were good and those who were wicked. ¹⁶ Because I believe that day will come, I always try to do what pleases God and what other people think is right.

ULB:

¹⁴ But I admit this to you, that according to the way that they call a sect, in that same way I serve the God of our forefathers. I am faithful to all that is in the law and the writings of the prophets. ¹⁵ I have the same confidence in God, just as these men also wait for it, the coming resurrection of the dead, of both the righteous ones and the unrighteous ones; ¹⁶ and in this, I work to have a conscience without blame before God and men through all things.

translationWords:

- God
- ancestor, father, forefather
- faithful, faithfulness
- law, law of Moses, God's law, law of Yahweh
- prophet, prophecy, prophesy, seer, prophetess
- confidence, confident
- resurrection
- death, die, dead
- righteous, righteousness
- unrighteous, unrighteousness
- conscience

translationNotes:

- **I admit this to you** - "I acknowledge this to you" or "I confess this to you"
- **that according to the way** - The phrase "the way" was a title used for Christianity during Paul's time.
- **they call a sect** - This is a smaller group of people within a larger group group. Tertullus considers the Christians to be a small group within Judaism. See how you translated "sect" in 24:5.

- **in that same way I serve the God of our forefathers** - Paul uses the phrase “in that same way” to mean that he, as a believer in Jesus, serves God the same way as the Jewish forefathers did. He is not leading a “sect” or teaching something new that is opposed to their ancient religion.
- **just as these men** - Here “these men” refers to the Jews who are accusing Paul in court.
- **the coming resurrection of ... unrighteous ones** - The abstract noun “resurrection” can be stated as “God brings back to life.” The nominal adjective “the dead” can be stated as “those who died.” AT: “when God brings back to life all who have died, both the righteous and the unrighteous” (See: [Abstract Nouns](#) and [Nominal Adjectives](#))
- **the righteous ones** - “those who have done what is right”
- **the unrighteous ones** - “those who have done what is evil”
- **I work** - “I do my best”
- **to have a conscience without blame** - Here “conscience” refers to a person’s inner morality that chooses between right and wrong. AT: “to be blameless” or “to always do what is right” (See: [Metonymy](#))
- **before God** - “in the presence of God”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 24:17-19**UDB:**

¹⁷ After I had been in other places for several years, I returned to Jerusalem to bring some money to my fellow Jews who are poor. ¹⁸ Some Jews from Asia saw me in the temple courts after I had completed the ritual that allows one to worship God. There was no crowd with me, and I was not causing people to riot. ¹⁹ But it was those Jews who caused the people to riot. They should be here in front of you to accuse me, if they think that I did something wrong.

ULB:

¹⁷ Now after many years I came to bring help to my nation and gifts of money. ¹⁸ When I did this, certain Jews from Asia found me in a purification ceremony in the temple, not with a crowd or an uproar. ¹⁹ These men ought to be before you now and say what they have against me, if they have anything.

translationWords:

- nation
- gift
- Jew, Jewish, Jews
- Asia
- pure, purify, purification
- temple

translationNotes:

- **Now** - This word marks a shift in Paul's argument. Here he explains the situation in Jerusalem when some of the Jews arrested him.
- **after many years** - "after many years away from Jerusalem"
- **I came to bring help to my nation and gifts of money** - Here "I came" can be translated as "I went." AT: "I went to help my people by bringing them money as a gift" (See: [Go and Come](#))
- **in a purification ceremony in the temple** - "in the temple after I had finished a ceremony to purify myself"
- **not with a crowd or an uproar** - This can be stated as a separate new sentence. AT: "I had not gathered a crowd nor was I trying to start a riot" (See: [Assumed Knowledge and Implicit Information](#))
- **These men** - "The Jews from Asia"
- **if they have anything** - "if they have anything to say"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 24:20-21**UDB:**

²⁰ 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. ²¹ They might say that I did something wrong when I shouted, ‘You are judging me today because I believe that God will cause all people who have died to become alive again.’”

ULB:

²⁰ Or else, these same men should say what wrong they found in me when I stood before the Jewish council; ²¹ unless it is about this one thing that I said out loud when I stood among them, ‘It is about the resurrection of the dead that I am being judged today by you.’”

translationWords:

- [wrong, mistreat, hurt](#)
- [council](#)
- [resurrection](#)
- [death, die, dead](#)
- [judge, judgment](#)

translationNotes:

- **Connecting Statement:** - Paul finishes responding to Governor Felix about the charges brought against him.
- **these same men** - This refers to the members of the council who were present in Jerusalem at Paul’s trial.
- **should say what wrong they found in me** - “should say the wrong thing I did that they were able to prove”
- **It is about the resurrection of the dead** - The abstract noun “resurrection” can be stated as “God brings back to life.” The nominal adjective “dead” can be stated as “those who died.” AT: “It is because I believe that God will bring back to life those who have died” (See: [Abstract Nouns](#) and [Nominal Adjectives](#))
- **I am being judged today by you** - This can be stated in active form. AT: “you are judging me today” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 24 General Notes
- **Acts 24 Translation Questions**

Acts 24:22-23**UDB:**

²² Felix already knew much about what people called the Way, and so he stopped the trial. He said to them, “Later, when Commander Lysias comes down here, I will decide this case.” ²³ Then he told the officer who was guarding Paul to take Paul back to the prison and make sure that Paul was guarded all the time. But he said that Paul was not to be chained, and if his friends came to visit him, the officer should allow them to help Paul in any way that they wanted to.

ULB:

²² Felix was well informed about the Way, and so he ajourned the hearing. He said, “Whenever Lysias the commander comes down from Jerusalem, I will decide your case.” ²³ Then he commanded the centurion to guard Paul, but to have leniency, and that no one should stop his friends from helping him or from visiting him.

translationWords:

- [Jerusalem](#)
- [command, to command, commandment](#)
- [centurion](#)
- [Paul, Saul](#)

translationNotes:

- **General Information:** - Felix is the Roman governor of the area who resides at Caesarea. See how you translated this name in [23:24](#). (See: [How to Translate Names](#))
- **the Way** - This is a title for Christianity. See how you translated this in [9:2](#).
- **Whenever Lysias the commander comes down** - “when Lysias the commander comes down” or “at the time Lysias the commander comes down”
- **Lysias** - This is the name of the chief captain. See how you translated this name in [23:26](#).
- **comes down from Jerusalem** - Jerusalem was higher than Caesarea so it was normal for them to speak of coming down from Jerusalem.
- **I will decide your case** - “I will make a decision concerning these accusations against you” or “I will judge whether you are guilty”
- **have leniency** - “grant Paul some freedom not otherwise granted to prisoners”

Links:

- [Introduction to the Book of Acts](#)

- Acts 24 General Notes
- **Acts 24 Translation Questions**

Acts 24:24-25**UDB:**

²⁴ Several days later Felix came back with his wife Drusilla, who was a Jew, and called for Paul to speak with him. Felix listened to what Paul said to him about trusting in Jesus Christ. ²⁵ Paul talked to him about what God wants people to do in order to please him. He also explained how people should control how they act and that there would be a time when God will judge all people. Felix became afraid after hearing those things, so he said to Paul, “That is all I want to hear now. When I have time, I will ask you to come to me again.”

ULB:

²⁴ After some days, Felix returned with Druscilla his wife, a Jewess, and he sent for Paul and he heard from him about faith in Christ Jesus. ²⁵ But when Paul reasoned with him about righteousness, self-control, and the coming judgment, Felix became frightened and said, “Go away for now. But when I have the opportunity later on, I will send for you.”

translationWords:

- [faith](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [righteous, righteousness](#)
- [self-control](#)
- [judge, judgment](#)

translationNotes:

- **After some days** - “After several days”
- **Druscilla his wife** - Druscilla is a woman’s name. (See: [How to Translate Names](#))
- **a Jewess** - This means a female Jew. AT: “who was a Jew” (See: [Assumed Knowledge and Implicit Information](#))
- **Felix became frightened** - Felix may have felt conviction of his sins.
- **for now** - “for the present time”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 24:26-27**UDB:**

²⁶ Felix was hoping that Paul would give him some money, so he sent for Paul to come to him many times. Paul talked with Felix many times, but he did not give Felix any money, and Felix did not tell his soldiers to release Paul from prison.

²⁷ When two years had passed, Porcius Festus became governor in place of Felix. Felix let Paul remain in prison because he wanted to please the Jewish leaders.

ULB:

²⁶ At the same time, he was hoping that Paul would give money to him, so he often sent for him and spoke with him. ²⁷ But when two years passed, Porcius Festus became the governor after Felix, but Felix wanted to gain favor with the Jews, so he left Paul to continue under guard.

translationWords:

- Paul, Saul
- governor, govern, proconsul, government
- favor, favorable, favoritism

translationNotes:

- **Paul would give money to him** - Felix was hoping Paul would offer him a bribe to set him free.
- **so he often sent for him and spoke with him** - “so Felix often sent for Paul and spoke with Paul”
- **Porcius Festus** - This was the new roman Governor who replaced Felix. (See: [How to Translate Names](#))
- **wanted to gain favor with the Jews** - Here “the Jews” refers to the Jewish leaders. AT: “wanted the Jewish leaders to like him” (See: [Synecdoche](#))
- **he left Paul to continue under guard** - “he left Paul in prison”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 24 General Notes](#)
- [Acts 24 Translation Questions](#)

Acts 25 General Notes

Special concepts in this chapter

Favor

It was highly unusual for the Jewish leaders to try to get a favor from the Roman officials. They often viewed the Gentile leaders as evil. The governor though wanted peace with the Jews, so he sought to gain favor with the Jewish leaders. (See: [favor](#), [favorable](#), [favoritism](#) and [evil](#), [wicked](#), [wickedness](#))

Other possible translation difficulties in this chapter

Roman citizenship

Men who had Roman citizenship were given many privileges. For example, they could appeal to Caesar if they were accused of a crime. Having Roman citizen was very valuable and people would go to great lengths to attain citizenship. Roman officials could have gotten into trouble for treating a Roman citizen in this way.

Links:

- [Acts 25:01 Notes](#)

Acts 25:1-3**UDB:**

¹ Festus began to rule as governor of the province. Three days later, he left the city of Caesarea and went up to Jerusalem. ² There, the chief priests and other Jewish leaders stood before Festus and said that Paul had done things that were very wrong. ³ They urgently asked Festus to bring Paul to trial in Jerusalem. But they were really planning to attack him on the road and kill him.

ULB:

25 ¹ Now, Festus entered the province, and after three days, he went from Caesarea up to Jerusalem. ² The chief priest and the prominent Jews brought accusations against Paul to Festus, and they spoke strongly to Festus. ³ And they asked Festus for a favor concerning Paul, that he might call him to Jerusalem so that they could kill him along the way.

translationWords:

- province, provincial
- Caesarea, Caesarea Philippi
- Jerusalem
- chief priests
- Jew, Jewish, Jews
- accuse, accusation, accuser
- Paul, Saul
- favor, favorable, favoritism

translationNotes:

- **Connecting Statement:** - Paul continues to be a prisoner in Caesarea.
- **General Information:** - Festus becomes the governor of Caesarea. See how you translated this name in [24:27](#).
- **Now** - This word marks the beginning of a new event in the story.
- **Festus entered the province** - Possible meanings are 1) Festus arrived in the area to begin his rule (UDB) or 2) Festus simply arrived in the area.
- **he went from Caesarea up to Jerusalem** - The phrase “went up” is used here because Jerusalem is higher in elevation than Caesarea.
- **the prominent Jews brought accusations against Paul to Festus** - This speaks about accusations as if they were an object that a person could bring to someone else. AT: “the important Jews accused Paul to Festus” (See: [Metaphor](#))
- **they spoke strongly to Festus** - “they begged Festus”

- **that he might call him ... so that they could kill him** - “that Festus might call Paul ... so that the Jews could kill Paul”
- **that he might call him** - This means that Felix would order his soldiers to bring Paul to Jerusalem. AT: “that he might order his soldiers to bring Paul” (See: [Synecdoche](#))
- **they could kill him along the way** - They were going to ambush Paul.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 25:4-5**UDB:**

⁴ Festus replied, "Paul is under guard in Caesarea, let him stay there. I myself will go down to Caesarea very soon." ⁵ "So," he said, "you should go there with me, those of you who are able to. If you have anything to accuse Paul of, you can do it there."

ULB:

⁴ But Festus answered that Paul was a prisoner in Caesarea, and that he himself was soon to return there. ⁵ "Therefore, those who can," he said, "should go there with us. If there is something wrong with the man, you should accuse him."

translationWords:

- Paul, Saul
- prison, prisoner, imprison
- Caesarea, Caesarea Philippi
- accuse, accusation, accuser

translationNotes:

- **General Information:** - Here the word "us" refers to Festus and the Romans traveling with him. (See: [Exclusive "We"](#))
- **But Festus answered that Paul was a prisoner in Caesarea, and that he himself was soon to return there** - This can be stated as a direct quotation. AT: "But Festus said, 'Paul is a prisoner in Caesarea, and I myself will soon return there'" (See: [Direct and Indirect Quotations](#))
- **"Therefore, those who can," he said, "should go there with us** - The phrase "he said" can be moved to the beginning of the sentence. AT: "Then he said, 'Therefore, those who are able to go to Caesarea should go there with us'" (See: [Quotations and Quote Margins](#))
- **If there is something wrong with the man** - "If Paul has done something wrong"
- **you should accuse him** - "you should accuse him of violating laws" or "you should bring charges against him"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 25:6-8**UDB:**

⁶ Festus remained in Jerusalem with the temple leaders eight or ten more days. Then he went back down to the city of Caesarea. The next day Festus commanded that Paul be brought to him, where he sat in the judge's seat. ⁷ After Paul was brought before the judge's seat, the Jewish leaders who had come down from Jerusalem gathered around him to accuse him of many serious charges, but they were not able to prove any of them. ⁸ Then Paul spoke for himself. He said, "I have done nothing against the law of the Jews, nor against the temple, nor against the Emperor."

ULB:

⁶ After he stayed eight or ten more days, he went down to Caesarea. And on the next day, he sat in the judgment seat and commanded Paul to be brought to him. ⁷ When he arrived, the Jews from Jerusalem stood nearby, and they brought many serious charges which they could not prove. ⁸ Paul defended himself and said, "I have done nothing wrong against the law of the Jews or against the temple or against Caesar."

translationWords:

- Caesarea, Caesarea Philippi
- judge, judgment
- command, to command, commandment
- Paul, Saul
- Jew, Jewish, Jews
- Jerusalem
- temple
- Caesar

translationNotes:

- **General Information:** - Here the first three times the word "he" is used as well as the word "him," the words refer to Festus. The fourth word "he" refers to Paul.
- **General Information:** - The word "they" refers to the Jews who came from Jerusalem.
- **down to Caesarea** - Jerusalem is higher geographically than Caesarea. It was common to speak of coming down from Jerusalem.
- **sat in the judgment seat** - Here "judgment seat" refers to Festus' ruling as judge over Paul's trial. AT: "sat upon the seat where he acted as judge" or "he sat down as judge" (See: [Metonymy](#))
- **Paul to be brought to him** - This can be stated in active form. AT: "his soldiers bring Paul to him" (See: [Active or Passive](#))

- **When he arrived** - “When he came and stood before Festus”
- **they brought many serious charges** - Charging a person with a crime is spoken of as if it were an object that a person could bring to court. AT: “they spoke against Paul many serious things” (See: [Metaphor](#))
- **against the temple** - Paul says he did not break any rules about who could enter the Jerusalem temple. AT: “against the entry rules of the temple” (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 25:9-10**UDB:**

⁹ But Festus wanted to please the Jewish leaders, so he asked Paul, “Are you willing to go up to Jerusalem so I can judge you there about these things?” ¹⁰ Paul replied, “No, I am now standing before you, who represent the Emperor. This is where I ought to be judged. I have done nothing wrong to the Jewish people, as you know very well.

ULB:

⁹ But Festus wanted to gain the favor of the Jews, and so he answered Paul and said, “Do you want to go up to Jerusalem and to be judged by me about these things there?” ¹⁰ Paul said, “I stand before the judgment seat of Caesar where I must be judged. I have wronged no Jews, just as you also very well know.

translationWords:

- favor, favorable, favoritism
- Jew, Jewish, Jews
- Paul, Saul
- Jerusalem
- judge, judgment
- Caesar

translationNotes:

- **Connecting Statement:** - Paul asks to be taken before Caesar for judgment.
- **wanted to gain the favor of the Jews** - Here “the Jews” means the Jewish leaders. AT: “wanted to please the Jewish leaders” (See: [Synecdoche](#))
- **to go up to Jerusalem** - Jerusalem was higher geographically than Caesarea. It was common to speak of going up to Jerusalem.
- **and to be judged by me about these things there** - This can be stated in active form. AT: “where I will judge you with regard to these charges” (See: [Active or Passive](#))
- **I stand before the judgment seat of Caesar where I must be judged** - The “judgment seat” refers to Caesar’s authority to judge Paul. This can be stated in active form. AT: “I ask to go before Caesar, so he can judge me” (See: [Metonymy](#) and [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)

- Acts 25 General Notes
- **Acts 25 Translation Questions**

Acts 25:11-12**UDB:**

¹¹ If I had done anything deserving of death, I would not refuse to to die; but there is nothing that they accuse me of that deserves such a punishment. No one can condemn me just to satisfy them. I ask that Caesar himself judge me.” ¹² After Festus conferred with his advisors, he said, “You have appealed to Caesar, and so to Caesar you shall go!”

ULB:

¹¹ Though if I have done wrong and if I have done what is worthy of death, I do not refuse to die. But if their accusations are nothing, no one may hand me over to them. I call upon Caesar.” ¹² After Festus talked with the council, he answered, “You called upon Caesar; you will go to Caesar.”

translationWords:

- death, die, dead
- accuse, accusation, accuser
- hand, right hand, to hand over
- Caesar
- council

translationNotes:

- **Though if I have done wrong ... no one may hand me over to them** - Paul is stating a hypothetical situation. If he were guilty, he would accept the punishment, but he knows that he is not guilty. (See: [Hypothetical Situations](#))
- **if I have done what is worthy of death** - “if I have done some wrong that deserves the death penalty”
- **if their accusations are nothing** - “if the charges against me are not true”
- **no one may hand me over to them** - Possible meanings are 1) Festus does not have the legal authority to hand Paul over to these false accusers or 2) Paul was saying that if he has done nothing wrong, the governor should not give into the request of the Jews.
- **I call upon Caesar** - “I ask that I go before Caesar so he can judge me”
- **with the council** - This is not the Sanhedrin that is referred to as “council” throughout Acts. This is a political council in the Roman government. AT: “with his own government advisors”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)

- **Acts 25 Translation Questions**

Acts 25:13-16**UDB:**

¹³ After several days, King Herod Agrippa arrived at Caesarea, along with his sister Bernice. They had come to pay their respects to Festus. ¹⁴ King Agrippa and Bernice stayed many days in Caesarea. After some time had passed, Festus told Agrippa about Paul. He said, "There is a man here whom Felix kept in prison. ¹⁵ When I went to Jerusalem, the chief priests and the Jewish elders came before me and asked me to condemn him to death. ¹⁶ But I told them that when someone has been accused of a serious crime, it is not a custom for Romans to condemn a person immediately. Instead, we allow the accused man to stand face to face with his accusers and defend himself against what they say about him.

ULB:

¹³ Now after some days, King Agrippa and Bernice arrived at Caesarea to pay an official visit to Festus. ¹⁴ After he had been there for many days, Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ¹⁵ When I was in Jerusalem, the chief priests and the elders of the Jews brought charges against this man to me, and they asked for condemnation against him. ¹⁶ To this I answered that it is not the custom with Romans to give up a man as a favor; rather, the accused man should have an opportunity to face his accusers and to make a defense against the charges.

translationWords:

- king
- Caesarea, Caesarea Philippi
- Paul, Saul
- prison, prisoner, imprison
- Jerusalem
- chief priests
- elder
- Jew, Jewish, Jews
- condemn, condemnation
- Rome, Roman
- favor, favorable, favoritism
- face
- accuse, accusation, accuser

translationNotes:

- **Connecting Statement:** - Festus explains Paul's case to King Agrippa.

- **General Information:** - King Agrippa and Bernice are new people in the story. Though he ruled over only a few territories, King Agrippa is the current reigning king in Palestine. Bernice is Agrippa's sister. (See: [Introduction of New and Old Participants](#) and [How to Translate Names](#))
- **Now** - This word marks the beginning of a new event in the story.
- **to pay an official visit to Festus** - "to visit Festus concerning official matters"
- **A certain man was left behind here by Felix as a prisoner** - This can be stated in active form. AT: "When Felix left office, he left a man in prison here" (See: [Active or Passive](#))
- **Felix** - Felix was the Roman governor of the area who resided in Caesarea. See how you translated this name in [23:24](#).
- **brought charges against this man to me** - To charge someone in court is spoken of as if it were an object that a person brings to court. AT: "spoke to me against this man" (See: [Metaphor](#))
- **they asked for condemnation against him** - The abstract noun "condemnation" can be expressed as a verb. AT: "they asked me to condemn him to death" (See: [Abstract Nouns](#))
- **to give up a man** - "to condemn a man to death"
- **to face his accusers** - "to meet directly with his those who accuse him"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 25:17-20**UDB:**

¹⁷ So when those Jews came here to Caesarea, I did not delay the trial at all. The day after they arrived, I sat in the judge's seat and ordered the guard to bring in the prisoner. ¹⁸ But when the Jewish leaders told me what the prisoner had done wrong, I did not think that anything they said was serious. ¹⁹ Instead, what they argued with him about were things in their own religion and about a man whose name was Jesus who had died, but whom Paul said was alive. ²⁰ I did not understand these matters, or how to find out the truth. So I asked Paul, 'Are you willing to go to Jerusalem, so I can judge you there about these things?'

ULB:

¹⁷ Therefore, when they came together here, I did not wait, but the next day I sat in the judgment seat and I ordered the man to be brought in. ¹⁸ When the accusers stood up and accused him, I thought that none of the charges that they brought against him were serious. ¹⁹ Instead, they had certain disputes with him about their own religion and about a certain Jesus who was dead, whom Paul claims to be alive. ²⁰ I was puzzled about how to investigate this matter, and I asked him if he would go to Jerusalem to be judged there about these things.

translationWords:

- judge, judgment
- Jesus, Jesus Christ, Christ Jesus
- Paul, Saul
- Jerusalem

translationNotes:

- **Therefore** - This word marks a statement because of what was said previously. In this case, Festus had just said that an accused man should be able to face his accusers and make his defense.
- **when they came together here** - "when the Jewish leaders came to meet with me here"
- **I sat in the judgment seat** - Here "judgment seat" refers to Festus ruling over Paul's trial as judge. AT: "I sat upon the seat to act as judge" or "I sat down as judge" (See: **Metonymy**)
- **I ordered the man to be brought in** - This can be stated in active form. AT: "I ordered the soldiers to bring Paul before me" (See: **Active or Passive**)
- **their own religion** - Here "religion" means the belief system people have toward life and the supernatural.
- **to be judged there about these things** - This can be stated in active form. AT: "where the Jewish council would decide if he were guilty of these charges" (See: **Active or Passive**)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 25:21-22**UDB:**

²¹ But Paul asked for Caesar himself to judge his case, so I ordered him to be kept under guard until I could send him to Casear.” ²² Then Agrippa said to Festus, “I myself would like to hear what this man has to say.” Festus answered, “I will arrange for you to hear him tomorrow.”

ULB:

²¹ But when Paul called to be kept under guard for the emperor’s decision, I ordered him to be kept until I send him to Caesar.” ²² Agrippa spoke to Festus, “I would also like to listen to this man.” “Tomorrow,” Festus said, “You will hear him.”

translationWords:

- [Paul, Saul](#)
- [Caesar](#)

translationNotes:

- **Connecting Statement:** - Festus finishes explaining Paul’s case to King Agrippa.
- **But when Paul called to be kept under guard for the emperor’s decision** - This can be stated in active form. AT: “But when Paul insisted that he stay under Roman guard so the emperor could decide his case” (See: [Active or Passive](#))
- **I ordered him to be kept** - This can be stated in active form. AT: “I told the soldiers to keep him in prison” (See: [Active or Passive](#))
- **“Tomorrow,” Festus said, “You will hear him”** - The phrase “Festus said” can be moved to the beginning of the sentence. AT: “Festus said, ‘I will arrange for you to listen to Paul tomorrow’” (See: [Quotations and Quote Margins](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 25:23-24**UDB:**

²³ The next day Agrippa and Bernice entered the hall of judgment, and all the other people were honoring them. Some Roman commanders and important men in Caesarea came with them. Then Festus commanded that the guards should bring Paul in. ²⁴ After Paul entered, Festus said, "King Agrippa and all the rest of you who are here, you see this man! Many leaders of the Jews, both in Jerusalem and here, asked me not to let him live any longer.

ULB:

²³ So on the next day, Agrippa and Bernice came with much ceremony; they came into the hall with the military officers and with the prominent men of the city. And when Festus spoke the command, Paul was brought to them. ²⁴ Festus said, "King Agrippa, and all you men who are here with us, you see this man; all the multitude of Jews consulted with me in Jerusalem and here also, and they shouted to me that he should no longer live.

translationWords:

- command, to command, commandment
- Paul, Saul
- king
- Jew, Jewish, Jews
- Jerusalem

translationNotes:

- **Connecting Statement:** - Festus again gives information about Paul's case to King Agrippa.
- **General Information:** - Though he ruled over only a few territories, Agrippa was the current reigning king in Palestine. Bernice was his sister. See how you translated these names in [25:13](#).
- **with much ceremony** - "with a great ceremony to honor them"
- **the hall** - This was a large room where people gathered for ceremonies, trials, and other events.
- **Paul was brought to them** - This can be stated in active form. AT: "the soldiers brought Paul to appear before them" (See: [Active or Passive](#))
- **all the multitude of Jews** - This is an exaggeration used for emphasis. AT: "many of the Jews" or "the Jewish leaders" (See: [Hyperbole](#))
- **they shouted to me** - "they spoke very strongly to me"
- **he should no longer live** - This statement is made in the negative to emphasize the positive equivalent. AT: "he should die immediately" (See: [Litotes](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 25:25-27**UDB:**

²⁵ But I found nothing that he had done to deserve death. Even so, he has asked Caesar to judge his case, so I have decided to send him to Rome. ²⁶ But I do not know what exactly I should write to the emperor about him. That is why I have brought him here to speak to you all, and especially to you, King Agrippa! I have done this so that you may question him. Then I may know what to write to the Emperor. ²⁷ I think that it would be unreasonable to send a prisoner to the Emperor in Rome without telling exactly what were the wrong things people say that he has done.”

ULB:

²⁵ I learned that he had done nothing worthy of death; but because he called upon the emperor, I decided to send him. ²⁶ But I do not have something definite to write to the emperor. For this reason, I have brought him to you, especially to you, King Agrippa, so that I might have something more to write about the case. ²⁷ For it seems unreasonable for me to send a prisoner and to not also state the charges against him.”

translationWords:

- worthy, worth, unworthy, worthless
- death, die, dead
- king
- prison, prisoner, imprison

translationNotes:

- **General Information:** - Here the first “you” is plural; the second “you” is singular. (See: [Forms of You](#))
- **because he called upon the emperor** - “because he asked for the emperor to judge him”
- **I have brought him to you, especially to you, King Agrippa** - “I have brought Paul to all of you, but especially to you, King Agrippa.”
- **so that I might have something more to write** - “so that I will have something else to write” or “so that I will know what I should write”
- **it seems unreasonable for me to send a prisoner and to not also state** - The negative words “unreasonable” and “to not” can be stated in positive form. AT: “it seems reasonable to me that if I send a prisoner then I should also state” (See: [Double Negatives](#))
- **the charges against him** - Possible meanings are 1) the accusations that the Jewish leaders have brought against him or 2) the charges under Roman law that apply to Paul’s case.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 25 General Notes](#)
- [Acts 25 Translation Questions](#)

Acts 26 General Notes

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 22).

This chapter functions as a type of legal defense of Paul's actions. He lays out the facts and refutes the charges brought against him.

Special concepts in this chapter

Light and Darkness

These are common images in the New Testament. Light is used here to indicate the revelation of God and his righteousness. Darkness describes sin and sin seeks to remain hidden from God. (See: [light](#), [righteous](#), [righteousness](#), [darkness](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Important figures of speech in this chapter

"I am Jesus"

The text does not make it explicitly clear, but this is Jesus in physical form, after he was raised from the dead. He was only visible to Saul. (See: [raise](#), [rise](#), [risen](#), [arise](#), [arose](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Acts 26:01 Notes](#)

Acts 26:1-3**UDB:**

¹ Then Agrippa said to Paul, “We will now allow you to speak on your own behalf.” Then Paul stretched out his hand to show that he was about to speak. He said, ² ”King Agrippa, I consider myself fortunate that today that I can explain to you why the Jewish leaders are wrong when they say I have done evil things. ³ I am especially fortunate because you know all about the customs of us Jews and the questions that we argue about. So I ask you to listen patiently to me.”

ULB:

26 ¹ So Agrippa said to Paul, “You may speak for yourself.” Then Paul stretched out his hand and made his defense.

² ”I regard myself as happy, King Agrippa, to make my case before you today against all the accusations of the Jews; ³ especially, because you are an expert in all the Jewish customs and questions. So I ask you to hear me patiently.

translationWords:

- Paul, Saul
- king
- accuse, accusation, accuser
- Jew, Jewish, Jews
- patient, patience

translationNotes:

- **Connecting Statement:** - Festus has brought Paul before King Agrippa. In verse 2, Paul gives his defense to King Agrippa.
- **Agrippa** - Agrippa was the current reigning king in Palestine, though he ruled over only a few territories. See how you translated this name in [25:13](#).
- **stretched out his hand** - “gestured with his hand toward the crowd to get their attention”
- **made his defense** - The abstract noun “defense” can be stated as a verb. AT: “began to defend himself against those who were accusing him” (See: [Abstract Nouns](#))
- **I regard myself as happy** - Paul was happy because he considered his appearance before Agrippa to be an opportunity to speak about the gospel.
- **to make my case** - This phrase means to describe one’s situation, so that those in court can discuss and make a decision about it. AT: “to defend myself”
- **against all the accusations of the Jews** - The abstract noun “accusations” can be stated as the verb “accuse.” AT: “against all the Jews who are accusing me” (See: [Abstract Nouns](#))

- **the Jews** - This does not mean all the Jews. AT: “the Jewish leaders” (See: [Synecdoche](#))
- **and questions** - You can make explicit what kinds of questions this means. AT: “and questions about religious matters” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:4-5**UDB:**

⁴ ”All my fellow Jews know about how I have conducted my life from the time I was a child. They know how I lived in the city where I was born and also later in Jerusalem. ⁵ They have known me from my very beginning, and they could tell you, if they wanted to, that since I was very young I obeyed the most rigid customs of our religion very carefully. I lived just like the other Pharisees.

ULB:

⁴ Truly, all the Jews know how I lived from my youth in my own nation and at Jerusalem. ⁵ They knew me from the beginning and they should admit that I lived as a Pharisee, a very strict sect of our religion.

translationWords:

- [amen, truly](#)
- [Jew, Jewish, Jews](#)
- [nation](#)
- [Jerusalem](#)
- [Pharisee](#)

translationNotes:

- **all the Jews know how I lived ... at Jerusalem** - Possible meanings are 1) Pharisees who grew up with Paul and knew him as a Pharisee or 2) Paul was well known among the Jews due to his zeal as a Pharisee and now as a believer.
- **all the Jews** - This is an exaggeration that emphasizes that many Jews know about Paul. AT: “many Jews” (See: [Hyperbole](#))
- **in my own nation** - Possible meanings are 1) among his own people, not necessarily in the geographical land of Israel or 2) in the land of Israel.
- **a very strict sect of our religion** - “a group within Judaism who live by very strict rules”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:6-8**UDB:**

⁶ Today I am on trial because I am confidently expecting that God will do what he promised to our ancestors. ⁷ Our twelve Jewish tribes are also confidently waiting for God to do for us what he promised, as they honor him and worship him, day and night. Honored king, I confidently expect that God will do what he promised, and they also believe that! But it is for what I expect God to do that they say I have done wrong. ⁸ Why would any of you think that God could not raise the dead?

ULB:

⁶ Now I stand here to be judged because I look for the promise that God made to our fathers. ⁷ For this is the promise our twelve tribes hoped to receive as they earnestly worshiped God night and day. It is for this hope, King Agrippa, that the Jews accuse me. ⁸ Why should any of you think it is incredible that God raises the dead?

translationWords:

- judge, judgment
- promise
- God
- ancestor, father, forefather
- twelve tribes of Israel
- hope
- worship
- king
- Jew, Jewish, Jews
- accuse, accusation, accuser
- raise, rise, risen, arise, arose
- death, die, dead

translationNotes:

- **General Information:** - Here “you” is plural and refers to the people who were listening to Paul. (See: [Forms of You](#))
- **Now** - This word marks a shift from Paul discussing his past to talking about himself in the present.
- **I stand here to be judged** - This can be stated in active form. AT: “I am here, where they are putting me on trial” (See: [Active or Passive](#))

- **I look for the promise that God made to our fathers** - This speaks about a promise as if it were something a person could look for and see. AT: “I am waiting expectantly for God to do what he promised our forefathers he would do” (See: [Metaphor](#))
- **For this is the promise our twelve tribes hoped to receive** - The phrase “our twelve tribes” stands for the people in those tribes. AT: “This is also what our fellow Jews in the twelve tribes were waiting for” (See: [Metonymy](#))
- **the promise ... hoped to receive** - This speaks about a promise as if it were an object that can be received. (See: [Metaphor](#))
- **worshiped God night and day** - The extremes “night” and “day” mean they “worshiped God continually.” (See: [Merism](#))
- **that the Jews** - This does not mean all the Jews. AT: “that the leaders of the Jews” (See: [Synecdoche](#))
- **Why should any of you think it is incredible that God raises the dead?** - Paul uses a question to challenge the Jews present. They believe God can raise the dead but do not think God brought Jesus back to life. This can be expressed as a statement. AT: “You should not think it is incredible that God brings a dead person back to life.” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:9-11**UDB:**

⁹ There was a time in the past when I, too, was sure that I should do everything that I could to stop people from believing in Jesus from Nazareth town. ¹⁰ So that is what I did when I lived in Jerusalem. I shut up many of the believers in prison, as the chief priests there had given me power to do. And when their people killed believers, I voted in favor of that. ¹¹ Often I punished those Jewish people who trusted in Jesus. I searched for them everywhere and in every synagogue. I was so angry with them because they followed Jesus as the Christ, that I would force them, using all my might, so they would insult God and to curse his name. When they cursed God, they could be put to death. My anger toward them was so strong that I wanted them to be tried and condemned to death when they appeared before the Jewish courts. I always cast my vote in favor of their execution. I even went off to foreign cities to find them so I could arrest them, bring them back to Jerusalem, and then punish them. I wanted them to be killed.

ULB:

⁹ At one time I thought to myself that I should do many things against the name of Jesus of Nazareth. ¹⁰ I did these in Jerusalem. I locked up many of the believers in prison by the authority I received from the chief priests, and when they were killed, I cast my vote against them. ¹¹ I punished them many times in all the synagogues and I tried to force them to blaspheme. I was furiously enraged against them and I persecuted them even to foreign cities.

translationWords:

- name
- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene
- Jerusalem
- believer
- prison, prisoner, imprison
- authority
- chief priests
- punish, punishment
- synagogue
- blasphemy, blaspheme, blasphemous

translationNotes:

- **At one time** - Paul uses this phrase to mark another shift in his defense. He is now accounting how he used to persecute the saints.

- **against the name of Jesus** - The word “name” here stands for Jesus himself. AT: “to stop people from believing in Jesus” (UDB) (See: [Metonymy](#))
- **and when they were killed, I cast my vote against them** - The phrase “were killed” can be stated in active form. AT: “and I voted in agreement with the other Jewish leaders to condemn believers to die” (See: [Active or Passive](#))
- **I punished them many times** - Possible meanings are 1) Paul punished some believers many times or 2) Paul punished many different believers.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:12-14**UDB:**

¹² "The chief priests gave me power to arrest believers in Damascus, and that is where I went. But while I was on my way, ¹³ at about noon, I saw on the road a bright light in the sky. It was even brighter than the sun! It shone all around me, and also around those who were traveling with me. ¹⁴ We all fell to the ground. Then I heard the voice of someone speaking to me in the Hebrew language. He said, 'Saul, Saul, why are you attacking me? It is hard to kick like an ox against the shepherd's sharp prodding stick.'

ULB:

¹² While I was doing this, I went to Damascus with authority and orders from the chief priests; ¹³ and on the way there, at midday, King, I saw a light from heaven that was brighter than the sun and it shone around both me and the men who were traveling with me. ¹⁴ When we all fell to the ground, I heard a voice speaking to me that said in the Hebrew language, 'Saul, Saul, why do you persecute me? It is hard for you to kick a goad.'

translationWords:

- Damascus
- chief priests
- king
- heaven, sky, heavens, heavenly
- Hebrew
- Paul, Saul
- persecute, persecution

translationNotes:

- **Connecting Statement:** - While talking to King Agrippa, Paul tells about his talking to the Lord.
- **While I was doing this** - Paul uses this phrase to mark another shift in his defense. He is now telling about when he saw Jesus and became his disciple.
- **While** - This word is used to mark two events that are happening at the same time. In this case, Paul went to Damascus during the time when he persecuted Christians.
- **with authority and orders** - Paul had written letters from the Jewish leaders, granting him authority to persecute the Jewish believers.
- **I heard a voice speaking to me that said** - Here "voice" stands for the person speaking. AT: "I heard someone speaking to me who said" (See: **Metonymy**)

- **It is hard for you to kick a goad** - For Paul to resist Jesus and to persecute believers is spoken of as if he were an ox kicking at the sharp stick that a person uses to prod the animal. It means that Paul is only harming himself. AT: “You will only harm yourself like an ox kicking a goad” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:15-18**UDB:**

¹⁵ Then I said, 'Who are you, Lord?' He said, 'I am Jesus! I am the one you are fighting against. ¹⁶ But get up and stand on your feet! I have appeared to you in order to make you into a servant and a witness both of what you have seen of what you know about me now and what I will show you later. ¹⁷ I will protect you from the people and the non-Jews to whom I will send you, ¹⁸ in order to open their eyes, to turn them from darkness to light, and from the power of the enemy to God. In this way God will forgive their sins and give to them the things that all my people will have forever, the people who belong to me by faith.

ULB:

¹⁵ Then I said, 'Who are you, Lord?' The Lord replied, 'I am Jesus whom you persecute. ¹⁶ Now get up and stand on your feet; because for this purpose I appeared to you, to appoint you to be a servant and a witness concerning the things that you know about me now and the things that I will show to you later; ¹⁷ and I will rescue you from the people and from the Gentiles to whom I am sending you, ¹⁸ to open their eyes and to turn them from darkness to light and from the power of Satan to God, so that they may receive from God the forgiveness of sins and the inheritance that I give to them whom I set apart for myself by faith in me.'

translationWords:

- Lord
- Jesus, Jesus Christ, Christ Jesus
- persecute, persecution
- appoint, appointed
- servant, slave, slavery
- witness, eyewitness
- Gentile
- darkness
- light
- power, powers
- Satan, devil, evil one
- God
- forgive, forgiveness
- sin, sinful, sinner, sinning
- inherit, inheritance, heritage, heir
- set apart
- faith

translationNotes:

- **Connecting Statement:** - Paul continues giving his defense to King Agrippa. In these verses he continues quoting his conversation with the Lord.
- **to open their eyes** - Helping people to understand the truth is spoken of as if a person were literally helping someone to open his eyes. (See: [Metaphor](#))
- **to turn them from darkness to light** - Helping someone to stop doing what is evil and to start trusting and obeying God is spoken of as if the person is literally leading someone out of a dark place into a place of light. (See: [Metaphor](#))
- **to turn them ... from the power of Satan to God** - Helping someone to stop obeying Satan and to start obeying God is spoken of as if a person were literally turning a person and taking them from the place where Satan rules and leading him to the place where God rules. (See: [Metaphor](#))
- **they may receive from God the forgiveness of sins** - The abstract noun “forgiveness” can be stated as the verb “forgive.” AT: “God may forgive their sins” (See: [Abstract Nouns](#))
- **the inheritance that I give** - The abstract noun “inheritance” may be stated as the verb “inherit.” AT: “they may inherit that which I give” (See: [Abstract Nouns](#))
- **the inheritance** - The blessings that Jesus gives to those who believe in him are spoken of as if they were an inheritance that children receive from their father. (See: [Metaphor](#))
- **set apart for myself** - Jesus choosing some people to belong to him is spoken of as if he literally set them apart from other people. (See: [Metaphor](#))
- **by faith in me** - “because they believe in me.” Here Paul finishes quoting the Lord.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:19-21**UDB:**

¹⁹ "So, King Agrippa, I did what God told me in a vision to do. ²⁰ First, I spoke to the Jews in Damascus and those in Jerusalem, and in all the countryside of Judea, and to the non-Jews there also. I told them that they should stop sinning and ask God for help. I told them also that they should do those things that show that they have stopped sinning.

²¹ It is because I preached this message that some Jews seized me when I was in the temple courtyard and tried to kill me.

ULB:

¹⁹ Therefore, King Agrippa, I did not disobey the heavenly vision; ²⁰ but, to those in Damascus first, and then at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, I gave them the message that that they should repent and turn to God, doing deeds worthy of repentance.

²¹ For this cause the Jews arrested me in the temple and tried to kill me.

translationWords:

- king
- disobey, disobedient, disobedience
- heaven, sky, heavens, heavenly
- vision
- Damascus
- Jerusalem
- Judea
- Gentile
- preach
- repent, repentance
- turn, turn away, turn back
- God
- Jew, Jewish, Jews
- temple

translationNotes:

- **Therefore** - This word marks a statement because of what was said previously. In this case, Paul had just explained what the Lord had commanded him in his vision.
- **I did not disobey** - This can be stated in positive form. AT: "I obeyed" (See: **Double Negatives**)
- **the heavenly vision** - This refers to what the person in the vision told Paul. AT: "what the person from heaven told me in the vision" (See: **Metonymy**)

- **turn to God** - To start trusting God is spoken of as if a person turns to start walking toward God. AT: “trust in God” (See: [Metaphor](#))
- **doing deeds worthy of repentance** - The abstract noun “repentance” can be stated as the verb “repented.” AT: “and start doing good deeds to show they truly have repented” (See: [Abstract Nouns](#))
- **the Jews** - This does not mean all of the Jews. AT: “some Jews” (See: [Synecdoche](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:22-23**UDB:**

²² However, God has been helping me, so I have continued to proclaim these things to this very day. I have continued to tell both ordinary people and important people exactly what the prophets and Moses said would happen. ²³ They said that the Christ would suffer and die, that he would be the first to rise from the dead. They also said that he would proclaim, both to his own people and to the non-Jewish people, that God is truly able to save them.”

ULB:

²² God has helped me until now, so I stand and testify to the common people and to the great ones about nothing more than what the prophets and Moses said would happen; ²³ that Christ must suffer, and that he would be the first from the resurrection of the dead ones to rise and to proclaim light to the Jewish people and to the Gentiles.”

translationWords:

- God
- testimony, testify
- prophet, prophecy, prophesy, seer, prophetess
- Moses
- Christ, Messiah
- suffer, suffering
- resurrection
- death, die, dead
- raise, rise, risen, arise, arose
- proclaim, proclamation
- light
- Jew, Jewish, Jews
- Gentile

translationNotes:

- **Connecting Statement:** - Paul finishes giving his defense to King Agrippa.
- **about nothing more than what** - This can be stated in positive form. AT: “about the exact thing that”
- **what the prophets** - Paul is referring to the collective writings of the Old Testament prophets.
- **that Christ must suffer** - You can make explicit that Christ must also die. AT: “that Christ must suffer and die” (See: [Assumed Knowledge and Implicit Information](#))

- **he would be the first from the resurrection of the dead ones to rise** - The abstract noun “resurrection” can be stated as “bringing people back to life.” AT: “he would be the first person to rise from among the dead ones when God starts bringing people back to life” (See: [Abstract Nouns](#))
- **of the dead ones** - The phrase “the dead ones” refers to the spirits of people who have died. To come back from among them means to become alive again.
- **to proclaim light** - “to proclaim the message about the light.” To tell people about how God saves people is spoken of as if a person were speaking about the light. AT: “to proclaim the message about how God saves people” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:24-26**UDB:**

²⁴ Before Paul could say anything further, Festus shouted out in a loud voice: “Paul, you are crazy! You have studied too much, and it has made you insane!” ²⁵ But Paul answered, “Your Excellency Festus, I am not insane! On the contrary, what I am saying is true and quite sane! ²⁶ For King Agrippa knows the things that I have been talking about, and I can speak freely to him about them. I am sure that none of these things could have escaped his notice, because none of these things happened in secret.”

ULB:

²⁴ As Paul completed his defense, Festus said with a loud voice, “Paul, you are insane; your great learning makes you insane.” ²⁵ But Paul said, “I am not insane, most excellent Festus; but with courage I speak words of truth and soberness. ²⁶ For the king knows about these things; and so, I speak freely to him, for I am persuaded that none of this is hidden from him; for this has not been done in a corner.

translationWords:

- Paul, Saul
- true, truth, come true
- king

translationNotes:

- **Connecting Statement:** - Paul and King Agrippa continue to talk together.
- **you are insane** - “you are speaking nonsense” or “you are crazy”
- **your great learning makes you insane** - “you have learned so much that you are now crazy”
- **I am not insane ... but** - This can be stated in positive form. AT: “I am sane ... and” or “I am able to think well ... and” (See: **Double Negatives**)
- **most excellent Festus** - “Festus, who deserves highest honors”
- **I speak words of truth and soberness** - Here “words” stands for Paul’s message. AT: “I speak a message that is true and serious” (See: **Metonymy**)
- **For the king ... to him ... from him** - Paul is still speaking to King Agrippa, but he is referring to him in the third person. AT: “For you ... to you ... from you” (See: **First, Second or Third Person**)
- **I am persuaded** - This can be stated in active form. AT: “I am sure” (See: **Active or Passive**)
- **that none of this is hidden from him** - This can be stated in active and positive form. AT: “that he is aware of this” or “that you are aware of this” (See: **Active or Passive** and **Litotes**)

- **has not been done in a corner** - This can be stated in active form. AT: “has not happened in a corner” (See: [Active or Passive](#))
- **in a corner** - This means doing something in secret as if a person went and did something in the corner of a room where no one can see him. AT: “in a dark place” or “in secret” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:27-29**UDB:**

²⁷ “King Agrippa, do you believe what the prophets wrote? I know that you believe those things.”

²⁸ Then Agrippa answered Paul, “In just a short time you have almost persuaded me to become a Christian!” ²⁹ Paul replied, “Whether it takes a short time or a long time, it does not matter. I pray to God that you and also all of the others who are listening to me today will also become like me, except for these chains!”

ULB:

²⁷ Do you believe the prophets, King Agrippa? I know that you believe.” ²⁸ Agrippa said to Paul, “In a short time would you persuade me and make me a Christian?” ²⁹ Paul said, “I pray to God, that whether in a short or long time, not you only, but also all that hear me today, would be like me, but without these prison chains.”

translationWords:

- believe, believe in, belief
- prophet, prophecy, prophesy, seer, prophetess
- king
- Paul, Saul
- Christian
- pray, prayer
- God
- prison, prisoner, imprison

translationNotes:

- **Do you believe the prophets, King Agrippa?** - Paul asks this question to remind Agrippa that Agrippa already believes what the prophets said about Jesus. This can be expressed as a statement. AT: “You already believe what the Jewish prophets said, King Agrippa.” (See: [Rhetorical Question](#))
- **In a short time would you persuade me and make me a Christian?** - Agrippa asks this question to show Paul that he cannot convince Agrippa so easily without more proof. This can be expressed as a statement. AT: “Surely you do not think you can convince me so easily to believe in Jesus!” (See: [Rhetorical Question](#))
- **but without these prison chains** - Here “prison chains” stands for being a prisoner. AT: “but, of course, I do not want you to be a prisoner like I am” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 26:30-32**UDB:**

³⁰ Then the king stood. The governor, Bernice, and all the others also got up ³¹ and left the room. After they left, they said to each other, “This man has done nothing deserving death or his chains.” ³² Agrippa said to Festus, “If this man had not asked that the Emperor judge him, he could have been released.”

ULB:

³⁰ Then the king stood up, and the governor, and Bernice also, and those who were sitting with them; ³¹ when they left the hall, they talked to one another and said, “This man does nothing worthy of death or of bonds.” ³² Agrippa said to Festus, “This man could have been freed if he had not appealed to Caesar.”

translationWords:

- [governor, govern, proconsul, government](#)
- [worthy, worth, unworthy, worthless](#)
- [death, die, dead](#)
- [bind, bond, bound](#)
- [Caesar](#)

translationNotes:

- **Connecting Statement:** - This ends Paul’s time before King Agrippa.
- **General Information:** - Bernice was the sister of King Agrippa. (See: [25:13](#))
- **Then the king stood up, and the governor** - “Then King Agrippa stood up, and Governor Festus”
- **the hall** - This is a large room for ceremonies, trials, and other events.
- **This man does nothing worthy of death or of bonds** - The abstract noun “death” can be stated as the verb “die.” Here “bonds” stands for being in prison. AT: “This man does not deserve to die or to be in prison” (See: [Abstract Nouns](#) and [Metonymy](#))
- **This man could have been freed** - This can be stated in active form. AT: “This man could have gone free” or “I could have freed this man” (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 26 General Notes](#)
- [Acts 26 Translation Questions](#)

Acts 27 General Notes

Special concepts in this chapter

Sailing

In the ancient Near East, people traveled by boat powered by the wind. During different seasons, it was impossible to travel because the seas were too rough or the wind was blowing in the wrong direction.

Trust

This chapter involves the concept of trust. Paul's trust of God was very great. In turn, he told the sailors and soldiers to trust that God would preserve them along with Paul. (See: [trust](#), [trustworthy](#), [trustworthiness](#))

Bread

The author uses the imagery of bread in this chapter. Bread's significance can be traced back to the daily provision God provided to Israel in the desert for 40 years and the events of Passover. (See: [Passover](#))

Links:

- [Acts 27:01 Notes](#)

Acts 27:1-2**UDB:**

¹ When the Governor decided that we should sail for Italy, he put Paul and some other prisoners into the control of an army captain whose name was Julius. He held the rank of centurion and was part of a regiment called “the Augustans”. ² We boarded a ship from the city of Adramyttium in Asia. The ship was about to sail to places on the coast of Asia. In this way we went to sea. Aristarchus, from Thessalonica in Macedonia, went with us.

ULB:

27 ¹ When it was decided that we should sail for Italy, they put Paul and some other prisoners under the charge of a centurion named Julius of the Augustan Regiment. ² We boarded a ship from Adramyttium, which was about to sail along the coast of Asia. So we went to sea. Aristarchus from Thessalonica in Macedonia went with us.

translationWords:

- Paul, Saul
- prison, prisoner, imprison
- centurion
- Asia
- Thessalonica, Thessalonians
- Macedonia

translationNotes:

- **Connecting Statement:** - Paul, as a prisoner, begins his journey to Rome.
- **General Information:** - The word “we” includes to Luke, the author of Acts, as well as Paul and others traveling with Paul. (See: [Exclusive “We”](#))
- **General Information:** - Adramyttium was a city possibly located on the west coast of modern-day Turkey. (See: [How to Translate Names](#))
- **When it was decided** - This can be stated in active form. AT: “When the governor decided” (See: [Active or Passive](#))
- **sail for Italy** - Italy is the name of the province Rome was in. See how you translated “Italy” in [18:2](#).
- **they put Paul and some other prisoners under the charge of a centurion named Julius of the Augustan Regiment** - “the Roman soldiers put a centurion named Julius, of the Augustan Regiment, in charge of Paul and some other prisoners”
- **a centurion named Julius** - Julius is a man’s name. (See: [How to Translate Names](#))

- **the Augustan Regiment** - This was the name of the battalion or army from which the centurion came. (See: [How to Translate Names](#))
- **We boarded a ship ... which was about to sail** - Here “ship ... which was about to sail” stands for the crew that will sail the ship. AT: “We boarded a ship ... which a crew was about to sail” (See: [Metonymy](#))
- **a ship from Adramyttium** - Possible meanings are 1) a ship that had come from Adramyttium or 2) a ship that was registered or licensed in Adramyttium.
- **about to sail** - “soon going to sail” or “would depart soon”
- **went to sea** - “began our journey on the sea”
- **Aristarchus** - Aristarchus came from Macedonia but had been working with Paul in Ephesus. See how you translated his name in [19:29](#).

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- [Introduction to the Book of Acts](#)
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Acts 27:3-6**UDB:**

³ The next day we arrived at Sidon. Julius treated Paul kindly and gave him permission to go see his friends, who would care for him. ⁴ Then the ship set sail from there. We went along the coast of Cyprus, which that was sheltered from the wind, because the wind was against us. ⁵ After that, we crossed over the sea close to the coast of Cilicia and Pamphylia. The ship arrived at Myra, which is in Lycia. We got off the ship there. ⁶ In Myra, Julius found a ship that had come from Alexandria and would soon sail to Italy. So he arranged for us to go aboard that ship, and we left.

ULB:

³ The next day we landed at the city of Sidon, where Julius treated Paul kindly and allowed him to go to his friends to receive their care. ⁴ From there, we went to sea and sailed around the island of Cyprus which was sheltered from the wind, because the wind was against us. ⁵ When we had sailed across the water that is near Cilicia and Pamphylia, we came to Myra, a city of Lycia. ⁶ There, the centurion found a ship from Alexandria that was going to sail to Italy. He put us in it.

translationWords:

- Sidon, Sidonians
- Paul, Saul
- Cyprus
- Cilicia

translationNotes:

- **General Information:** - Here the word “we” refers to Luke, Paul, and those traveling with them. (See: [Exclusive “We”](#))
- **Julius treated Paul kindly** - “Julius treated Paul with a friendly concern.” See how you translated “Julius” in [27:1](#).
- **go to his friends to receive their care** - The abstract noun “care” can be stated as a verb. AT: “go to his friends so they could care for him” or “go to his friends so they could help him with whatever he needed” (See: [Abstract Nouns](#))
- **we went to sea and sailed** - “we started sailing and went”
- **sailed around the island of Cyprus which was sheltered from the wind** - The passive phrase “was sheltered” can be stated in active form. AT: “went along the coast of Cyprus on the side that kept the wind from blowing us the wrong way” (UDB)
- **Pamphylia** - This was a province in Asia Minor. See how you translated this in [2:10](#).

- **came to Myra, a city of Lycia** - You can make explicit that they got off of the ship in Myra. AT: “came to Myra, a city of Lycia, where we got off the ship” (See: [Assumed Knowledge and Implicit Information](#))
- **came to Myra** - Myra is the name of a city. (See: [How to Translate Names](#))
- **a city of Lycia** - Lycia was a Roman province, located on the southwestern coast of modern-day Turkey. (See: [How to Translate Names](#))
- **found a ship from Alexandria that was going to sail to Italy** - It is implied that a crew would sail the ship to Italy. AT: “found a ship that a crew had sailed from Alexandria and was about to sail to Italy” (See: [Assumed Knowledge and Implicit Information](#))
- **Alexandria** - This is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 27:7-8**UDB:**

⁷ We sailed slowly for many days and came near to Cnidus, but we got there with difficulty, because the winds were against us. After that, the wind was very strong and did not allow the ship to move straight ahead westward. Instead, we sailed along the coast of the Island of Crete, where the wind was not blowing strongly, and we passed near Salmone, a piece of land sticking out into the water. ⁸ The wind was still strong, and it prevented the ship from moving ahead fast. So we moved slowly along the coast of Crete, and we arrived at a town that was called Fair Havens, near Lasea.

ULB:

⁷ When we had sailed slowly for many days and had finally arrived with difficulty near Cnidus, the wind no longer allowed us to go that way, so we sailed along the sheltered side of Crete, opposite Salmone. ⁸ We sailed along the coast with difficulty, until we came to a certain place called Fair Havens, which is near the city of Lasea.

translationWords:

- Crete, Cretan

translationNotes:

- **When we had sailed slowly ... finally arrived with difficulty** - You can make explicit that the reason they were sailing slowly and with difficulty was because the wind was blowing against them. (See: [Assumed Knowledge and Implicit Information](#))
- **near Cnidus** - This is an ancient settlement located in modern-day Turkey. (See: [How to Translate Names](#))
- **the wind no longer allowed us to go that way** - “we could no longer go that way because of the strong wind”
- **so we sailed along the sheltered side of Crete** - “so we sailed along the side of Crete where there was less wind”
- **opposite Salmone** - This is a coastal city in Crete. (See: [How to Translate Names](#))
- **We sailed along the coast with difficulty** - You can make explicit that even though the winds were not as strong as before, they were still strong enough to make sailing difficult. (See: [Assumed Knowledge and Implicit Information](#))
- **Fair Havens** - This was a port near Lasea, located on the south coast of Crete. (See: [How to Translate Names](#))
- **near the city of Lasea** - This is a coastal city in Crete. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
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Acts 27:9-11**UDB:**

⁹ Much time passed, and it had now become dangerous to sail, because the Jewish fasting period had already passed and the sea would become very stormy. So Paul said to the men on the ship, ¹⁰ “Men, I see that if we sail now, it will be disastrous for us with much injury and loss, not only of the cargo and the ship, but also of our lives.” ¹¹ But the Roman captain did not believe Paul. Instead, he believed what the pilot and the owner of the ship said, and he decided to do what they advised.

ULB:

⁹ We had now taken much time, the time of the Jewish fast also had passed, and it had now become dangerous to sail. So Paul warned them, ¹⁰ and said, “Men, I see that the voyage we are about to take will be with injury and much loss, not only of the cargo and the ship, but also of our lives.” ¹¹ But the centurion paid more attention to the master and to the owner of the ship than to those things that were spoken by Paul.

translationWords:

- Jew, Jewish, Jews
- fast
- Paul, Saul
- centurion
- lord, master, sir

translationNotes:

- **General Information:** - Here the words “we” are “our” refer to Paul and everyone on the ship. (See: **Inclusive “We”**)
- **We had now taken much time** - Because of the direction the wind was blowing, the journey from Caesarea to Fair Havens had taken more time than planned.
- **the time of the Jewish fast also had passed, and it had now become dangerous to sail** - This fast took place on the Day of Atonement, which was usually either in the last part of September or the first part of October according to Western calendars. After this time, there was a higher risk of seasonal storms.
- **I see that the voyage we are about to take will be with injury and much loss** - “if we travel now, we will suffer much injury and loss”
- **loss, not only of the cargo and the ship, but also of our lives** - Here “loss” means destruction when referring to things and death when referring to people.
- **not only of the cargo and the ship** - Cargo is something that a person transports from one place to another by boat. AT: “not only the ship and the goods on the ship”

- **that were spoken by Paul** - This can be stated in active form. AT: “that Paul said” (See: [Active or Passive](#))

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- [Introduction to the Book of Acts](#)
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Acts 27:12-13**UDB:**

¹² The harbor was not a good place to remain during the winter, so most of the sailors advised going to sea from there. They hoped that they could reach Phoenix and spend the winter there. Phoenix is a town in Crete. On it blow winds both from the northwest and southwest. ¹³ Because there was only a gentle wind blowing from the south, the ship's crew thought that they could travel like they wanted to. So they lifted the anchor up out of the sea, and the ship sailed close along the coastline of the island of Crete.

ULB:

¹² Because the harbor was not easy to spend the winter in, most of the sailors advised to sail from there, if by any means we could reach the city of Phoenix, to spend the winter there. Phoenix is a harbor in Crete, and it faces northeast and southeast. ¹³ When the south wind began to blow gently, the sailors thought that they had what they needed. So they weighed anchor and sailed along Crete, close to the shore.

translationWords:

- Crete, Cretan

translationNotes:

- **harbor was not easy to spend the winter in** - You can make explicit why it was not easy to stay in the harbor. AT: "harbor did not sufficiently protect docked ships during winter storms" (See: [Active or Passive](#))
- **harbor** - a place near land that is usually safe for ships
- **city of Phoenix** - Phoenix is a city port on the coast of Crete. (See: [How to Translate Names](#))
- **to spend the winter there** - This speaks about the season of winter as if it were a commodity that someone can spend. AT: "to stay there for the cold season" (See: [Metaphor](#))
- **it faces northeast and southeast** - This means that the city faces the direction from which the wind blows. So the wind blows on the city from the northwest and the southwest.
- **northeast and southeast** - These directions are based on the rising and setting sun. Northeast would be a little left to the rising sun. Southeast is a little right to the rising sun.
- **weighed anchor** - Here "weighed" means to pull out of the water. An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea keeping the ship from drifting about.

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Acts 27:14-16**UDB:**

¹⁴ After a short time, however, a stormy wind blew down from the shore. It blew across the island from the north side and hit the ship. That wind is called Euroclydon, “the Northeast Wind.” ¹⁵ It blew strongly against the front of the ship, and we could not sail against it. So the sailors let the wind move the ship in the direction that the wind was blowing. ¹⁶ The ship then sailed along the coast line of a small island named Cauda. We were able, with difficulty, to fasten the lifeboat securely to the ship.

ULB:

¹⁴ But after a short time a tempestuous wind, called The Northeaster, began to beat down on us from across the island. ¹⁵ When the ship was caught head on and could not face the wind, we gave in to it and were driven along by it. ¹⁶ We ran along the sheltered side of a small island called Cauda; and with difficulty we were able to secure the lifeboat.

translationWords:**translationNotes:**

- **Connecting Statement:** - Paul and those traveling on the boat encounter a fierce storm.
- **after a short time** - “after a little while”
- **tempestuous wind** - “a very strong, dangerous wind”
- **called The Northeaster** - “called ‘a strong wind from the northeast.’” The word for “The Northeaster” in the original language is “Euroclydon.” You can transliterate this word for your language. (See: [Copy or Borrow Words](#))
- **began to beat down on us from across the island** - “came in from across the island of Crete and it blew strongly against our ship”
- **When the ship was caught head on and could not face the wind** - “When the wind blew so strongly against the front of the ship that we could not sail against it”
- **we gave in to it and were driven along by it** - This can be stated in active form. AT: “we stopped trying to sail forward, and we let the wind push us whichever way it blew” (See: [Active or Passive](#))
- **We ran along the sheltered side** - “We sailed on the side where the wind was less strong”
- **a small island called Cauda** - This island was located on the south coast of Crete. (See: [How to Translate Names](#))
- **lifeboat** - This is a smaller boat that is sometimes pulled behind the ship, and sometimes it was brought onto the ship and tied down. The smaller boat was used for various reasons, including escaping from a sinking ship.

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Acts 27:17-18**UDB:**

17-18 After the sailors hoisted the lifeboat onto the ship, they used cables to reinforce the ship. They passed them under the ship's hull to strengthen the ship. The sailors were afraid that we would run aground on the sandbars called Syrtis, so they lowered the sea anchor and in this manner the wind drove us along. The wind and the waves continued to toss the ship about roughly, so on the next day the sailors began to throw things overboard.

ULB:

¹⁷ When they had hoisted it up, they used its ropes to bind the hull of the ship. They were afraid that we should run upon the sandbars of Syrtis, so they let down the sea anchor and were driven along. ¹⁸ We were very battered by the storm, so the next day the sailors began to throw the cargo overboard.

translationWords:**translationNotes:**

- **they had hoisted it up** - “they had lifted up the lifeboat” or “they had pulled the lifeboat aboard the ship”
- **they used its ropes to bind the hull of the ship** - The “hull” is the body of the ship. They tied ropes around it so that the ship would not come apart during the storm.
- **sandbars of Syrtis** - Sandbars are very shallow areas in the sea where ships can get stuck in the sand. Syrtis is located on the coast of Libya, northern Africa. (See: [How to Translate Names](#))
- **they let down the sea anchor** - They put the ship's anchor in the water in order to slow down where the wind would blow them.
- **anchor** - An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea keeping the ship from drifting about. See how you translated this in [27:13](#).
- **were driven along** - This can be stated in active form. AT: “had to go in whatever direction the wind blew us” (See: [Active or Passive](#))
- **We were very battered by the storm** - This can be stated in active form. AT: “The wind blew us roughly back and forth” (See: [Active or Passive](#))
- **the sailors began to throw the cargo overboard** - This is done to lighten the weight of the ship in an effort to prevent the ship from sinking.
- **cargo** - Cargo is something that a person transports from one place to another by boat. AT: “goods on the ship.” See how you translated this in [27:10](#).

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- [Introduction to the Book of Acts](#)
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Acts 27:19-20

UDB:

¹⁹ On the third day of the storm, the sailors threw overboard most of the sails, ropes, and poles, in order to make the ship lighter. They did this with their own hands. ²⁰ The wind continued to blow very strongly for many days, and the sky was full of dark clouds day and night so that we could not see the sun or the stars. We had lost all hope that we would survive.

ULB:

¹⁹ On the third day the sailors threw overboard the ship's tackle with their own hands. ²⁰ When the sun and stars did not shine on us for many days, and the great storm still beat upon us, any more hope that we should be saved was abandoned.

translationWords:

- [biblical time: day](#)
- [hope](#)
- [save, safe](#)

translationNotes:

- **the sailors threw overboard the ship's tackle with their own hands** - Here "tackle" refers to the sailors' equipment needed to sail the ship. This indicates how desperate the situation was.
- **When the sun and stars did not shine on us for many days** - They could not see the sun and stars because of the dark storm clouds. Sailors needed to see the sun and stars in order to know where they were and what direction they were headed.
- **the great storm still beat upon us** - "the terrible storm still blew us roughly back and forth"
- **any more hope that we should be saved was abandoned** - This can be stated in active form. AT: "everyone stopped hoping we would survive" (See: [Active or Passive](#))

Links:

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Acts 27:21-22**UDB:**

²¹ 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.

²² But now, I urge you, do not be afraid, because none of us will die. The storm will destroy the ship but not us.

ULB:

²¹ When they had gone long without food, then Paul stood up among the sailors and said, "Men, you should have listened to me, and not have set sail from Crete, so as to get this injury and loss.

²² And now I encourage you to take courage, for there shall be no loss of life among you, but only the loss of the ship.

translationWords:

- Paul, Saul
- Crete, Cretan
- encourage, encouragement
- courage, courageous

translationNotes:

- **Connecting Statement:** - Paul speaks to the sailors on the ship.
- **When they had gone long without food** - Here "they" refers to the sailors. It is implied that Luke, Paul, and those with them had not eaten either. AT: "When we had gone a long time without food" (See: [Assumed Knowledge and Implicit Information](#))
- **among the sailors** - "among the men"
- **so as to get this injury and loss** - "and as a result suffer this harm and loss"
- **there shall be no loss of life among you** - Paul is speaking to the sailors. It is implied that Paul also means that he and those with him will not die either. AT: "none of us will die" (See: [Assumed Knowledge and Implicit Information](#))
- **but only the loss of the ship** - Here "loss" is used in the sense of destroy. AT: "but the storm will destroy only the ship"

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Acts 27:23-26**UDB:**

²³ I know this, because last night God, the one to whom I belong and whom I serve, sent an angel who came and stood by me. ²⁴ The angel said to me, ‘Paul, do not be afraid. You must go to Rome and stand before the Emperor there so that he can judge you. I want you to know that God has granted to you that all those who are traveling by ship with you will also survive.’ ²⁵ So cheer up, my friends, because I believe that God will make this happen, exactly as the angel told me. ²⁶ However, the ship will crash on some island, and we will go ashore there.”

ULB:

²³ For last night an angel of the God to whom I belong, whom also I worship—his angel stood beside me ²⁴ and said, ‘Do not be afraid, Paul. You must stand before Caesar, and see, God in his kindness has given to you all those who are sailing with you.’ ²⁵ Therefore, men, take courage, for I trust God, that it will happen just as it was told me. ²⁶ But we must wreck upon some island.”

translationWords:

- [angel, archangel](#)
- [God](#)
- [worship](#)
- [fear, afraid, fear of Yahweh](#)
- [Paul, Saul](#)
- [Caesar](#)
- [trust, trustworthy, trustworthiness](#)

translationNotes:

- **You must stand before Caesar** - The phrase “stand before Caesar” refers to Paul’s going to court and letting Caesar judge him. AT: “You must stand before Caesar so he can judge you” (See: [Metonymy](#))
- **has given to you all those who are sailing with you** - “has decided to allow all those who are sailing with you to live”
- **just as it was told me** - This can be stated in active form. AT: “just as the angel told me” (See: [Active or Passive](#))
- **we must wreck upon some island** - “the wind must drive us ashore on some island”

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Acts 27:27-29**UDB:**

²⁷ On the fourteenth night after the storm had begun, the ship was still being blown across the Adriatic sea. About midnight, the sailors thought that the ship was getting close to land. ²⁸ So they lowered a rope to measure how deep the water was. When they pulled the rope up again, they measured it and saw that the water was forty meters deep. A little later, they measured again and found thirty meters. ²⁹ They were afraid that the ship might go onto some rocks, so they threw out four anchors from the ship's stern. Then they prayed that it would soon be dawn so that they could see where the ship was going.

ULB:

²⁷ When the fourteenth night had come, as we were driven this way and that in the Adriatic Sea, about midnight the sailors thought that they were approaching some land. ²⁸ They took soundings and found twenty fathoms; after a little while, they took more soundings and found fifteen fathoms. ²⁹ They were afraid that we might crash on the rocks, so they lowered four anchors from the stern and prayed that morning would come soon.

translationWords:

- fear, afraid, fear of Yahweh
- pray, prayer

translationNotes:

- **Connecting Statement:** - The fierce storm continues.
- **When the fourteenth night had come** - The ordinal number “fourteenth” can be translated as “fourteen” or “14.” AT: “After 14 days since the storm started, that night” (See: **Ordinal Numbers** and **Numbers**)
- **as we were driven this way and that** - This can be stated in active form. AT: “as the wind blew us back and forth” (See: **Active or Passive**)
- **the Adriatic Sea** - This is the sea between Italy and Greece. (See: **How to Translate Names**)
- **They took soundings** - “They measured the depth of the sea water” (UDB). They measured the depth of water by dropping a line with a weight tied to the end of it into the water.
- **found twenty fathoms** - “found 20 fathoms.” A “fathom” is a unit of measurement for measuring the depth of water. One fathom is about two meters. AT: “found 40 meters” (See: **Numbers**)
- **found fifteen fathoms** - “found 15 fathoms.” A “fathom” is a unit of measurement for measuring the depth of water. One fathom is about two meters. AT: “found 30 meters” (See: **Numbers**)

- **anchors** - An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea, keeping the ship from drifting about. See how you translated this in [27:13](#).
- **from the stern** - “from the back of the ship”

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Acts 27:30-32

UDB:

³⁰ Some of the sailors were planning to escape from the ship, so they lowered the lifeboat into the sea. In order that no one would know what they planned to do, they pretended that they wanted to lower some anchors from the ship's front. ³¹ But Paul said to the army captain and the soldiers, "If the sailors do not stay in the ship, you have no hope of surviving." ³² So the soldiers cut the ropes and let the lifeboat fall into the water.

ULB:

³⁰ The sailors were looking for a way to abandon the ship and had lowered the lifeboat into the sea, and pretended that they would throw down the anchors from the bow. ³¹ But Paul said to the centurion and to the soldiers, "Unless these men stay in the ship, you cannot be saved." ³² Then the soldiers cut away the ropes of the boat and let it drift away.

translationWords:

- Paul, Saul
- centurion
- save, safe
- warrior, soldier

translationNotes:

- **General Information:** - Here the word "you" is plural and refers to the centurion and the Roman soldiers. (See: [Forms of You](#))
- **the lifeboat** - This is a smaller boat that is sometimes pulled behind the ship and sometime it was brought onto the ship and tied down. The smaller boat was used for various reasons, including escaping from a sinking ship. See how you translated this in [27:16](#).
- **from the bow** - "from the front of the ship"
- **Unless these men stay in the ship, you cannot be saved** - The negative words "Unless" and "cannot" can be stated in positive form. The passive phrase "be saved" can be stated in active form. AT: "These men must stay in the ship in order for you to survive" (See: [Double Negatives](#) and [Active or Passive](#))

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Acts 27:33-35**UDB:**

³³ Just before dawn, Paul urged everyone on the ship to eat some food. He said, "For the past fourteen days you have been waiting and watching and not eating anything. ³⁴ So, now I urge you to eat some food. You must do this to live. Not even one hair from your heads will perish." ³⁵ After Paul had said that, while everyone was watching, he took some bread and thanked God for it. Then he broke the bread and began to eat some of it.

ULB:

³³ When daylight was coming on, Paul urged them all to take some food. He said, "This day is the fourteenth day that you wait and do not eat; you have eaten nothing. ³⁴ So I beg you to take some food, for this is for your survival; and not one hair of your head will be lost." ³⁵ When he had said this, he took bread and he thanked God in the sight of everyone. Then he broke the bread and began to eat.

translationWords:

- [Paul, Saul](#)
- [bread](#)
- [God](#)

translationNotes:

- **When daylight was coming on** - "When it was almost sunrise"
- **This day is the fourteenth day that** - The ordinal number "fourteenth" can be stated as "fourteen." AT: "For 14 days" (See: [Ordinal Numbers](#) and [Numbers](#))
- **not one hair of your head will be lost** - This was a customary way of saying no harm would come upon them. AT: "every one of you will survive this disaster unharmed" (See: [Idiom](#))
- **broke the bread** - "tore the bread" or "tore off a piece from the loaf of bread"

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- [Introduction to the Book of Acts](#)
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Acts 27:36-38**UDB:**

³⁶ Then they were all cheered up and ate some food. ³⁷ Altogether there were 276 of us on the ship. ³⁸ When everyone had eaten enough, they lightened the ship by throwing the rest of the wheat into the sea.

ULB:

³⁶ Then they were all encouraged and they also took food. ³⁷ We were 276 people in the ship. ³⁸ When they had eaten enough, they made the ship lighter by throwing out the wheat into the sea.

translationWords:

- [encourage, encouragement](#)
- [wheat](#)

translationNotes:

- **Then they were all encouraged** - This can be stated in active form. AT: "This encouraged all of them" (See: [Active or Passive](#))
- **We were 276 people in the ship** - This is background information. (See: [Numbers](#) and [Background Information](#))

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Acts 27:39-41**UDB:**

³⁹ At dawn we could see land, but the sailors did not know where we were. However, they could see a bay and a wide area of sand at the water's edge. They decided to try to run the ship up onto the beach. ⁴⁰ So they cast off the anchors and let them fall loose into the sea. At the same time, they untied the ropes that fastened the rudders, and they raised the front sail so that the wind would blow into it. They they steered the ship toward the shore. ⁴¹ But the ship sailed into turbulent waters and ran hard onto a sandbank that was just under the waves. The front of the ship stuck there and could not move, and big waves beat against the back of the ship, so that it began to break apart.

ULB:

³⁹ When it was day, they did not recognize the land, but they saw a bay with a beach, and they discussed whether they could drive the ship onto it. ⁴⁰ So they cut loose the anchors and left them in the sea. At the same time they loosed the ropes of the rudders and raised the foresail to the wind; and so they headed to the beach. ⁴¹ But they came to a place where two currents met, and the ship ran into the ground. The bow of the ship stuck there and remained unmoveable, but the stern began to break up because of the waves' violence.

translationWords:**translationNotes:**

- **bay** - a large area of water partly surrounded by land
- **did not recognize the land** - "saw land but could not recognize it as any place they knew"
- **cut loose the anchors and left them** - "cut the ropes and left the anchors behind"
- **rudders** - large oars or pieces of wood at the back of the ship used for steering
- **the foresail** - "the sail at the front of the ship." The sail was a large piece of cloth that catches the wind to move the ship.
- **they headed to the beach** - "they steered the ship toward the beach"
- **they came to a place where two currents met** - A current is water flowing in one continuous direction. Sometimes more than one water current can flow across another. This may cause the sand under the water to pile up making the water more shallow.
- **The bow of the ship** - "The front of the ship"
- **the stern** - "the back of the ship"

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Acts 27:42-44**UDB:**

⁴² The soldiers had it in mind to kill all the prisoners so that none of them could swim away and escape. ⁴³ But army captain wanted to save Paul, so he stopped the soldiers from doing this. Instead, he commanded that everyone who could swim should jump into the water and swim to shore. ⁴⁴ Then he told the others to hold onto planks or other pieces from the ship and go toward the shore. We did what he said, and in that way all of us arrived safely on land.

ULB:

⁴² The soldiers' plan was to kill the prisoners so that none of them could swim away and escape. ⁴³ But the centurion wanted to save Paul, so he stopped their plan; and he ordered those who could swim to jump overboard first and get to land. ⁴⁴ 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 came safely to land.

translationWords:

- [prison, prisoner, imprison](#)
- [centurion](#)
- [Paul, Saul](#)

translationNotes:

- **The soldiers' plan was** - "The soldiers were planning"
- **so he stopped their plan** - "so he stopped them from doing what they planned to do"
- **jump overboard** - "jump off the ship into the water"
- **some on planks** - "some on wooden boards"

Links:

- [Introduction to the Book of Acts](#)
- [Acts 27 General Notes](#)
- [Acts 27 Translation Questions](#)

Acts 28 General Notes

Structure and formatting

This chapter forms a rather abrupt ending to this historical book because it does not record the deaths of Peter, or Paul, or the destruction of the temple in Jerusalem. Many scholars believe this chapter forms an ellipsis, which implies that the church is responsible for continuing the story. Other scholars believe it ends this way because Luke died. (See: [Ellipsis](#))

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 28:26-27 to set this apart from the rest of the chapter.

After extensive details of the events of Paul's life, this story glosses over two years in Rome without discussing what happened during this time. It is unknown why this is the case, but apparently the church did not need to learn anything from this time.

“You should know that this salvation of God has been sent to the Gentiles, and they will listen”

This statement indicates that the Gentiles will become the focus of the plans of God in this world until a time when he will once again bring Israel back to him. From this time on, the church will be increasingly composed of Gentile Christians.

Special concepts in this chapter

“Letters”

The letters mentioned would have been legal papers which authorized the persecution and imprisonment of the Christians. The translator's culture may have different terms for “legal papers” or “legally binding papers,” which could be useful in translation.

Other possible translation difficulties in this chapter

“He was a god”

Just because the people believed this to be, it does not mean it was true or that Paul did not correct them for this.

Links:

- [Acts 28:01 Notes](#)

Acts 28:1-2**UDB:**

¹ After we had arrived safely on the shore, we learned that it was an island called Malta. ² The people who lived there gave to us better than the usual hospitality. They lit a fire and invited us to come and warm ourselves, because it was raining and it was cold.

ULB:

28 ¹ When we were brought safely through, we learned that the island was called Malta. ² The native people offered to us not just ordinary kindness, but they lit a fire and welcomed us all, because of the constant rain and cold.

translationWords:**translationNotes:**

- **Connecting Statement:** - After the shipwreck, people on the island of Malta helped Paul and everyone on the ship. They stay there for 3 months.
- **General Information:** - Here the word “we” refers to Paul and Luke, the author of Acts, who traveled with Paul on this journey.” (See: [Exclusive “We”](#))
- **When we were brought safely through** - This can be stated in active form. AT: “When we arrived safely” (See: [Active or Passive](#))
- **we learned** - Paul and Luke learned the name of the island. AT: “we learned from the people” or “we found out from the residents” (See: [Exclusive “We”](#))
- **the island was called Malta** - Malta is an island located south of the modern-day island of Sicily. (See: [How to Translate Names](#))
- **The native people** - “The local people”
- **offered to us not just ordinary kindness** - Being kind to someone is spoken of as if it were an object that someone offers. AT: “were not only very kind to us” (See: [Metaphor](#))
- **not just ordinary kindness** - This phrase is used to emphasize the opposite of what is said. AT: “a great deal of kindness” (See: [Litotes](#))
- **they lit a fire** - “they put together twigs and branches and burned them”
- **welcomed us all** - Possible meanings are 1) “welcomed all of the people from the ship” or 2) “welcomed Paul and all his companions.”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:3-4**UDB:**

³ When Paul collected some sticks of wood and put them on the fire, a poisonous snake came out from the fire to escape from the heat, and it bit Paul on his his hand and stayed there. ⁴ The people from the island saw the creature dangling from Paul's hand, they said to each other, "Probably this man has murdered someone. Although he has escaped from being drowned in the sea, the god of justice will cause him to die."

ULB:

³ But when Paul had gathered a bundle of sticks and placed them on the fire, a viper came out because of the heat, and fastened onto his hand. ⁴ When the native people saw the animal hanging from his hand, they said one to another, "This man certainly is a murderer who escaped from the sea, yet justice does not permit him to live."

translationWords:

- Paul, Saul
- just, justice, justly

translationNotes:

- **a viper came out** - "a poisonous snake came out of the bundle of sticks"
- **fastened onto his hand** - "bit Paul's hand and did not let go"
- **This man certainly is a murderer** - "For sure, this man is a murderer" or "This man is truly a murderer"
- **yet justice** - The word "justice" refers to the name of a god that they worshiped. AT: "the god called Justice" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:5-6**UDB:**

⁵ But Paul simply shook the snake off into the fire, and nothing happened to him. ⁶ The people were expecting that Paul's body would soon swell up with a fever or that he would suddenly fall down and die. But after they had waited a long time, they saw that nothing was wrong with him. So the people changed what they were thinking and said to one another, "This man is not a murderer! He is a god!"

ULB:

⁵ But then he shook the animal into the fire and suffered no harm. ⁶ They were waiting for him to become inflamed with a fever or to suddenly drop dead. But after they watched him for a long time and saw that nothing was unusual with him, they changed their minds and said that he was a god.

translationWords:

- suffer, suffering
- death, die, dead
- mind
- false god, foreign god, god, goddess

translationNotes:

- **shook the animal into the fire** - "shook his hand so that the snake fell from his hand into the fire"
- **suffered no harm** - "Paul was not hurt at all"
- **become inflamed with a fever** - Possible meanings are 1) his body would swell because of the snake venom or 2) he would become very hot with fever.
- **nothing was unusual with him** - This can be stated in positive form. AT: "everything about him was as it should be" (See: [Double Negatives](#))
- **they changed their minds** - To think differently about a situation is spoken of as if a person is changing his mind. AT: "they thought again" (See: [Metaphor](#))
- **and said that he was a god** - This can be stated as a direct quotation. AT: "and said, 'This man must be a god'" (See: [Direct and Indirect Quotations](#))
- **said that he was a god** - Perhaps there was a belief that someone who lived after a poisonous snake bite was divine or a god.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:7-10**UDB:**

⁷ Now in a place near to where they were, there were 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. ⁸ At that time Publius' father had fever and dysentery, and he was lying in bed. So Paul visited him and prayed for him. Then Paul placed his hands on him and healed him. ⁹ After Paul had done that, the other people on the island who were sick came to him, and he healed them, too. ¹⁰ They brought us gifts and showed in other ways that they greatly respected us. When we were ready to leave three months later, they brought us food and other things that we would need on the ship.

ULB:

⁷ Now in a nearby place there were lands belonging to the chief man of the island, a man named Publius. He welcomed us and kindly provided for us for three days. ⁸ It happened that the father of Publius had been made ill with a fever and dysentery. When Paul went to him, he prayed, placed his hands on him, and healed him. ⁹ After this happened, the rest of the people on the island who were sick also came and were healed. ¹⁰ The people also honored us with many honors. When we were preparing to sail, they gave us what we needed.

translationWords:

- chief
- ancestor, father, forefather
- Paul, Saul
- pray, prayer
- heal, cure
- honor, to honor

translationNotes:

- **General Information:** - Here the words “us” and “we” refer to Paul, Luke, and those traveling with them. (See: [Exclusive “We”](#))
- **Now in a nearby place** - “Now” is used to introduce a new person or event in the account.
- **chief man of the island** - Possible meanings are 1) the main leader of the people or 2) someone who was the most important person on the island, perhaps because of his wealth.
- **a man named Publius** - This is the name of a man. (See: [How to Translate Names](#))
- **It happened that the father of Publius ... fever and dysentery** - This is background information about Publius' father that is important to understanding the story. (See: [Background Information](#))

- **had been made ill** - This can be stated in active form. AT: “was ill” (See: [Active or Passive](#))
- **ill with a fever and dysentery** - Dysentery is an infectious intestinal disease.
- **placed his hands on him** - “touched him with his hands”
- **and were healed** - This can be stated in active form. AT: “and he healed them too” (See: [Active or Passive](#)) (UDB)
- **honored us with many honors** - Probably they honored Paul and those with him by giving them gifts.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:11-12**UDB:**

¹¹ After we had stayed there three months, we got on a ship that was from Alexandria and that was going to Italy and sailed away. On the front of the ship there were carved images of the twin gods whose names were Castor and Pollux. ¹² When we arrived at the city of Syracuse, we stayed there three days.

ULB:

¹¹ After three months, we set sail in an Alexandrian ship that had wintered at the island, whose figurehead was The Twin Brothers. ¹² After we landed at the city of Syracuse, we stayed there three days.

translationWords:**translationNotes:**

- **Connecting Statement:** - Paul's journey to Rome continues.
- **General Information:** - The Twin Brothers refers to Castor and Pollux, the twin sons of Zeus, a Greek god. They were thought to be protectors of ships. (See: [Assumed Knowledge and Implicit Information](#))
- **an Alexandrian ship** - Possible meanings are 1) "a ship that came from Alexandria" or 2) "a ship that was registered or licensed in Alexandria." See how you translated "Alexandrian" in [6:9](#).
- **that had wintered at the island** - "that the crew left at the island for the cold season"
- **city of Syracuse** - Syracuse is a city on the southeast coast of the modern-day island of Sicily, just southwest of Italy. (See: [How to Translate Names](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:13-15**UDB:**

¹³ Then we sailed and arrived at the city of Rhegium in Italy. The next day, the wind was blowing from the south, so in only two more days we reached the town of Puteoli. There we left the ship.

¹⁴ In Puteoli we met some fellow believers who wanted us to stay with them for seven days. After this, we finally arrived at Rome.

¹⁵ In Rome, some fellow believers had heard about us, so they came to meet us. Some of them met us at the town called The Market on Appian Road, and others met us at the town called The Three Inns. When Paul saw those believers, he thanked God and was encouraged.

ULB:

¹³ From there we sailed and arrived at the city of Rhegium. After one day a south wind sprang up, and in two days we came to the city of Puteoli. ¹⁴ There we found some brothers and were invited to stay with them for seven days. In this way we came to Rome. ¹⁵ From there the brothers, after they heard about us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw the brothers, he thanked God and took courage.

translationWords:

- brother
- Rome, Roman
- Paul, Saul
- God
- courage, courageous

translationNotes:

- **General Information:** - The Market of Appius and The Three Taverns was a popular market and inn on the main highway called the Appian Way, about 50 kilometers south of the city of Rome. (See: [How to Translate Names](#))
- **city of Rhegium** - This is the port city located at the southwestern tip of Italy. (See: [How to Translate Names](#))
- **a south wind sprang up** - “the wind began to blow from the south”
- **city of Puteoli** - Puteoli is located in modern-day Naples on the west coast of Italy. (See: [How to Translate Names](#))
- **There we found** - “There we met”
- **brothers** - These were followers of Jesus, including both men and women. AT: “fellow believers” (See: [When Masculine Words Include Women](#))

- **and were invited** - This can be stated in active form. AT: “and they invited us” (See: [Active or Passive](#))
- **In this way we came to Rome** - Once Paul reached Puteoli, the rest of the journey to Rome was on land. AT: “And after we stayed seven days with them, we went to Rome”
- **after they heard about us** - “after they heard we were coming”
- **he thanked God and took courage** - Taking courage is spoken of as if it were an object that a person could take. AT: “this encouraged him, and he thanked God” (See: [Metaphor](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:16-18**UDB:**

¹⁶ After we arrived in Rome, Paul was permitted to live in a house by himself. But there was always a soldier there to guard him.

¹⁷ After Paul had been there three days, he sent a message to the Jewish leaders to come and talk with him. When they came to him, Paul said to them, "My dear brothers, although I have not opposed our people nor spoken against the customs of our ancestors, our leaders in Jerusalem seized me. But before they could kill me, a Roman commander rescued me and later sent me to the city of Caesarea for Roman authorities to put me on trial. ¹⁸ The Roman authorities questioned me and wanted to release me, because I had not done any bad thing for which I should be executed.

ULB:

¹⁶ When we entered Rome, Paul was allowed to live by himself with the soldier who was guarding him.

¹⁷ Then it came about that after three days Paul called together those men who were the leaders among the Jews. When they had come together, he said to them, "Brothers, although I have done nothing wrong against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. ¹⁸ After they questioned me, they wished to set me free, because there was no reason in me for a death penalty.

translationWords:

- Rome, Roman
- Paul, Saul
- warrior, soldier
- Jew, Jewish, Jews
- brother
- ancestor, father, forefather
- prison, prisoner, imprison
- Jerusalem
- hand, right hand, to hand over

translationNotes:

- **Connecting Statement:** - Paul arrives in Rome as a prisoner but with the freedom to stay in his own place. He calls the local Jews together to explain what has happened to him.
- **General Information:** - Here the word "we" refers to Luke, who wrote the book of Acts as well as Paul and those traveling with him. (See: **Exclusive "We"**)

- **When we entered Rome, Paul was allowed to** - This can be stated in active form. AT: “After we had arrived in Rome, the Roman authorities gave Paul permission to” (See: [Active or Passive](#))
- **Then it came about that** - This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.
- **the leaders among the Jews** - These are the Jewish civil or religious leaders present in Rome.
- **Brothers** - Here this means “Fellow Jews.”
- **against the people** - “against our people” or “against the Jews”
- **I was delivered as a prisoner from Jerusalem into the hands of the Romans** - This can be stated in active form. AT: “some of the Jews arrested me in Jerusalem and placed me in the custody of the Roman authorities” (See: [Active or Passive](#))
- **into the hands of the Romans** - Here “hands” stands for power or control. (See: [Metonymy](#))
- **there was no reason in me for a death penalty** - “I had done nothing to cause them to execute me”

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:19-20**UDB:**

¹⁹ But when the Jewish leaders there spoke against the desire of the Romans to set me free, I had to request that the Emperor judge me here in Rome. But my reason for doing that was not that I wanted to accuse our leaders about anything. ²⁰ So I have requested you to come here so that I can tell you why I am a prisoner. It is because I believe in what the people of Israel confidently expect God will do for us.”

ULB:

¹⁹ But when the Jews spoke against their desire, I was forced to appeal to Caesar, although it is not as if I were bringing any accusation against my nation. ²⁰ Because of my appeal, then, I have asked to see you and to speak with you. It is because of what Israel is confident about that I am bound with this chain.”

translationWords:

- Jew, Jewish, Jews
- Caesar
- accuse, accusation, accuser
- nation
- Israel, Israelites, nation of Israel
- confidence, confident
- bind, bond, bound

translationNotes:

- **the Jews** - This does not mean all of the Jews. AT: “the Jewish leaders” (See: **Synecdoche**)
- **spoke against their desire** - “complained about what the Roman authorities wanted to do”
- **I was forced to appeal to Caesar** - This can be stated in active form. AT: “I had to ask for Caesar to judge me” (See: **Active or Passive**)
- **although it is not as if I were bringing any accusation against my nation** - The abstract noun “accusation” can be stated as the verb “accuse.” Here “nation” stands for the people. AT: “but it was not because I wanted to accuse the people of my nation before Caesar” (See: **Active or Passive** and **Metonymy**)
- **what Israel is confident about** - Possible meanings are 1) the people of Israel confidently expect the Messiah to come or 2) the people of Israel confidently expect God to bring those who have died back to life.
- **what Israel is** - Here “Israel” stands for the people. AT: “what the people of Israel are” or “what the Jews are” (See: **Metonymy**)

- **that I am bound with this chain** - Here “bound with this chain” stands for being a prisoner.
AT: “that I am a prisoner” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:21-22**UDB:**

²¹ Then the Jewish leaders said, "We have not received any letters from our fellow Jews in Judea about you. Also, none of our fellow Jews who have arrived here from Judea has said anything bad about you. ²² But we want to hear what you think about this group that you belong to, because we know that in many places people are speaking against it."

ULB:

²¹ Then they said to him, "We neither received letters from Judea about you, nor did any of the brothers come and report or say anything bad about you. ²² But we want to hear from you what you think about this sect, because it is known by us that it is spoken against everywhere."

translationWords:

- [letter, epistle](#)
- [Judea](#)
- [brother](#)

translationNotes:

- **Connecting Statement:** - The Jewish leaders respond to Paul.
- **General Information:** - Here the words "We," "we," and "us" refer to the Jewish leaders in Rome. (See: [28:17](#) and **Exclusive "We"**)
- **nor did any of the brothers** - Here "brothers" stands for fellow Jews. AT: "nor did any of our fellow Jews"
- **you think about this sect** - A sect is a smaller group within a larger group. Here it refers to those who believe in Jesus. AT: "you think about this group to which you belong"
- **because it is known by us** - This can be stated in active form. AT: "because we know" (See: [Active or Passive](#))
- **it is spoken against everywhere** - This can be stated in active form. AT: "many Jews all over the Roman Empire are saying bad things about it" (See: [Active or Passive](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:23-24**UDB:**

²³ So they decided that they would come back on another day to hear Paul speak to them. When that day arrived, even more people than before came to where Paul was staying. Paul told them about how God would rule everyone; he talked about how the law of Moses and the prophets foretold Jesus. Paul talked with all who would listen from morning until evening. ²⁴ Some of those Jews were persuaded to believe what Paul said about Jesus was true, but others did not believe that it was true.

ULB:

²³ When they had set a day for him, more people came to him at his dwelling place. He presented the matter to them, and testified about the kingdom of God. He tried to persuade them about Jesus, both from the law of Moses and from the prophets, from morning until evening. ²⁴ Some were convinced about the things which were said, while others did not believe.

translationWords:

- testimony, testify
- kingdom of God, kingdom of heaven
- Jesus, Jesus Christ, Christ Jesus
- law, law of Moses, God's law, law of Yahweh
- prophet, prophecy, prophesy, seer, prophetess
- believe, believe in, belief

translationNotes:

- **General Information:** - Here the word "they" refers to the Jewish leaders in Rome. (See: 28:17)
- **General Information:** - The words "him," "his," and "He" and refer to Paul.
- **had set a day for him** - "had chosen a time for him to speak to them"
- **testified about the kingdom of God** - Here "kingdom of God" stands for God's rule as king. AT: "told them about God's rule as king" or "told them how God would show himself as king" (See: *Metonymy*)
- **from the prophets** - Here "the prophets" refers to what they wrote. AT: "from what the prophets wrote" (See: *Metonymy*)
- **Some were convinced about the things which were said** - This can be stated in active form. AT: "Paul was able to convince some of them" (See: *Active or Passive*)

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:25-26**UDB:**

²⁵ When they began to disagree with each other, and when they were about to leave, Paul had one more thing to say: "The Holy Spirit said the truth to your ancestors, when he spoke these words to Isaiah the prophet:

²⁶ Go to your people and say to them:

'You hear with your ears, but you never understand what God is saying.

You see with your eyes but you never really see the things that God is doing.

ULB:

²⁵ When they did not agree with one another, they left after Paul had spoken this one word, "The Holy Spirit spoke well through Isaiah the prophet to your fathers. ²⁶ He said, 'Go to this people and say,

"By hearing you will hear, but not understand;

And seeing you will see, but will not perceive.

translationWords:

- Paul, Saul
- word
- Holy Spirit, Spirit of God, Spirit of the Lord
- Isaiah
- prophet, prophecy, prophesy, seer, prophetess
- ancestor, father, forefather

translationNotes:

- **Connecting Statement:** - As the Jewish leaders were ready to leave, Paul quotes the Old Testament scriptures that were appropriate for this time.
- **General Information:** - Here the word "they" refers to the Jewish leaders in Rome. (See: 28:17)
- **General Information:** - The word "your" refers to the people to whom Paul had been speaking. In verse 26, Paul begins to quote the prophet Isaiah.
- **after Paul had spoken this one word** - Here "word" stands for a message or statement. AT: "after Paul had said one more thing" or "after Paul had made this statement" (See: **Metonymy**)

- **The Holy Spirit spoke well through Isaiah the prophet to your fathers. He said, 'Go to this people and say, "By hearing you will hear, but not understand; And seeing you will see, but will not perceive** - This has quotations within quotations. You can translate one of the inner quotations as an indirect quotation as in the UDB. Or, you can translate two of the inner quotations as indirect quotations. AT: "The Holy Spirit spoke well through Isaiah the prophet to your forefathers when the Spirit told Isaiah to tell them that they will hear but will not understand; And they will see but they will not perceive" (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **By hearing you will hear ... And seeing you will see** - The words "hear" and "see" are repeated for emphasis. "You will listen carefully ... And you will look intently"
- **but not understand ... but will not perceive** - Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God's plan. (See: [Parallelism](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:27**UDB:**

²⁷ These people do not understand, because they have become stubborn.

their ears are almost deaf;

and they have closed their eyes because they do not want to see.

They do not want to hear with their ears

or understand with their hearts,

for then they would come back to me

and I would heal them.

ULB:

²⁷ For the heart of this people has become dull,

and with their ears they hardly hear,

and they have shut their eyes.

Otherwise they might see with their eyes,

and hear with their ears,

and understand with their heart and turn again,

and I would heal them.”

translationWords:

- heart
- turn, turn away, turn back
- heal, cure

translationNotes:

- **Connecting Statement:** - Paul finishes quoting Isaiah the prophet.
- **General Information:** - Translate Paul's quotation of Isaiah as a direct quotation or indirect quotation according to how you translated it in [28:25-26](#).
- **For the heart of this people has become dull** - People who stubbornly refuse to understand what God is saying or doing are spoken of as if their heart is dull. Here "heart" stands for the mind. (See: [Metaphor](#) and [Metonymy](#))

- **with their ears they hardly hear, and they have shut their eyes** - People who stubbornly refuse to understand what God is saying or doing are spoken of as if they are unable to hear and are shutting their eyes so that they will see. (See: [Metaphor](#))
- **understand with their heart** - Here “heart” stands for the mind. (See: [Metonymy](#))
- **and turn again** - To start obeying God is spoken of as though the person were physically turning toward God. (See: [Metaphor](#))
- **I would heal them** - This does not mean God will only heal them physically. He will also heal them spiritually by forgiving their sins.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:28**UDB:**

²⁸ Therefore, you should know that God is offering to save the non-Jews, and they will listen.” ²⁹ [1]Acts 28:29 - the oldest and most accurate ancient copies of the book of Acts do not include the additional words found in Acts 28:29; and for that reason they are not included here.

ULB:

²⁸ Therefore, you should know that this salvation of God has been sent to the Gentiles, and they will listen.” ²⁹ [1]Acts 28:29 - the best ancient copies omit vs. 29, *When he had said these things, the Jews went away. They were having a great dispute among themselves.*

translationWords:

- [salvation](#)
- [God](#)
- [Gentile](#)

translationNotes:

- **Connecting Statement:** - Paul finishes speaking to the Jewish leaders in Rome.
- **this salvation of God has been sent to the Gentiles** - God’s message about how he saves people is spoken of as if it were an object that is sent. This can be stated in active form. AT: “God is sending his messengers to the Gentiles to tell them about how he will save them” (See: [Metaphor](#) and [Active or Passive](#))
- **they will listen** - “some of them will listen.” This response of the Gentiles is in contrast to the way the Jews of that time responded.

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

Acts 28:30-31**UDB:**

³⁰ For two whole years Paul stayed there in a house that he rented. Many people came to see him, and he received them all gladly and talked with them. ³¹ He preached and taught people about how God would show himself as king, and he taught them about the Lord Jesus Christ. He did that with great boldness, and no one tried to stop him.

ULB:

³⁰ Paul lived for two whole years in his own rented house, and he welcomed all who came to him. ³¹ He was proclaiming the kingdom of God and was teaching the things about the Lord Jesus Christ with all boldness. No one stopped him.

translationWords:

- Paul, Saul
- preach
- kingdom of God, kingdom of heaven
- Lord
- Jesus, Jesus Christ, Christ Jesus
- bold, boldly, boldness

translationNotes:

- **Connecting Statement:** - Luke ends the story of Paul in the book of Acts. (See: [End of Story](#))
- **He was proclaiming the kingdom of God** - Here “kingdom of God” refers to God’s rule as king. AT: “He was preaching about God’s rule as king” or “He was preaching about how God will show himself as king” (See: [Metonymy](#))

Links:

- [Introduction to the Book of Acts](#)
- [Acts 28 General Notes](#)
- [Acts 28 Translation Questions](#)

translationQuestions

Acts 1

Q? Which two books of the New Testament did Luke write?

A. Luke wrote the Gospel of Luke and the Acts of the Apostles. [1:1]

Q? What did Jesus do for forty days after his suffering?

A. Jesus appeared alive to his apostles, saying things about the kingdom of God. [1:3]

Q? For what did Jesus command his apostles to wait?

A. Jesus told his apostles to wait for the promise of the Father. [1:4]

Q? With what would the apostles be baptized in a few days?

A. The apostles would be baptized with the Holy Spirit. [1:5]

Q? When the apostles wanted to know the timing of the restoration of the kingdom, how did Jesus answer them?

A. Jesus told them that it was not for them to know the time. [1:7]

Q? What did Jesus tell the apostles they would receive from the Holy Spirit?

A. Jesus said the apostles would receive power. [1:8]

Q? Where did Jesus say the apostles would be his witnesses?

A. Jesus said the apostles would be witnesses in Judea, Samaria, and to the ends of the earth. [1:8]

Q? How did Jesus depart from his apostles?

A. Jesus was raised up and a cloud hid him from their eyes. [1:9]

Q? How did the angels say that Jesus would return again to the earth?

A. The angels said that Jesus would return in the same way he went into heaven. [1:11]

Q? What were the apostles, the women, Mary, and Jesus' brothers doing in the upper chamber?

A. They were diligently praying. [1:14]

Q? What had been fulfilled in the life of Judas, who betrayed Jesus?

A. The scripture had been fulfilled by Judas. [1:16]

Q? What happened to Judas after he received the money for betraying Jesus?

A. Judas bought a field, fell head first, his body burst wide open, and all his bowels poured out. [1:18]

Q? In the book of Psalms, what did it say should happen with Judas' position of leadership?

A. The Psalms said that Judas' position of leadership should be fulfilled by someone else. [1:20]

Q? What were the requirements for the man who would take Judas' position of leadership?

A. The man taking the position must have accompanied the apostles from the time of the baptism of John, and must have witnessed the resurrection of Jesus. [1:21-22]

Q? How did the apostles determine which of the two candidates should take Judas' position?

A. The apostles prayed that God reveal His choice, and then they cast lots. [1:24-26]

Q? Who was then numbered with the eleven apostles?

A. Matthias was then numbered with the eleven apostles. [1:26]

Acts 2

Q? On what Jewish festival day were all the disciples together?

A. The disciples were together on the day of Pentecost. [2:1]

Q? When the Holy Spirit came into the house, what did the disciples begin to do?

A. The disciples began to speak with other languages. [2:4]

Q? At this time in Jerusalem, there were godly Jews from where?

A. There were godly Jews from every nation under heaven. [2:5]

Q? Why was the multitude confused when they heard the disciples speaking?

A. The multitude was confused because everyone heard them speaking in his own language. [2:6]

Q? About what were the disciples speaking?

A. The disciples were telling about the mighty works of God. [2:11]

Q? What did some think who were mocking the disciples?

A. Some mocked and thought they were full of new wine. [2:13]

Q? What did Peter say was being fulfilled at this time?

A. Peter said the prophecy of Joel was being fulfilled that said God would pour out his Spirit upon all flesh. [2:16-17]

Q? In Joel's prophecy, who are the ones that are saved?

A. Everyone who calls on the name of the Lord are the ones that are saved. [2:21]

Q? How was Jesus' ministry authenticated by God?

A. Jesus' ministry was authenticated by the mighty works and wonders and signs which God did through him. [2:22]

Q? Whose plan was it that Jesus be crucified?

A. Jesus was crucified by God's determined plan. [2:23]

Q? In the Old Testament, what did King David prophecy about God's Holy One?

A. King David said that God would not allow his Holy One to see decay. [02:25,27,31]

Q? What promise had God made to King David about his descendants?

A. God had promised King David that one of his descendants would sit upon the throne. [2:30]

Q? Who was God's Holy One who did not see decay and would sit upon the throne?

A. Jesus was the prophesied Holy One and King. [2:32]

Q? Peter preached that God had now given Jesus what two titles?

A. God had made Jesus both Lord and Christ. [2:36]

Q? When the multitude heard Peter's preaching, what was their response?

A. The multitude asked what they should do. [2:37]

Q? What did Peter tell the multitude to do?

A. Peter told the multitude to repent and be baptized in the name of Jesus Christ for the forgiveness of their sins. [2:38]

Q? For whom did Peter say was God's promise?

A. Peter said God's promise was for the multitude, their children, and all who were far off. [2:39]

Q? How many people were baptized that day?

A. About three thousand people were baptized. [2:41]

Q? In what did the baptized people continue?

A. They continued in the apostles' teaching and fellowship, in the breaking of bread and in prayers. [2:42]

Q? What did those who believed do to help those in need?

A. They sold their property and possessions and distributed them to all, as anyone had need. [2:44-45]

Q? Where were the believers meeting at this time?

A. The believers met in the Temple. [2:46]

Q? Who was adding day by day to the group of believers?

A. The Lord added day by day those that were being saved. [2:47]

Acts 3

Q? Who did Peter and John see on their way into the Temple?

A. Peter and John saw a man lame from birth who begged at the Temple door. [3:2]

Q? What did Peter not give to the man?

A. Peter did not give to the man silver and gold. [3:6]

Q? What did Peter do for the man?

A. Peter gave the man the ability to walk. [3:7]

Q? How did the man react to what Peter gave him?

A. The man entered the Temple walking, leaping, and praising God. [3:8]

Q? How did the people react who saw the man in the Temple?

A. The people were filled with wonder and amazement. [3:10]

Q? What did Peter remind the people they had done with Jesus?

A. Peter reminded the people that they had killed Jesus. [3:15]

Q? What did Peter say had made the man well?

A. Peter said that faith in Jesus' name had made the man well. [3:16]

Q? What did Peter tell the people to do?

A. Peter told the people to repent. [3:19]

Q? Peter said that the heavens would receive Jesus until what time?

A. Peter said that until the time of restoration of all things, Jesus would be received in the heavens. [3:21]

Q? What did Moses say about Jesus?

A. Moses said that the Lord God would raise up a prophet like himself to whom the people would listen. [3:22]

Q? What will happen to every person who does not listen to Jesus?

A. The person who does not listen to Jesus will be completely destroyed. [3:23]

Q? Of what Old Testament covenant promise did Peter remind the people?

A. Peter reminded the people that they were sons of the covenant God made with Abraham when God said, "In your seed shall all the families of the earth be blessed". [3:25]

Q? How was God desiring to bless the Jews?

A. God desired to bless the Jews by sending Jesus to them first to turn them from their wickedness. [3:26]

Acts 4

Q? What were Peter and John teaching the people in the Temple?

A. Peter and John were teaching about Jesus and his resurrection from the dead. [4:2]

Q? How did the people react to Peter and John's teaching?

A. Many people believed, about five thousand. [4:4]

Q? How did the rulers of the Temple, the priests, and the Sadducees react to Peter and John's teaching?

A. They arrested Peter and John and put them in jail. [4:3]

Q? By what power or in what name did Peter say he had healed the man in the Temple?

A. Peter said that in the name of Jesus Christ he had healed the man in the Temple. [4:10]

Q? What did Peter say was the only way by which we may be saved?

A. Peter said that there is no other name except Jesus by which we may be saved. [4:12]

Q? Why could the Jewish leaders say nothing against Peter and John?

A. The leaders could say nothing because the man who had been healed was standing with Peter and John. [4:14]

Q? What did the Jewish leaders command Peter and John not to do?

A. The Jewish leaders commanded Peter and John not to speak or teach about Jesus. [4:18]

Q? How did Peter and John answer the Jewish leaders?

A. Peter and John said that they could not help but speak about the things they had seen and heard. [4:20]

Q? What did the believers ask for from God in response to the warnings from the Jewish leaders?

A. The believers asked for boldness to speak the word, and for signs and wonders to be done in Jesus' name. [04:29,30]

Q? What happened after the believers finished their prayer?

A. After the believers finished their prayer, the place they were gathered was shaken, they were filled with the Holy Spirit, and they spoke the word with boldness. [4:31]

Q? How were the needs of the believers provided for?

A. The believers had all things in common, and those who owned property sold it and gave the money to be distributed according to need. [04:32,34,35]

Q? What was the new name, meaning the "Son of Encouragement," given to the man who sold his field and gave the money to the apostles?

A. The man named "Son of Encouragement" was Barnabas. [4:36-37]

Acts 5

Q? What sin did Ananias and Sapphira commit?

A. Ananias and Sapphira lied, saying that they were giving the entire sale price of their property, but actually only giving a part of the sale price. [5:1-2]

Q? To whom did Peter say Ananias and Sapphira had lied?

A. Peter said that Ananias and Sapphira had lied to the Holy Spirit. [5:3]

Q? What was God's judgment on Ananias?

A. God killed Ananias. [5:5]

Q? What was God's judgment on Sapphira?

A. God killed Sapphira. [5:10]

Q? What was the reaction of the church and all who heard about Ananias and Sapphira?

A. Great fear came upon the church and all who heard about Ananias and Sapphira. [5:11]

Q? What were some people doing to have the sick healed?

A. Some were carrying the sick into the streets so Peter's shadow might fall on them, and others brought the sick from other towns to Jerusalem. [5:15-16]

Q? How did the Sadducees react to all of the sick being healed in Jerusalem?

A. The Sadducees were filled with jealousy and put the apostles in jail. [5:17-18]

Q? How did the apostles get out of jail?

A. An angel came and opened the doors of the jail and let them out. [5:19]

Q? What did the officers of the high priest find when they went to the jail?

A. The officers found the jail securely shut, but no one inside. [5:23]

Q? Why did the officers bring the apostles back to the high priest and council without violence?

A. The officers feared that the people might stone them. [5:26]

Q? When questioned about why they were teaching in Jesus' name when they had been charged not to, what did the apostles say?

A. The apostles said, "We must obey God rather than men". [5:29]

Q? Who did the apostles say was responsible for killing Jesus?

A. The apostles said that the high priest and council members were responsible for killing Jesus. [5:30]

Q? How did the council members react to the statement that they were responsible for killing Jesus?

A. The council members were furious and wanted to kill the apostles. [5:33]

Q? What was Gamaliel's advice to the council?

A. Gamaliel advised the council to leave the apostles alone. [5:38]

Q? What did Gamaliel warn the council they might end up doing if they tried to overthrow the apostles?

A. Gamaliel warned the council that they might end up fighting against God. [5:39]

Q? What did the council finally do with the apostles?

A. The council beat them and commanded them not to speak in the name of Jesus, and let them go. [5:40]

Q? How did the apostles react to the treatment they received from the council?

A. The apostles rejoiced that they were counted worthy to suffer dishonor for Jesus' name. [5:41]

Q? What did the apostles do every day after their meeting with the council?

A. The apostles preached and taught every day that Jesus was the Christ. [5:42]

Acts 6

Q? What complaint arose from the Grecian Jews against the Hebrews?

A. The Grecian Jews complained that their widows were being overlooked in the daily food distribution. [6:1]

Q? Who chose the seven men to take care of the business of food distribution?

A. The disciples (brothers) chose the seven men. [6:3]

Q? What were the qualifications for being chosen as one of the seven men?

A. The seven men had to be of good reputation, full of the Spirit and of wisdom. [6:3]

Q? In what would the apostles continue?

A. The apostles would continue in prayer and in the ministry of the word. [6:4]

Q? What did the apostles do when the believers brought the seven men?

A. The apostles prayed and placed their hands upon them. [6:6]

Q? What was happening with the disciples in Jerusalem?

A. The number of disciples was greatly increasing, including a great number of the priests. [6:7]

Q? Who was winning the debates between the unbelieving Jews and Stephen?

A. The unbelieving Jews could not stand against the wisdom and Spirit with which Stephen spoke. [6:10]

Q? What accusation was made by false witnesses against Stephen to the council?

A. The false witnesses claimed that Stephen said Jesus would destroy this place and change the customs of Moses. [6:14]

Q? When the council looked at Stephen, what did they see?

A. They saw that his face was like the face of an angel. [6:15]

Acts 7

Q? Stephen began to review the history of the Jewish people beginning with God's promise to whom?

A. Stephen began his history by talking about God's promise to Abraham. [7:2]

Q? What was God's promise to Abraham?

A. God promised land to Abraham and his descendants. [7:5]

Q? Why did God's promise to Abraham seem impossible to fulfill?

A. God's promise seemed impossible because Abraham had no children. [7:5]

Q? What did God say would first happen to Abraham's descendants for four hundred years?

A. God said Abraham's descendants would be slaves in a foreign land for four hundred years. [7:6]

Q? What covenant did God give to Abraham?

A. God gave Abraham the covenant of circumcision. [7:8]

Q? How did Joseph become a slave in Egypt?

A. His brothers were jealous of him and sold him into Egypt. [7:9]

Q? How did Joseph become governor over Egypt?

A. God gave Joseph favor and wisdom in the presence of Pharaoh. [7:10]

Q? What did Jacob do when there was famine in Canaan?

A. Jacob sent his sons to Egypt because he heard there was grain there. [7:12-13]

Q? Why did Jacob and his relatives move to Egypt?

A. Joseph sent his brothers to tell Jacob to come to Egypt. [7:14]

Q? What happened to the number of Israelites in Egypt as the time promised to Abraham drew near?

A. The number of Israelites in Egypt grew and multiplied. [7:17]

Q? How did the new king of Egypt try to reduce the number of Israelites?

A. The new king of Egypt forced the Israelites to throw out their infants so they would not survive. [7:19]

Q? How did Moses survive being thrown out?

A. Pharaoh's daughter took Moses and raised him as her own son. [7:21]

Q? How was Moses educated?

A. Moses was educated in all the learning of the Egyptians. [7:22]

Q? When he was forty years old, what did Moses do when he saw an Israelite being mistreated?

A. Moses defended the Israelite and struck the Egyptian. [7:24]

Q? To where did Moses flee?

A. Moses fled to Midian. [7:29]

Q? When Moses was eighty years old, what did Moses see?

A. Moses saw an angel in a flame of fire in a bush. [7:30]

Q? Where did the Lord command Moses to go, and what was God going to do there?

A. The Lord commanded Moses to go to Egypt, because God was going to rescue the Israelites. [7:34]

Q? How long did Moses lead the Israelites in the wilderness?

A. Moses led the Israelites in the wilderness for forty years. [7:36]

Q? What did Moses prophesy to the Israelites?

A. Moses prophesied to the Israelites that God would raise up a prophet like him from among their brothers. [7:37]

Q? How did the Israelites turn their hearts back to Egypt?

A. The Israelites made a calf and sacrificed to the idol. [7:41]

Q? How did God respond to the Israelites turning away from him?

A. God turned from Israelites and gave them up to serve the host of heaven. [7:42]

Q? To where did God say he would carry away the Israelites?

A. God said he would carry the Israelites away to Babylon. [7:43]

Q? In the wilderness, what did God command the Israelites to build, which they later carried into the land?

A. In the wilderness, the Israelites built the tabernacle of the testimony. [7:44-45]

Q? Who drove out the nations ahead of the Israelites?

A. God drove out the nations ahead of the Israelites. [7:45]

Q? Who asked to build a dwelling place for God?

A. David asked to build a dwelling place for God. [7:46]

Q? Who actually built God a house?

A. Solomon built God a house. [7:47]

Q? Where does the Most High have his throne?

A. The Most High has heaven as his throne. [7:49]

Q? What did Stephen accuse the people of always doing, just as their forefathers had done?

A. Stephen accused the people of resisting the Holy Spirit. [7:51]

Q? What did Stephen say the people were guilty of concerning the Righteous One?

A. Stephen said the people had betrayed and murdered the Righteous One. [7:52]

Q? How did the council members respond to Stephen's accusations?

A. The council members were cut to the heart and ground their teeth at Stephen. [7:54]

Q? What did Stephen say he saw as he looked up into heaven?

A. Stephen said he saw Jesus standing on the right hand of God. [7:55-56]

Q? What did the council members then do to Stephen?

A. The council members rushed upon him, threw him out of the city, and stoned him. [7:57-58]

Q? Where did the witnesses lay down their outer clothes during the stoning of Stephen?

A. The witnesses laid their outer clothes at the feet of a young man named Saul. [7:58]

Q? What was the last thing Stephen asked for before he died?

A. Stephen asked God not to hold this sin to the people's responsibility. [7:60]

Acts 8

Q? What did Saul think about Stephen's stoning?

A. Saul was in agreement with Stephen's death. [8:1]

Q? What began on the day Stephen was stoned?

A. A great persecution against the church in Jerusalem began on the day Stephen was stoned. [8:1]

Q? What did the believers in Jerusalem do?

A. The believers in Jerusalem were scattered throughout the regions of Judea and Samaria. [8:1]

Q? Why did the people of Samaria pay attention to what Philip said?

A. The people paid attention when they saw the signs that Philip did. [8:6]

Q? Why had the people of Samaria paid attention to Simon?

A. The people had paid attention when they saw his sorceries. [8:9-11]

Q? When Simon heard Philip's message, what did he do?

A. Simon also believed and was baptized. [8:13]

Q? What happened when Peter and John laid hands on the believers in Samaria?

A. The believers in Samaria received the Holy Spirit. [8:17]

Q? What offer did Simon make to the apostles?

A. Simon offered the apostles money in exchange for the power to give the Holy Spirit by the laying on of hands. [8:18-19]

Q? After Simon made this offer to the apostles, what did Peter say was his spiritual condition?

A. Peter said that Simon was in the poison of bitterness and the bonds of sin. [8:23]

Q? What did an angel tell Philip to do?

A. An angel told Philip to go south to the desert road toward Gaza. [8:26]

Q? Who did Philip meet and what was the person doing?

A. Philip met a eunuch of great authority from Ethiopia who was sitting in his chariot reading the prophet Isaiah. [8:27-28]

Q? What question did Philip ask the man?

A. Philip asked the man, "Do you understand what you are reading?" [8:30]

Q? What did the man ask Philip to do?

A. The man asked Philip to come up into the chariot and explain what he was reading. [8:31]

Q? What happens to the person being described in the scripture from Isaiah that was being read?

A. The person is led as a sheep to the slaughter, but does not open his mouth. [8:32]

Q? What question did the man ask Philip about the scripture he was reading?

A. The man asked Philip if the prophet was speaking about himself or about some other person. [8:34]

Q? Who did Philip say was the person in the scripture from Isaiah?

A. Philip explained that the person in the scripture from Isaiah was Jesus. [8:35]

Q? What did Philip then do to the man?

A. Philip and the eunuch both went into the water and Philip baptized him. [8:38]

Q? What happened to Philip when he came out of the water?

A. When Philip came out of the water, the Spirit of the Lord took Philip away. [8:39]

Q? What did the eunuch do when he came out of the water?

A. When the eunuch came out of the water, he went on his way rejoicing. [8:39]

Acts 9

Q? What did Saul ask the high priest in Jerusalem permission to do?

A. Saul asked for letters so that he could travel to Damascus and bring back bound any who belonged to the Way. [9:1-2]

Q? As Saul neared Damascus, what did he see?

A. As Saul neared Damascus, he saw a light out of heaven. [9:3]

Q? What did the voice say to Saul?

A. The voice said, "Saul, Saul, why are you persecuting me". [9:4]

Q? When Saul asked who was speaking to him, what was the answer?

A. The answer was, "I am Jesus whom you are persecuting". [9:5]

Q? When Saul arose from the ground, what had happened to him?

A. When Saul arose, he could see nothing. [9:8]

Q? Where did Saul then go and what did he do?

A. Saul went to Damascus and did not eat or drink for three days. [9:9]

Q? What did the Lord tell Ananias to do?

A. The Lord told Ananias to go and lay hands on Saul, so that Saul would receive his sight. [9:11-12]

Q? What concern did Ananias express to the Lord?

A. Ananias was concerned because he knew Saul had come to Damascus to arrest everyone who called upon the Lord's name. [9:13-14]

Q? What mission did the Lord say he had for Saul as his chosen instrument?

A. The Lord said Saul would carry the Lord's name before the Gentiles, kings, and the children of Israel. [9:15]

Q? Did the Lord say Saul's mission would be easy or difficult?

A. The Lord said that Saul would suffer greatly for the cause of the Lord's name. [9:16]

Q? After Ananias laid hands on Saul, what happened?

A. After Ananias laid hands on Saul, Saul received his sight, was baptized, and ate. [9:19]

Q? What did Saul immediately begin to do?

A. Saul immediately began to proclaim Jesus in the synagogues, saying that he is the Son of God. [9:20]

Q? When the Jews finally planned to kill Saul, what did he do?

A. When the Jews planned to kill him, Saul escaped by being let down through the wall in a basket. [9:25]

Q? When Saul came to Jerusalem, how did the disciples receive him?

A. In Jerusalem, the disciples were afraid of Saul. [9:26]

Q? Who then brought Saul to the apostles and explained what had happened to Saul in Damascus?

A. Barnabas brought Saul to the apostles and explained what had happened to Saul in Damascus. [9:27]

Q? What did Saul do in Jerusalem?

A. Saul spoke boldly in the name of the Lord Jesus. [9:29]

Q? After Saul was sent away to Tarsus, what was the condition of the church in Judea, Galilee, and Samaria?

A. The church in Judea, Galilee, and Samaria had peace and was built up, growing in numbers. [9:31]

Q? What happened in Lydda that caused everyone there to turn to the Lord?

A. In Lydda, Peter spoke to a paralyzed man who was healed by Jesus. [9:33-35]

Q? What happened in Joppa that caused many people to believe in the Lord?

A. Peter prayed for a dead woman named Tabitha, who was raised back to life. [9:40]

Acts 10

Q? What kind of man was Cornelius?

A. Cornelius was a devout man who feared God, was generous, and was always praying to God. [10:2]

Q? What did the angel say had caused God to be reminded about Cornelius?

A. The angel said that Cornelius' prayers and gifts to the poor had reminded God about Cornelius. [10:4]

Q? What did the angel tell Cornelius to do?

A. The angel told Cornelius to send men to Joppa to bring Peter. [10:5]

Q? On the next day, what did Peter see while he was praying and in a trance on the housetop?

A. Peter saw a large sheet filled with all kinds of animals, things that crawled, and birds. [10:11-12]

Q? As Peter saw the vision, what did a voice say to him?

A. A voice said to Peter, "Rise, Peter, kill and eat". [10:13]

Q? What was Peter's response to the voice?

A. Peter refused, saying he had never eaten anything defiled and unclean. [10:14]

Q? What did the voice say to Peter after this?

A. The voice said, "What God has cleansed, do not call it defiled". [10:15]

Q? What did the Spirit tell Peter to do when the men from Cornelius arrived at the house?

A. The Spirit told Peter to go down and go with them. [10:20]

Q? What did the men from Cornelius expect Peter to come and do in Cornelius' house?

A. The men from Cornelius expected Peter to come and give a message in Cornelius' house. [10:22]

Q? What did Peter say when Cornelius bowed down at Peter's feet?

A. Peter told Cornelius to stand up, for he was only a man. [10:26]

Q? What was Peter doing that was previously not allowed for Jews, and why was he now doing it?

A. Peter was associating with people from another nation, because God had shown him that he should not call any man defiled or unclean. [10:28]

Q? Who did Peter say is acceptable to God?

A. Peter said that anyone who fears God and does righteous deeds is acceptable to God. [10:35]

Q? What message about Jesus had the people in Cornelius' house already heard?

A. The people had already heard that Jesus was anointed by the Holy Spirit and with power, and that he had healed all who were oppressed, for God was with him. [10:38]

Q? What did Peter announce had happened to Jesus after his death, and how did Peter know this?

A. Peter announced that God had raised up Jesus on the third day, and that Peter had eaten with Jesus after his resurrection. [10:40-41]

Q? What did Peter say Jesus had commanded them to preach to the people?

A. Jesus had commanded them to preach that Jesus had been chosen by God to be the Judge of the living and the dead. [10:42]

Q? What did Peter say everyone would receive who believes in Jesus?

A. Peter said that everyone who believes in Jesus would receive the forgiveness of sins. [10:43]

Q? What happened to the people who were listening to Peter while Peter was still speaking?

A. The Holy Spirit fell on all those who were listening to Peter. [10:44]

Q? Why were the believers who belonged to the circumcision group amazed?

A. The believers who belonged to the circumcision group were amazed because the gift of the Holy Spirit was poured out also on the Gentiles. [10:45]

Q? What were the people doing which demonstrated that the Holy Spirit had fallen on them?

A. The people were speaking in other languages and praising God which demonstrated that the Holy Spirit had fallen on them. [10:46]

Q? After seeing that the people had received the Holy Spirit, what did Peter command be done with them?

A. Peter commanded that the people be baptized in the name of Jesus Christ. [10:48]

Acts 11

Q? What news did the apostles and brothers in Judea hear?

A. The apostles and brothers in Judea heard that the Gentiles had also received the word of God. [11:1]

Q? What criticism against Peter did those of the circumcision group in Jerusalem have?

A. Those in the circumcision group criticized Peter for eating with the Gentiles. [11:2-3]

Q? What evidence did Peter present to demonstrate that God had accepted the Gentiles?

A. Peter presented the fact that the Holy Spirit had come upon the Gentiles. [11:15]

Q? What was the conclusion of those in the circumcision group when they heard Peter's explanation?

A. They praised God and concluded that God had given repentance for life to the Gentiles also. [11:18]

Q? What did most of the believers who were scattered after Stephen's death do?

A. Most of the scattered believers told the message about Jesus only to Jews. [11:19]

Q? What happened when some of the scattered believers preached the Lord Jesus to Greeks?

A. When they preached the Lord Jesus to Greeks, a great number believed. [11:20-21]

Q? What did Barnabas from Jerusalem tell the believing Greeks in Antioch?

A. Barnabas encouraged the Greeks to remain with the Lord with all their heart. [11:22-23]

Q? Who spent an entire year at the church in Antioch?

A. Barnabas and Saul spent an entire year at the church in Antioch. [11:26]

Q? What name did the disciples first receive in Antioch?

A. The disciples were called Christians first in Antioch. [11:26]

Q? What did Agabus the prophet predict would happen?

A. Agabus predicted that a great famine would occur over all the world. [11:28]

Q? How did the disciples respond to Agabus' prophecy?

A. The disciples sent help to the brothers in Judea by the hand of Barnabas and Saul. [11:29-30]

Acts 12

Q? What did Herod the king do to James the brother of John?

A. Herod the king killed James the brother of John with the sword. [12:2]

Q? What did Herod the king do to Peter?

A. Herod arrested and put Peter in prison, intending to bring him to the people after the Passover. [12:3-4]

Q? What was the assembly doing for Peter?

A. The assembly was earnestly praying for Peter. [12:5]

Q? How did Peter get past the first and second guard and out of the gate of the prison?

A. Peter followed an angel past the guards, and then the gate opened by itself. [12:9-10]

Q? When Peter arrived at the house where the believers were praying, who answered the door and what did she do?

A. A servant girl Rhoda answered the door and reported that Peter was standing at the door, but she did not open the door. [12:13-14]

Q? How did the believers first react to her report?

A. At first they thought Rhoda was insane. [12:15]

Q? After telling the believers what had happened to him, what did Peter tell them to do?

A. Peter told them to report these things to James and the brothers. [12:17]

Q? What happened to the men that had been guarding Peter?

A. Herod questioned the guards and then had them put to death. [12:19]

Q? What did the people shout as Herod gave his speech?

A. The people shouted, "This is the voice of a god, not of a man"! [12:22]

Q? What happened to Herod after his speech, and why?

A. Because Herod did not give glory to God, an angel struck him and he was eaten by worms and died. [12:23]

Q? What was happening with the word of God during this time?

A. The word of God grew and multiplied during this time. [12:24]

Q? Who did Barnabas and Saul take with them?

A. Barnabas and Saul took John Mark with them. [12:25]

Acts 13

Q? What was the assembly in Antioch doing when the Holy Spirit spoke to them?

A. The assembly in Antioch was worshiping the Lord and fasting when the Holy Spirit spoke to them. [13:2]

Q? What did the Holy Spirit tell them to do?

A. The Holy Spirit told them to set apart Barnabas and Saul to do the work to which the Spirit was calling them. [13:2]

Q? What did the assembly do after hearing from the Holy Spirit?

A. The assembly fasted, prayed, laid hands on Barnabas and Saul, and sent them off. [13:3]

Q? When Barnabas and Saul went to Cyprus, who also was with them?

A. In Cyprus, John Mark was with them as their assistant. [13:5]

Q? Who was Bar-Jesus?

A. Bar-Jesus was a Jewish false prophet who associated with the proconsul. [13:6-7]

Q? Why did the proconsul summon Barnabas and Saul?

A. The proconsul summoned Barnabas and Saul because he wanted to hear the word of God. [13:7]

Q? What was another name by which Saul was known?

A. Saul was also known as Paul. [13:9]

Q? What did Paul say would happen to Bar-Jesus because he tried to turn the proconsul against the faith?

A. Paul told Bar-Jesus that he would be blind for a time. [13:11]

Q? How did the proconsul react when he saw what happened to Bar-Jesus?

A. The proconsul believed. [13:12]

Q? What did John Mark do when Paul and his friends set sail to Perga?

A. John Mark left Paul and his friends and returned to Jerusalem. [13:13]

Q? Where in Antioch of Pisidia was Paul asked to speak?

A. In Antioch of Pisidia, Paul was asked to speak in the Jewish synagogue. [13:15]

Q? In Paul's speech, who does Paul say God chose in the past?

A. In Paul's speech, Paul said that God chose Israel. [13:17]

Q? From whom did God bring Israel a Savior?

A. From King David God brought Israel a Savior. [13:23]

Q? Who did Paul say had prepared the way for the coming Savior?

A. Paul said that John the Baptist had prepared the way for the coming Savior. [13:24-25]

Q? How did the people and rulers in Jerusalem fulfill the prophets' messages?

A. The people and rulers in Jerusalem fulfilled the prophets' messages by condemning Jesus to death. [13:27]

Q? Who were now Jesus' witnesses to the people?

A. The people who saw Jesus after he was raised from the dead were now his witnesses. [13:31]

Q? How had God shown that he had kept his promises made to the Jews?

A. God showed that he had kept his promises to the Jews by raising up Jesus from the dead. [13:33]

Q? What did God promise to the Holy One in one of the psalms?

A. God promised that the Holy One would not see decay. [13:35]

Q? What did Paul proclaim for every one who believes in Jesus?

A. Paul proclaimed the forgiveness of sins for every one who believes in Jesus. [13:38]

Q? What warning did Paul also give his listeners?

A. Paul warned his listeners not to be like those spoken of in the prophets who hear the announcement of God's work, but do not believe it. [13:40-41]

Q? In Antioch, who came to hear the word of the Lord on the next Sabbath?

A. Almost the whole city came to hear the word of the Lord on the next Sabbath. [13:44]

Q? How did the Jews react when they saw the crowds?

A. The Jews were filled with jealousy and spoke against Paul's message, insulting him. [13:45]

Q? What did Paul say the Jews were doing with the word of God spoken to them?

A. Paul said that the Jews were pushing away the word of God spoken to them. [13:46]

Q? What was the Gentiles' reaction when they heard that Paul was turning to them?

A. The Gentiles were glad and praised the word of the Lord. [13:48]

Q? How many of the Gentiles believed?

A. As many as were appointed to eternal life believed. [13:48]

Q? What did the Jews then do to Paul and Barnabas?

A. The Jews stirred up a persecution against Paul and Barnabas and threw them out of the city. [13:50]

Q? What did Paul and Barnabas do before they went on to the city of Iconium?

A. Paul and Barnabas shook off the dust from their feet against those in the city of Antioch who had thrown them out. [13:51]

Acts 14

Q? What did the disbelieving Jews in Iconium do after a multitude believed Paul and Barnabas' preaching?

A. The disbelieving Jews stirred up the minds of the Gentiles and made them bitter against the brothers. [14:1-2]

Q? How did God give evidence about the message of his grace?

A. God gave evidence about the message of his grace by granting signs and wonders to be done by the hands of Paul and Barnabas. [14:3]

Q? Why did Paul and Barnabas leave Iconium?

A. Some Gentiles and Jews attempted to persuade their leaders to mistreat and stone Paul and Barnabas. [14:5-7]

Q? What did Paul do that caused an uproar in Lystra?

A. Paul healed a man who was a cripple from birth. [14:8-10]

Q? What did the people of Lystra want to do for Paul and Barnabas?

A. The people wanted to offer sacrifices through the priest of Zeus to Paul and Barnabas. [14:11-13,18]

Q? How did Barnabas and Paul respond to what the people wanted to do for them?

A. Barnabas and Paul tore their clothing, went into the crowd, and cried out saying that the people should turn from these useless things to a living God. [14:14-15]

Q? How had God not left himself without witness in the past?

A. God had given the nations rain and fruitful seasons, filling their hearts with food and gladness. [14:17]

Q? What did the crowds at Lystra later do to Paul?

A. The crowds at Lystra later stoned Paul and dragged him out of the city. [14:19]

Q? What did Paul do as the disciples were standing around him?

A. Paul got up and entered the city. [14:20]

Q? Through what did Paul say the disciples must enter into the kingdom of God?

A. Through many sufferings Paul said the disciples must enter into the kingdom of God. [14:22]

Q? What did Paul and Barnabas do in every assembly of believers before they departed?

A. In every assembly, Paul and Barnabas appointed elders, prayed with fasting, and entrusted the believers to the Lord. [14:23]

Q? What did Paul and Barnabas do when they returned to Antioch?

A. When they returned to Antioch, they reported all the things that God had done with them, and how he had opened a door of faith for the Gentiles. [14:27]

Acts 15

Q? What did certain men from Judea come and teach the brothers?

A. Certain men from Judea taught that unless the brothers were circumcised, they could not be saved. [15:1]

Q? How did the brothers decide this question should be resolved?

A. The brothers decided that Paul, Barnabas, and certain others should go to Jerusalem to the apostles and elders. [15:2]

Q? Passing through Phoenicia and Samaria, what news did Paul and his companions announce?

A. Paul and his companions announced the conversion of the Gentiles. [15:3]

Q? Which group among the believers thought that the Gentiles must be circumcised and must keep the law of Moses?

A. The group of Pharisees believed that the Gentiles must be circumcised and must keep the law of Moses. [15:5]

Q? What did Peter say that God had given to and done for the Gentiles?

A. Peter said that God had given the Gentiles the Holy Spirit and had made their hearts clean by faith. [15:8-9]

Q? How did Peter say that both Jews and Gentiles are saved?

A. Peter said that both Jews and Gentiles are saved through the grace of the Lord Jesus. [15:11]

Q? What did Paul and Barnabas report to the assembly?

A. Paul and Barnabas reported the signs and wonders God had worked among the Gentiles. [15:12]

Q? What did the prophecy which James quoted say that God would rebuild, and who would it include?

A. The prophecy said that God would rebuild the fallen tent of David, and that it would include the Gentiles. [15:16-17]

Q? What commands did James suggest be given to the Gentile converts?

A. James suggested that the Gentile converts be commanded to keep from idols, from fornication, from what is strangled, and from blood. [15:20]

Q? In the letter written to the Gentiles, who is said to be in agreement with the conclusion of giving the Gentiles only a few necessary commands?

A. The writers of the letter and the Holy Spirit are said to be in agreement with the conclusions. [15:28]

Q? What was the response of the Gentiles when they heard the letter from Jerusalem?

A. The Gentiles rejoiced because of the encouragement in the letter. [15:31]

Q? What did Paul and Barnabas do as they stayed in Antioch?

A. Paul and Barnabas taught and preached the word of the Lord. [15:35]

Q? What did Paul tell Barnabas he wanted to do?

A. Paul told Barnabas that he wanted to return and visit the brothers in every city they had proclaimed the word of the Lord. [15:36]

Q? Why did Paul and Barnabas separate and travel in different directions?

A. There was a sharp disagreement between them, so that they separated from each other. [15:39]

Acts 16

Q? What did Paul do with Timothy before they traveled together, and why?

A. Paul circumcised Timothy because the Jews in those parts knew Timothy's father was a Greek. [16:3]

Q? What instructions did Paul deliver to the churches on their way?

A. Paul delivered the instructions that had been written by the apostles and elders in Jerusalem. [16:4]

Q? How did Paul know God was calling him to preach the gospel in Macedonia?

A. Paul had a vision of a man of Macedonia calling him to come over and help them. [16:9]

Q? On the Sabbath, why did Paul go to the river outside the gate of Philippi?

A. Paul thought there would be a place of prayer there. [16:13]

Q? What did the Lord do for Lydia as Paul spoke?

A. The Lord opened Lydia's heart to pay attention to the things which were spoken by Paul. [16:14]

Q? Who was baptized after Paul spoke by the river?

A. Lydia and her household were baptized after Paul spoke. [16:15]

Q? How did the young woman with a spirit make money for her masters?

A. She made money for her masters by fortunetelling. [16:16]

Q? What did Paul do after the young woman had followed him for many days?

A. Paul turned and commanded the spirit, in the name of Jesus Christ, to come out of her. [16:17-18]

Q? What accusation did the young woman’s masters bring against Paul and Silas?

A. They accused Paul and Silas of teaching things that are not lawful for Romans to receive or observe. [16:21]

Q? What punishment did Paul and Silas receive from the magistrates?

A. They were beaten with rods, thrown into prison, and put in the stocks. [16:22-24]

Q? What were Paul and Silas doing around midnight in the prison?

A. They were praying and singing hymns to God. [16:25]

Q? What happened that caused the jailer to prepare to kill himself?

A. There was an earthquake, all the prison doors were opened, and everyone’s chains were unfastened. [16:26]

Q? What question did the jailer ask Paul and Silas?

A. The jailer asked Paul and Silas, “Sirs, what must I do to be saved”? [16:30]

Q? What answer did Paul and Silas give the jailer?

A. Paul and Silas answered, “Believe on the Lord Jesus, and you shall be saved, you and your house”. [16:31]

Q? Who was baptized that night?

A. The jailer and all his household were baptized that night. [16:33]

Q? What caused the magistrates to be afraid after they sent word to let Paul and Silas go?

A. The magistrates were afraid because they realized that they had publicly beaten two uncondemned Roman citizens. [16:37-38]

Q? After the magistrates asked them to leave the city, what did Paul and Silas do?

A. Paul and Silas went to the house of Lydia, encouraged the brothers, and then departed from Philippi. [16:40]

Acts 17

Q? Arriving in Thessalonica, where did Paul go first to speak from the Scriptures about Jesus?

A. Paul went to the synagogue of the Jews first to speak from the Scriptures about Jesus. [17:1-2]

Q? What did Paul show was necessary from the Scriptures?

A. Paul showed it was necessary for the Christ to suffer and to rise again from the dead. [17:3]

Q? What accusation was made against Paul and Silas to the city officials?

A. Paul and Silas were accused of acting against the decrees of Caesar, saying that there was another king—Jesus. [17:7]

Q? Where did Paul and Silas go when they arrived in Berea?

A. Paul and Silas went into the synagogue of the Jews. [17:10]

Q? What did the Bereans do when they heard Paul's message?

A. The Bereans received the word and examined the Scriptures to see if what Paul said was so. [17:11]

Q? Why did Paul have to leave Berea, and where did he go?

A. Paul had leave Berea because the Jews of Thessalonica stirred up the crowds in Berea, so Paul went to Athens. [17:13-15]

Q? Where did Paul go when he arrived in Athens?

A. Paul went to the Jewish synagogue and the marketplace to reason from the Scriptures. [17:17]

Q? Where was Paul brought to explain his teaching further?

A. Paul was brought to the Areopagus to explain his teaching further. [17:19-20]

Q? Which altar in Athens did Paul find, which he wanted to explain to the people?

A. Paul found an altar with the inscription, TO AN UNKNOWN GOD, which he wanted to explain to the people. [17:23]

Q? What did Paul say the God who made everything gives to people?

A. Paul said the God who made everything gives people life and breath and everything else. [17:25]

Q? From what did God make every nation of people?

A. From one man God made every nation of people. [17:26]

Q? How far did Paul say God was from anyone?

A. Paul said that God was not far from anyone. [17:27]

Q? How did Paul say we should not think of God?

A. Paul said that we should not think of God like gold, silver, or stones, sculptured by man. [17:29]

Q? What does God now call all men everywhere to do?

A. God now calls all men everywhere to repent. [17:30]

Q? For what has God set a certain day?

A. God has set a certain day when Jesus will judge the world in righteousness. [17:31]

Q? What proof has God given that Jesus has been chosen as the judge of the world?

A. God has proven that Jesus has been chosen as the judge of the world by raising him from the dead. [17:31]

Q? What did some do when they heard Paul speak about the resurrection of the dead?

A. Some mocked Paul when they heard him speak about the resurrection of the dead. [17:32]

Q? Did any believe what Paul had said?

A. Yes, certain men believed Paul, and others with them. [17:34]

Acts 18

Q? What work did Paul do to support himself?

A. Paul worked as a tentmaker to support himself. [18:3]

Q? What did Paul testify to the Jews in Corinth?

A. Paul testified to the Jews that Jesus was the Christ. [18:5]

Q? When the Jews rejected Paul, what did he do?

A. Paul told the Jews their blood was on their own head, and then he went to the Gentiles. [18:6]

Q? What encouragement did Paul receive from the Lord in Corinth?

A. The Lord told Paul to continue speaking, for no one would harm him there. [18:9-10]

Q? What accusation did the Jews bring to the governor against Paul?

A. The Jews accused Paul of teaching people to worship contrary to the law. [18:12-13]

Q? How did the governor respond to the accusations of the Jews against Paul?

A. The governor said that he did not wish to be a judge of matters involving the Jewish law. [18:15]

Q? Which husband and wife traveled with Paul to Ephesus?

A. Aquila and Priscilla traveled with Paul to Ephesus. [18:18-19]

Q? What were the first two places Paul went after he left Ephesus?

A. After he left Ephesus, Paul traveled to Jerusalem and then to Antioch. [18:22]

Q? What teaching did Apollos understand accurately, and in what teaching did he need more instruction?

A. Apollos understood the things concerning Jesus accurately, but he knew only the baptism of John. [18:25]

Q? What did Priscilla and Aquila do for Apollos?

A. Priscilla and Aquila became friends with Apollos and explained to him the way of God more accurately. [18:26]

Q? What was Apollos able to do with his eloquent speech and knowledge of the Scriptures?

A. Apollos was able to publicly overwhelm the Jews, showing that Jesus was the Christ. [18:28]

Acts 19

Q? What had the disciples that Paul met in Ephesus not heard about when they believed?

A. The disciples had not heard about the Holy Spirit. [19:2]

Q? John's baptism was a baptism of what?

A. John's baptism was a baptism of repentance. [19:4]

Q? On whom had John told the people to believe?

A. John had told the people to believe on the one who would come after him. [19:4]

Q? In what name did Paul then baptize the disciples from Ephesus?

A. Paul baptized them in the name of the Lord Jesus. [19:5]

Q? What happened to the men after they were baptized and Paul laid hands on them?

A. The Holy Spirit came on them and they spoke in other languages and prophesied. [19:6]

Q? What did Paul do when some of the Jews in Ephesus began to speak evil of the way of Christ?

A. Paul withdrew with the believers and began to speak in the lecture hall of Tyrannus. [19:9]

Q? What special miracles did God do by the hands of Paul?

A. When handkerchiefs and aprons were taken from Paul, they healed the sick and drove out evil spirits. [19:12]

Q? What happened when seven Jewish exorcists tried to cast out an evil spirit in the name of Jesus?

A. The evil spirit beat up the exorcists and they fled naked and wounded. [19:16]

Q? In Ephesus, what did many who practiced magical arts do?

A. Many who practiced magical arts in Ephesus burned their books in the sight of everyone. [19:19]

Q? Where did Paul say he would go after he went to Jerusalem?

A. Paul said he would go to Rome after he went to Jerusalem. [19:21]

Q? What concerns did the silversmith Demetrius express to the other workmen?

A. Demetrius was concerned that Paul was teaching people that there are no gods that are made with hands, and that the goddess Diana might be considered worthless. [19:26]

Q? How did the people react to Demetrius' concerns?

A. The people became angry and cried out saying that Diana was great, filling the whole city with confusion. [19:28-29]

Q? Why did Paul not address the crowd, even though he wanted to?

A. The disciples and some local officials did not allow Paul to speak to the crowd. [19:30-31]

Q? What did the town clerk tell the people to do instead of rioting?

A. The town clerk told the people to bring their accusations to the courts. [19:38]

Q? In what danger did the town clerk say the people were?

A. The town clerk said that the people were in danger of being accused for being disorderly, and that there was no cause for an explanation. [19:40]

Acts 20

Q? What caused Paul to change his plans and return through Macedonia instead of sailing for Syria?

A. Paul changed his plans because the Jews had formed a plot against him as he was about to sail for Syria. [20:3]

Q? On what day of the week did Paul and the believers gather to break bread?

A. On the first day of the week Paul and the believers gathered to break bread. [20:7]

Q? What happened to the young man who fell out of the window while Paul was speaking?

A. The young man fell from the third story and was picked up dead, but Paul stretched himself out on him and he came back to life. [20:9-10]

Q? Why was Paul hurrying toward Jerusalem?

A. Paul was hurrying toward Jerusalem to be there for the day of Pentecost. [20:16]

Q? About what did Paul say he warned both Jews and Greeks since he set foot in Asia?

A. Paul said he warned both Jews and Greeks about repentance toward God and faith in the Lord Jesus. [20:18,20]

Q? About what was the Holy Spirit witnessing to Paul in every city as he traveled toward Jerusalem?

A. The Holy Spirit was witnessing to Paul that chains and sufferings awaited him. [20:23]

Q? What ministry had Paul received from the Lord Jesus?

A. Paul's ministry was to bear witness to the gospel of the grace of God. [20:24]

Q? Why did Paul say he was innocent of the blood of any man?

A. Paul said he was innocent of their blood because he had declared to them the whole will of God. [20:27]

Q? What did Paul command the Ephesian elders to do carefully after his departure?

A. Paul commanded the elders to shepherd the flock carefully. [20:28]

Q? What did Paul say would happen among the Ephesian elders after his departure?

A. Paul said that some of the elders would say corrupt things in order to draw away disciples after themselves. [20:30]

Q? To whom did Paul entrust the Ephesian elders?

A. Paul entrusted the Ephesian elders to God. [20:32]

Q? What example did Paul set for the Ephesians regarding work?

A. Paul worked for his own needs and the needs of those with him, and helped the weak. [20:34-35]

Q? What made the Ephesian elders sad most of all?

A. The Ephesian elders were sad most of all because Paul had said they would never see his face again. [20:38]

Acts 21

Q? What did the disciples in Tyre say to Paul through the Spirit?

A. The disciples said to Paul through the Spirit that he should not set foot in Jerusalem. [21:4]

Q? What do we know about Philip the preacher's children?

A. Philip had four virgin daughters that prophesied. [4:9]

Q? What did Agabus the prophet say to Paul?

A. Agabus told Paul that the Jews in Jerusalem would tie up Paul and hand him over to the Gentiles. [21:11]

Q? What did Paul say when everyone begged him not to go up to Jerusalem?

A. Paul said that he was ready to be tied up and to die in Jerusalem for the name of the Lord Jesus. [21:13]

Q? With whom did Paul meet when he arrived in Jerusalem?

A. Paul met with James and all the elders. [21:18]

Q? What accusation was being made by the Jews against Paul?

A. The Jews were accusing Paul of teaching the Jews who lived among the Gentiles to abandon Moses. [21:21]

Q? Why did James and the elders want Paul to purify himself with the four men who had made a vow?

A. They wanted everyone to know that Paul as a Jew also lived so as to keep the law. [21:24]

Q? What did James say the Gentiles who believed should do?

A. James said the Gentiles should keep themselves from things sacrificed to idols, from blood, from what is strangled, and from fornication. [21:25]

Q? What accusations did some Jews from Asia make against Paul in the temple?

A. The Jews accused Paul of teaching against the law and defiling the temple by bringing Greeks into it. [21:28]

Q? After making these accusations, what did the Jews do to Paul?

A. The Jews dragged Paul out of the temple and tried to kill him. [21:31]

Q? What did the chief captain of the guard do when he heard that Jerusalem was in an uproar?

A. The chief captain laid hold on Paul and had him bound with two chains, asking who he was and what he had done. [21:33]

Q? What was the crowd shouting as the soldiers carried Paul into the fortress?

A. The crowd was shouting, "Away with him!" [21:36]

Q? What request did Paul make to the chief captain?

A. Paul requested that he be allowed to speak to the people. [21:39]

Q? In what language did Paul speak to the people of Jerusalem?

A. Paul spoke in Hebrew to the people of Jerusalem. [21:40]

Acts 22

Q? When the crowd heard Paul speaking in Hebrew, what did they do?

A. When the crowd heard Paul speaking in Hebrew, they became quiet. [22:2]

Q? Where was Paul educated, and who was his teacher?

A. Paul was educated in Jerusalem, and Gamaliel was his teacher. [22:3]

Q? How had Paul treated those who were following the Way?

A. Paul had persecuted to death those who were following the Way, and had delivered them into prison. [22:4]

Q? What did the voice from heaven say to Paul as he neared Damascus?

A. The voice from heaven said, "Saul, Saul, why are you persecuting me?" [22:7]

Q? Who was Paul persecuting?

A. Paul was persecuting Jesus of Nazareth. [22:8]

Q? Why could Paul no longer see?

A. Paul could no longer see because of the brightness of the light that he saw as he neared Damascus. [22:11]

Q? How was Paul's sight restored?

A. A devout man named Ananias came and stood by Paul and said, "Brother Saul, receive your sight". [22:12-13]

Q? What did Ananias tell Paul to arise and do, and why?

A. Ananias told Paul to arise and be baptized to wash away his sins. [22:16]

Q? When Jesus spoke to Paul in the temple, how did he say the Jews would react to Paul's testimony about him?

A. Jesus said that the Jews would not accept Paul's testimony about him. [22:18]

Q? To whom did Jesus then send Paul?

A. Jesus sent Paul to the Gentiles. [22:21]

Q? How did the people react when they heard Paul speaking about the Gentiles?

A. The people shouted and threw off their garments, throwing dust in the air. [22:23]

Q? What question did Paul ask the centurion just before Paul was to be scourged?

A. Paul asked if it was lawful for him to be scourged as an uncondemned Roman citizen. [22:25]

Q? How had Paul become a Roman citizen?

A. Paul had been born a Roman citizen. [22:28]

Q? What did the chief captain do when he learned that Paul was a Roman citizen?

A. The chief captain untied Paul's bonds, and ordered the chief priests and all the council to meet, placing Paul in their midst. [22:30]

Acts 23

Q? Why did the high priest command those who stood by Paul to strike him on the mouth?

A. The high priest was angry because Paul said he had lived before God in all good conscience. [23:1-2]

Q? For what reason did Paul say he was being judged before the council?

A. Paul said he was being judged because of his confidence in the resurrection. [23:6]

Q? Why did an argument begin in the council when Paul gave his reason for being judged?

A. An argument began because the Pharisees say there is a resurrection, but the Sadducees say there is no resurrection. [23:7-8]

Q? Why did the chief captain take Paul from the council to the fortress?

A. The chief captain feared that Paul would be torn to pieces by the council members. [23:10]

Q? What promise did the Lord give Paul the following night?

A. The Lord told Paul to not fear because he would bear witness in Jerusalem and in Rome. [23:11]

Q? What pact concerning Paul did some Jewish men make?

A. About forty Jewish men made a pact that they would not eat or drink until they had killed Paul. [23:12-13]

Q? What was the plan the forty Jewish men presented to the chief priests and elders?

A. They asked the chief priests and elders to have Paul brought to the council so they could kill Paul before he arrived. [23:14-15]

Q? How did Paul learn about the plan of the forty Jewish men?

A. Paul's sister's son heard of the plan and told Paul. [23:16]

Q? How did the chief captain respond when he learned the plan of the forty Jewish men?

A. The chief captain ordered a large guard to take Paul safely to Felix the governor at the third hour of the night. [23:23-24]

Q? In his letter to Felix the governor, what did the chief captain say about the accusations against Paul?

A. The chief captain said Paul did not deserve death or imprisonment, but that the accusations were about questions concerning Jewish law. [23:29]

Q? When did Felix the governor say he would hear Paul's case?

A. Felix said he would hear Paul's case when Paul's accusers arrived. [23:35]

Q? Where was Paul kept until his trial?

A. Paul was kept in Herod's palace until his trial. [23:35]

Acts 24

Q? What accusations did the orator Tertullus bring against Paul?

A. Tertullus accused Paul of causing the Jews to rebel and desecrating the temple. [24:5-6]

Q? Of what sect did Tertullus say Paul was a leader?

A. Tertullus said Paul was a leader of the Nazarene sect. [24:5]

Q? What did Paul say he had done in the temple, synagogues, and city?

A. Paul said he had not argued with anyone and had not stirred up a crowd. [24:12]

Q? To what did Paul say he was faithful?

A. Paul said he was faithful to all that is in the law and the writings of the prophets. [24:14]

Q? What hope did Paul share with the Jews accusing him?

A. They shared the same confidence in God about the coming resurrection of the righteous and unrighteous dead. [24:15]

Q? Why did Paul say he had come to Jerusalem?

A. Paul said he had come to bring help to his nation and gifts of money. [24:17]

Q? What did Paul say he was doing in the temple when he was found by certain Jews from Asia?

A. Paul said he was in a purification ceremony when he was found. [24:18]

Q? About what was the governor Felix well informed?

A. The governnor Felix was well informed about the Way. [24:22]

Q? When did Felix say he would decide Paul's case?

A. Felix said he would decide Paul's case when Lusias the commander came from Jerusalem. [24:22]

Q? After some days, about what did Paul tell Felix?

A. Paul told Felix about faith in Christ Jesus, righteousness, self-control, and the coming judgment. [24:24-25]

Q? How did Felix react after he heard Paul?

A. Felix became fearful and asked Paul to go away for the present. [24:25]

Q? After two years, why did Felix leave Paul under guard when the new governor came?

A. Felix left Paul under guard because he wanted to gain favor with the Jews. [24:27]

Acts 25

Q? What favor did the chief priest and the prominent Jews ask of Festus?

A. They asked Festus to call Paul to Jerusalem so that they could kill Paul along the way. [25:3]

Q? What did Festus tell the chief priest and the prominent Jews to do?

A. Festus told them to go to Caesarea, where Festus was going, and that they could accuse Paul there. [25:5]

Q? While judging Paul's case in Caesarea, what question did Festus ask Paul?

A. Festus asked Paul if he wanted to go up to Jerusalem and be judged there. [25:9]

Q? Why did Festus ask Paul this question?

A. Festus asked Paul this question because he wanted to gain favor with the Jews. [25:9]

Q? What was Paul's response to Festus' question?

A. Paul said that he stood before the judgment seat of Caesar where he must be judged. [25:10]

Q? What did Festus decide to do with Paul's case?

A. Festus decided that since Paul had called upon Caesar, then he would go to Caesar. [25:12]

Q? What did Festus say was the legal custom with the Romans regarding people charged with crimes?

A. Festus said that the Romans gave the accused person an opportunity to face his accusers and to make a defense against the charges. [25:16]

Q? What charges did Festus say the Jews had brought against Paul?

A. Festus said that the charges involved certain disputes about their religion and about a certain Jesus who was dead, but Paul claimed to be alive. [25:19]

Q? Why did Festus bring Paul to speak before King Agrippa?

A. Festus wanted King Agrippa to help him write something logical about Paul's case to the Emperor. [25:26]

Q? What did Festus say would be unreasonable for him to do as he sent Paul to the Emperor?

A. Festus said it would be unreasonable for him to send Paul to the Emperor without stating the charges against him. [25:27]

Acts 26

Q? Why was Paul happy to be able to make his defense before King Agrippa?

A. Paul was happy to be able to make his defense before King Agrippa because Agrippa was an expert in all the Jewish customs and questions. [26:3]

Q? How did Paul live from his youth in Jerusalem?

A. Paul lived as a Pharisee, a very strict sect of Judaism. [26:5]

Q? What promise of God does Paul say both he and the Jews are hoping to reach?

A. Paul says that he and the Jews are hoping to reach the promise of the resurrection. [26:6-8]

Q? Before his conversion, what was Paul doing against the name of Jesus of Nazareth?

A. Paul was locking up many saints in prison, was approving when they were killed, and was chasing them to foreign cities. [26:9-11]

Q? What did Paul see on his way to Damascus?

A. Paul saw a light from heaven that was brighter than the sun. [26:13]

Q? What did Paul hear on his way to Damascus?

A. Paul heard a voice saying, "Saul, Saul, why do you persecute me?" [26:14]

Q? Who was speaking to Paul on the way to Damascus?

A. Jesus was speaking to Paul on the way to Damascus. [26:15]

Q? What did Jesus appoint Paul to be?

A. Jesus appointed Paul to be a servant and witness to the Gentiles. [26:16-17]

Q? What did Jesus say he wanted the Gentiles to receive?

A. Jesus said he wanted the Gentiles to receive the forgiveness of sins and the inheritance from God. [26:18]

Q? What two things does Paul say he preached everywhere he went?

A. Paul says that he preached that the people should repent and turn to God, doing deeds worthy of repentance. [26:20]

Q? What did the prophets and Moses say would happen?

A. The prophets and Moses said that the Christ must suffer, be raised from the dead, and proclaim light to the Jewish people and to the Gentiles. [26:22-23]

Q? What did Festus think of Paul after he heard Paul's defense?

A. Festus thought that Paul was insane. [26:24-25]

Q? What was Paul's desire for King Agrippa?

A. Paul desired that King Agrippa would become a Christian. [26:28-29]

Q? What conclusion did Agrippa, Festus, and Bernice reach regarding the accusations against Paul?

A. They agreed that Paul had done nothing worthy of death or bonds, and that he could have been freed if he had not appealed to Caesar. [26:31-32]

Acts 27

Q? How did the centurion Julius treat Paul at the beginning of the journey to Rome?

A. Julius treated Paul kindly and allowed him to go to his friends and receive their care. [27:3]

Q? Which island did Paul's ship sail around with difficulty?

A. The ship sailed around the island of Crete with difficulty. [27:7-8]

Q? Why did Julius the centurion not follow Paul's warning about the dangers of continuing to sail?

A. Julius did not follow Paul's warning because he paid more attention to the owner of the ship. [27:10-11]

Q? After a gentle start to the voyage, what wind began to beat down on the ship?

A. After a gentle start, a wind called The Northeaster began to beat down on the ship. [27:14]

Q? After many days, what hope was abandoned by the crew of the ship?

A. After many days, the crew abandoned any hope that they should be saved. [27:20]

Q? What message did an angel of God give Paul concerning the people on the voyage?

A. The angel told Paul that he and all the sailors would survive. [27:23-24]

Q? At midnight on the fourteenth night, what did the sailors think was happening to the ship?

A. The sailors thought the ship was approaching some land. [27:27]

Q? What were the sailors looking for a way to do?

A. The sailors were looking for a way to abandon the ship. [27:30]

Q? What did Paul tell the centurion and the soldiers about the sailors?

A. Paul told the centurion and the soldiers that unless the sailors stayed on the ship, the centurion and soldiers could not be saved. [27:31]

Q? When daylight was coming on, what did Paul urge everyone to do?

A. Paul urged everyone to take some food. [27:33]

Q? How did the crew decide to get the ship to the beach, and what happened?

A. The crew decided to get the ship to the beach by sailing directly toward the beach, but the bow of the ship became stuck on the ground and the stern began to break up. [27:39-41]

Q? What were the soldiers going to do with the prisoners at this time?

A. The soldiers were going to kill the prisoners so none of them could escape. [27:42]

Q? Why did the centurion stop the plan of the soldiers?

A. The centurion stopped the plan of the soldiers because he wanted to save Paul. [27:43]

Q? How did all of the people on the ship come safely to land?

A. Those who could swim jumped overboard first, and the rest followed on planks or other things from the ship. [27:44]

Acts 28

Q? How did the native people on the island of Malta treat Paul and the crew of the ship?

A. The people treated them with not just ordinary kindness. [28:2]

Q? What did the people think when they saw the viper hanging from Paul's hand?

A. The people thought that Paul was a murderer who was not being permitted to live by justice. [28:4]

Q? What did the people think when they saw Paul was not killed by the viper?

A. The people thought that Paul was a god. [28:6]

Q? What happened after Paul healed the father of Publius, the chief man of the island?

A. The rest of the people on the island who were sick also came and were healed. [28:8-9]

Q? How long did Paul and the crew remain on the island of Malta?

A. Paul and the crew remained on the island of Malta for three months. [28:11]

Q? What did Paul do when he saw the brothers from Rome who had come to meet him?

A. When he saw the brothers, Paul thanked God and took courage. [28:15]

Q? What were Paul's living arrangements in Rome as a prisoner?

A. Paul was allowed to live by himself with a soldier who was guarding him. [28:16]

Q? For what reason did Paul tell the Jewish leaders in Rome he had been chained?

A. Paul told the Jewish leaders in Rome he had been chained for the confidence of Israel. [28:20]

Q? What did the Jewish leaders in Rome know about the sect of the Christians?

A. The Jewish leaders in Rome knew that the sect was spoken against everywhere. [28:22]

Q? When the Jewish leaders came again to Paul at his dwelling place, what did Paul try to do from morning until evening?

A. Paul tried to persuade them about Jesus, from both the law of Moses and from the prophets. [28:23]

Q? What was the response of the Jewish leaders to Paul's presentation?

A. Some of the Jewish leaders were convinced, while others did not believe. [28:24]

Q? What did the final scripture quoted by Paul say about the Jewish leaders who did not believe?

A. The final scripture Paul quoted said that those who did not believe would not understand nor perceive what they heard and saw. [28:26]

Q? Where did Paul say God's message of salvation had been sent, and what would be the response?

A. Paul said that God's message of salvation had been sent to the Gentiles, and they would listen. [28:28]

Q? What did Paul do while a prisoner in Rome?

A. Paul preached the kingdom of God and taught about the Lord Jesus Christ with all boldness. [28:31]

Q? Who stopped Paul from preaching and teaching while he was a prisoner in Rome for two years?

A. No one stopped him. [28:31]

translationWords

twelve tribes of Israel

Definition:

The term, “twelve tribes of Israel” refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham’s grandson. God later changed Jacob’s name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes are 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: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [priest](#), [priesthood](#), [tribe](#))

Bible References:

Waiting

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the **priest, priesthood** priests for the people of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [priest, priesthood, Moses, Israel, Israelites, nation of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-15]** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **[10-05]** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **[13-09]** 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!
- **[14-07]** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to “Abraham.”

- The name “Abram” means “exalted father”
- “Abraham” means, “father of many.”
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- While living in the land of Canaan, when they were very old, Abraham and his wife Sarah had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [chaldea](#), [Sarah](#), [Sarai](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** 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.”
- **[05-04]** Then God changed **Abram’s** name to **Abraham**, which means “father of many.”
- **[05-05]** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **[05-06]** 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.”
- **[06-01]** 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.
- **[06-04]** 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.
- **[21-02]** God promised **Abraham** that through him all people groups of the world would receive a blessing.

accuse, accusation, accuser

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

Waiting

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- An adversary can be a person who tries to oppose you or harm you.
- A nation can be called an “adversary” when it fights against another nation.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See: [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

afflict, affliction

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.

- God afflicted his people with sickness or other hardships in order to cause 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 be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- In certain contexts “afflict” could be translated as “happen to” or “come to” or “bring suffering.”
- 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.” physical
- The phrase “afflicted with” could also be translated as, “suffering from” or “sick with.”

(See: [leprosy](#), [leper](#), [leprous](#), [plague](#), [suffer](#), [suffering](#))

Bible References:

Waiting

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 as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly in order to get other people to notice it.
- This term could be translated as “money” or “gifts to poor people” or “help for the poor.”

Bible References:

Waiting

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 nearby the Israelites also built altars to offer sacrifices to their gods.

(See also: [altar of incense](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [grain offering](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** 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.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **[13-09]** A priest would kill the animal and burn it on the **altar**.
- **[16-06]** 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.

marvel, wonder, amazed, astonished

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions express how very surprised or shocked the person was feeling. Other languages might also have expressions to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be, “extremely surprised” or “very shocked.”
- Related words include: “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

Waiting

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULB) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as, “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as, “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase, “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”
-

(See: [fulfill](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [John \(the Baptist\)](#), [Peter](#), [Simon Peter](#), [Cephas](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

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 is 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: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [rulers](#), [rule](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-12] God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- [22-03] The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- [23-06] 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.”
- [23-07] Suddenly, the skies were filled with **angels** praising God...
- [25-08] 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.”

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, it often is sinful and selfish, but sometimes it is righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase, “provoke to anger” means “cause to be angry.”

(See also: [wrath](#), [fury](#))

Bible References:

Waiting

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(Translation suggestions: [How to Translate Names](#))

(See also: [Caiaphas](#), [high priest](#), [priest](#))

Bible References:

Waiting

anoint, anointed

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- 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.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: [Christ](#), [Messiah](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [priesthood](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

Antioch

Facts:

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 didn’t 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 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](#))

[Barnabas](#), [Colossae](#), [Colossians](#), [John Mark](#), [Paul](#), [Saul](#), [province](#), [provincial](#), [Rome](#), [Roman](#), [Syria](#)

Bible References:

Waiting

Apollos

Facts:

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: [Aquila](#), [Ephesus](#), [Priscilla](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

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, including forcing 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 from each other.
- 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](#), [Saul](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

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.
- **[30-01]** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **[38-02]** 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.
- **[46-08]** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

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.” This 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:

Waiting

Aquila

Facts:

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, as well as helping 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](#), [Corinthians](#), [Priscilla](#), [Paul](#), [Rome](#), [Roman](#) other)

Bible References:

Waiting

Arabia, Arabian

Facts:

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: [Esau](#), [Galatia](#), [Ishmael](#), [Shem](#), [Sinai](#), [Mount Sinai](#))

Bible References:

Waiting

Ashdod, Azotus

Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist, Philip preached the gospel.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Ekron](#), [Gath](#), [Gaza](#), [Joppa](#), [Philip, the evangelist](#), [Philistines](#))

Bible References:

Waiting

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Asia

Facts:

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](#), other)

Bible References:

Waiting

assembly, assemble

Definition:

The term “assembly” usually refers to a group of people who come together to discuss problems, give advice, and 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.
- In the Old Testament there was a special kind of assembly called a “sacred assembly” where the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers is sometimes also referred to as an “assembly.” This could be translated as “army.”
- 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](#))

(See also: [council](#))

Bible References:

Waiting

authority

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” refers to people, governments, or organizations that have authority over others.
- 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: [citizen](#), [command](#), [to command](#), [commandment](#), [obey](#), [obedient](#), [obedience](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

Babylon, Babylonian

Facts:

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](#))
- In the New Testament, the term “Babylon” is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase “Babylon the Great” or “great city of Babylon” refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](#))

(See also: [Babel](#), [Chaldea](#), [Chaldean](#), [Judah](#), [kingdom of Judah](#), [Nebuchadnezzar](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-06]** 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.
- **[20-07]** 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.
- **[20-09]** 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**.

baptize, 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.

- Besides water baptism, the Bible talks about being “baptized with the Holy Spirit” and “baptized with fire.”
- The term “baptism” is also used in the Bible to refer to going through great suffering.

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,” or “spiritually cleanse.” 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,” or “a spiritual washing.”
- When it refers to suffering, “baptism” could also be translated as “a time of terrible suffering” or “a cleansing through severe suffering.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [repentance](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-03] 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.
- [24-06] The next day, Jesus came to be **baptized** by John.
- [24-07] 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**?"
- [46-05] Saul immediately was able to see again, and Ananias **baptized** him.
- [49-14] Jesus invites you to believe in him and be **baptized**.

Barnabas

Facts:

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](#), [gospel](#), [Levite](#), [Levi](#), [Paul](#), [Saul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[46-08]** Then a believer named **Barnabas** took Saul to the apostles and told them how Saul had preached boldly in Damascus.
- **[46-09]** **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.

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [good news](#), [gospel](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#), [Pentecost](#), [Festival of Weeks](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

basket

Definition:

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Moses built. The common meaning of its use in these two contexts may be, “floating container.”

(See also: [ark](#), [Moses](#), [Nile River](#), [River of Egypt](#), [Noah](#))

Bible References:

Waiting

beg, beggar

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don’t know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: [plead](#), [pleading](#), [plea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[10-04]** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **[29-08]** “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- **[32-07]** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **[32-10]** The man who used to have the demons **begged** to go along with Jesus.
- **[35-11]** His father came out and **begged** him to come and celebrate with them, but he refused.”
- **[44-01]** 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.

believe, believe in, belief

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.

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.”

(See also: [faith](#), [believer](#))

Bible References:

Waiting

Examples from the Bible stories:

- [03-04] Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- [04-08] Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- [11-02] God provided a way to save the firstborn of anyone who **believed in** him.
- [11-06] But the Egyptians did not **believe** God or obey his commands.
- [37-05] 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?”

believer

Definition:

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.

Translation Suggestions:

- 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.

(See also: [apostle](#), [apostleship](#), [believe](#), [believe in](#), [Christian](#), [disciple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[43-01]** 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.
- **[43-03]** 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**.
- **[45-06]** 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.
- **[46-01]** 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**.
- **[46-09]** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus...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.

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:

Waiting

Benjamin

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, “son of my right hand.”

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Joseph \(OT\)](#), [Paul](#), [Saul](#), [Rachel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Berea

Facts:

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](#), [Saul](#), [Silas](#), [Silvanus](#), [Thessalonica](#), [Thessalonians](#))

Bible References:

Waiting

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](#), [religious leaders](#), [apostle](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

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.
- **[38-02]** 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.
- **[38-03]** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **[38-06]** Then Jesus said to the disciples, “One of you will **betray** me.” ... 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?”
- **[39-08]** 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.

biblical time: day**Definition:**

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- 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” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: [day of the Lord](#), [day of Yahweh](#), [judgment day](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

biblical time: hour**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 a.m.). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 p.m.). 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:

Waiting

biblical time: month**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 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 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 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

Waiting

biblical time: week

Definition:

The term “week” literally refers to a period of time lasting seven days.

- In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
- In the Bible, the term “week” is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
- The “Festival of Weeks” is a celebration of harvest that takes place seven weeks after Passover. It is also called “Pentecost.”

(See also: [Pentecost](#), [Festival of Weeks](#))

Bible References:

Waiting

biblical time: 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 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 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: [biblical time: month](#))

Bible References:

Waiting

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](#), [dishonorable](#), [slander](#), [slanderer](#))

Bible References:

Waiting

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.

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

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:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** 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.
- **[04-04]** “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.”
- **[04-07]** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See: [flesh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-03]** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **[10-03]** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **[11-05]** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **[13-09]** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **[38-05]** Then Jesus took a cup and said, “Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **[48-10]** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

blot out, wipe out**Definition:**

The terms “blot out” and “wipe out” are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God “blots out” sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God “blots out” or “wipes out” a people group, destroying them because of their sin.
- The Bible talks about a person’s name being “blotted out” or “wiped out” of God’s book of life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as “get rid of” or “remove” or “completely destroy” or “completely remove.”
- When referring to blotting someone’s name out of the Book of Life, this could be translated as, “removed from” or “erased.”

Bible References:

Waiting

bold, boldly, boldness

Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

- A “bold” person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as “courageous” or “fearless.”
- In the New Testament, the disciples continued to “boldly” preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as “confidently” or “with strong courage” or “courageously.”
- The “boldness” of these early disciples in speaking the good news of Christ’s redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. “Boldness” could also be translated as “confident courage.”

(See also: [confidence](#), [confident](#), [good news](#), [gospel](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

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 translate as, “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [peaceful](#), [prison](#), [prisoner](#), [imprison](#), [servant](#), [slave](#), [slavery](#), [vow](#))

Bible References:

Waiting

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.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called “unleavened bread” and was used for the Jews’ 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](#))
- The term “bread of the presence” referred 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 figurative term, “bread from heaven” referred 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.”
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term “bread” can be translated more generally as “food.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [Festival of Unleavened Bread](#), [yeast](#), [leaven](#))

Bible References:

Waiting

breathe, breath

Definition:

In the Bible, the terms “breathe” and “breath” are often used figuratively to refer to giving life or having life.

- The Bible teaches that God “breathed into” Adam the breath of life. It was at that point that Adam became a living soul.
- When Jesus breathed on the disciples and told them to “receive the Spirit,” he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.
- Sometimes the terms “breathing” and “breathing out” are used to refer to speaking.
- The figurative expression “breath of God” or “breath of Yahweh” often refers to God’s wrath being poured out on rebellious or godless nations. It communicates his power.

Translation Suggestions

- The expression “breathed his last” is a figurative way of saying “he died.” It could also be translated as, “he took his last breath” or “he stopped breathing and died” or “he breathed in air one last time.”
- Describing the Scriptures as “God-breathed” means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate “God-breathed” somewhat literally since it is difficult to communicate the exact meaning of this.
- If a literal translation of “God-breathed” is not acceptable, other ways to translate this could include, “inspired by God” or “authored by God” or “spoken by God.” It could also be said that “God breathed out the words of Scripture.”
- The expressions “put breath in” or “breathe life into” or “gives breath to” could be translated as, “cause to breathe” or “make alive again” or “enable them to live and breathe” or “give life to.”
- If possible, it is best to translate “breath of God” with the literal word that is used for “breath” in the language. If God cannot be said to have “breath,” this could be translated as, “God’s power” or “God’s speech.”
- The expression “catch my breath” or “get my breath” could be translated as, “relax in order to breathe more slowly” or “stop running in order to breathe normally.”
- The expression “is only a breath” means “lasts a very short time.”
- Similarly the expression “man is a single breath” means “people live a very short time” or “the lives of human beings are very short, like a single breath” or “compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air.”

(See also: [Adam](#), [Paul](#), [Saul](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

brother

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include, “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as, “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be, “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [the twelve](#), [the eleven](#), [God the Father](#), [Heavenly Father](#), [sister](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

bury, buried, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- 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” are all ways to 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](#), [grave](#), [burial place](#))

Bible References:

Waiting

Caesarea, Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km 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](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Carmel](#), [Mount Carmel](#), [Mount Hermon](#), [Rome](#), [Roman](#), [Tarsus](#))

Bible References:

Waiting

Caesar

Facts:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#), [Paul](#), [Saul](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Annas](#), [high priest](#))

Bible References:

Waiting

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See: [pray](#), [prayer](#))

Bible References:

Waiting

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Canaan, Canaanite

Facts:

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:

Waiting

Examples from the Bible stories:

- **[04-05]** 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**.
- **[04-06]** 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."
- **[04-09]** "I give the land of **Canaan** to your descendants."
- **[05-03]** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **[07-08]** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

caught up, caught up with

Definition:

The term “caught up” often refers to God taking a person up to heaven in a sudden, miraculous way.

- The phrase “caught up with” refers to coming up to someone after hurrying to reach him. A term with a similar meaning is “overtake.”
- The apostle Paul talked about being “caught up” to the third heaven. This could also be translated as “taken up.”
- Paul said that when Christ comes back, Christians will be “caught up” together to meet him in the air.
- The figurative expression, “my sins have caught up with me” could be translated as, “I am receiving the consequences of my sin” or “because of my sin I am suffering” or “my sin is causing me trouble.”

(see: [miracle](#), [wonder](#), [sign](#), [overtake](#), [overtook](#), [suffer](#), [suffering](#), [trouble](#), [troubles](#), [troubled](#))

Bible References:

Waiting

census

Definition:

The term “census” refers to a formal counting of the number of people in a nation or empire.

- The Old Testament records different times when God ordered that the men of Israel be counted, such as when the Israelites first left Egypt and then again just before they entered Canaan.
- Often the purpose of a census was in order to know how many people should be paying taxes.
- For example, one time in Exodus the Israelite men were counted so that each one would pay a half shekel for taking care of the temple.
- When Jesus was a baby, the Roman government did a census to count all the people who lived throughout their empire, to require them to pay taxes.

Translation Suggestions

- Possible ways to translate this term could include, “name counting” or “list of names” or “enrollment.”
- The phrase “take a census” could be translated as “register people’s names” or “enroll people” or “write down people’s names.”

(See also: [nation](#), [Rome](#), [Roman](#))

Bible References:

Waiting

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](#), [Roman](#))

Bible References:

Waiting

Chaldea, Chaldean

Facts:

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:

Waiting

chariot

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: [How to Translate Unknowns](#))

(See: [Egypt](#), [Egyptian](#), [Rome](#), [Roman](#))

Bible References:

Waiting

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.
- Rome, Romaning in his **chariot**.

chief**Definition:**

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: [chief priests](#), [priest](#), [priesthood](#), [tax collector](#))

Bible References:

Waiting

chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- 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.
- They 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:

- The term “chief priests” could also be translated as “head priests” or “leading priests” or “ruling priests.”
- Make sure this term is translated differently from the term “high priest.”

(See also: [chief](#), [high priest](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [priest](#), [priesthood](#))

Bible References:

Waiting

Christ, Messiah

Facts:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proved 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: [How to Translate Names](#))

(See also: [Son of God](#), [the Son](#), [Son](#), [David](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [anoint](#), [anointed](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-07]** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **[17-08]** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.

- [21-01] From the very beginning, God planned to send the **Messiah**.
- [21-04] God promised King David that the **Messiah** would be one of David's own descendants.
- [21-05] The **Messiah** would start the New Covenant.
- [21-06] God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- [21-09] The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- [43-07] "But God raised him to life again to fulfill the prophecy which says, "You will not let your **Holy One** rot in the grave."
- [43-09] "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."
- [46-06] Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

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](#), [Messiah](#), [church](#), [Church](#), [disciple](#), [believer](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- [46-09] 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.

- **[50-03]** 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.

church, Church

Definition:

In the New Testament, the term “church” refers to a local group of believers in Jesus who regularly met together to pray and hear God’s word preached. The term “the Church” often refers to all Christians.

- This term literally refers to a “called out” assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter (“Church”) to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone’s home. 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](#), [assemble](#), [believer](#), [Christian](#))

Bible References:

Waiting

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.
- **[46-09]** 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.
- [50-01] 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.

Cilicia

Facts:

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:

Waiting

circumcise, circumcision

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.

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: [How to Translate Unknowns](#))

(See also: [uncircumcised](#), [uncircumcision](#), [covenant](#))

Bible References:

Waiting

Examples from the Bible stories:

- [05-03]”You must **circumcise** every male in your family.”
- [05-05] That day Abraham **circumcised** all the males in his household.

citizen**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 some day. Like a citizen of a country, Christians belong to God’s kingdom.

(See: [kingdom](#), [Paul](#), [Saul](#), [province](#), [provincial](#), [Rome](#), [Roman](#)

Bible References:

Waiting

clean, cleanse

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: [holy](#), [holiness](#), [unclean](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

comfort, comforter

Definition:

The terms “comfort” and “comforter” refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a “comforter.”
- In the Old Testament, the term “comfort” is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression “comforter of Israel” referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the “Comforter” who helps believers in Jesus.

Translation Suggestions:

- Depending on the context, “comfort” could also be translated as, “ease the pain of” or “help (someone) overcome grief” or “encourage” or “console.”
- A phrase such as “our comfort” could be translated as “our encouragement” or “our consoling of (someone)” or “our help in times of grieving.”
- The term “comforter” could be translated as “person who comforts” or “someone who helps ease pain” or “person who encourages.”
- When the Holy Spirit is called “the Comforter” this could also be translated as “the Encourager” or “the Helper” or “the One who helps and guides.”
- The phrase “comforter of Israel” could be translated as, “the Messiah, who comforts Israel.”
- An expression like, “they have no comforter” could also be translated as, “No one has comforted them” or “There is no one to encourage or help them.”

(See also: [encourage](#), [encouragement](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

command, to command, commandment

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [statutes](#), [law](#), [principle](#), [Ten Commandments](#))

Bible References:

Waiting

condemn, 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](#), [judgment](#), [punish](#), [punishment](#))

Bible References:

Waiting

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:

Waiting

confidence, confident

Definition:

The term “confidence” refers to being sure that something is true or certain to happen.

- In the Bible, the term “hope” often means to wait expectantly for something that is sure to happen. The ULB often translates this as “confidence” or “confidence for the future” or “future confidence” especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term “confidence” refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, “have confidence in God” means to fully expect to receive and experience what God has promised.
- Being “confident” means believing in God’s promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

Translation Suggestions:

- The term “confident” could be translated as “assured” or “very sure.”
- The phrase “be confident” could also be translated as “trust completely” or “be completely sure about” or “know for certain.”
- The term “confidently” could also be translated as “boldly” or “with certainty.”
- Depending on the context, ways to translate “confidence” could include, “complete assurance” or “sure expectation” or “certainty.”

(See also: [believe](#), [believe in](#), [belief](#), [believer](#), [bold](#), [boldly](#), [boldness](#), [faithful](#), [faithfulness](#), [hope](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

- 1 John 03:19-22
- 1 Peter 03:15-17
- Job 04:4-6
- Philippians 01:25-27
- Proverbs 14:26-27
- Romans 05:1-2

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:

Waiting

Corinth, Corinthians

Facts:

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](#), [Aquila](#), [Paul](#), [Priscilla](#), [Timothy](#), :en:obe:other:titus] other)

Bible References:

Waiting

Cornelius

Facts:

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](#), [apostleship](#), [believer](#), [Gentile](#), [good news](#), [gospel](#), [Greek](#), [Grecian](#), [centurion](#))

Bible References:

Waiting

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:

Waiting

corrupt, corruption

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term “to corrupt” could be translated as “to influence to do evil” or “to cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term corruption could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

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](#), [assemble](#), [counsel](#), [counselor](#), [advice](#), [advisor](#), [Pharisee](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [priest](#), [priesthood](#), [Sadducee](#), [scribe](#), [expert in the Jewish law](#))

Bible References:

Waiting

courage, courageous**Facts:**

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.
- The expression “take courage” means, “don’t 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.”

(See also: [confidence](#), [confident](#), [exhort](#), [exhortation](#), [fear](#), [afraid](#), [fear of Yahweh](#), [strength](#), [strengthen](#))

Bible References:

Waiting

covenant

Definition:

A covenant is 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.

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.

(See also: , [New Covenant](#), [promise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-09]** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **[05-04]** “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **[06-04]** 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.

- [07-10] The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- [13-02] 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.”
- [13-04] 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.

Crete, Cretan

Facts:

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:

Waiting

crucify

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](#), [Roman](#))

Bible References:

Waiting

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.
- [40-01] After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- [40-04] Jesus was **crucified** between two robbers.
- [43-06] “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!”
- [43-09] “You **crucified** this man, Jesus.”
- [44-08] 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!”

curse, cursed

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.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- 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](#), [blessed](#), [blessing](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-09]** God said to the snake, “You are **cursed!**”
- **[02-11]** “Now the ground is **cursed**, and you will need to work hard to grow food.”
- **[04-04]** “I will bless those who bless you and **curse** those who **curse** you.”
- **[39-07]** 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.

Cyprus

Facts:

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](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#))

Bible References:

Waiting

Cyrene

Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [Crete](#), [Cretan](#))

Bible References:

Waiting

Damascus

Facts:

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](#), [Aramean](#), [Aramaic](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [believer](#), [Syria](#))

Bible References:

Waiting

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression, “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: [corrupt](#), [corruption](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [redemption](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well-known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: [Goliath](#), [Philistines](#), [Saul \(OT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** 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.
- **[17-03]** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **[17-04]** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **[17-05]** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **[17-06]** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **[17-09]** **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.

day of the Lord, day of Yahweh

Description:

The Old Testament term “day of Yahweh” is used to refer to a specific time(s) when God would punish people for their sin.

- 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: [biblical time: day, judgment day, Lord, resurrection, Yahweh](#))

Bible References:

Waiting

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- A person’s spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression that refers to death in the target language.
- In some languages, “to die” may be expressed as “to not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression, “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as, “dead people” or “people who have died.” (See: nominal adjective)
- The expression, “put to death” could also be translated as, “kill” or “murder” or “execute.”

(See also: [believe](#), [believe in](#), [belief](#), [faith](#), [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-11]** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **[02-11]** "Then you will **die**, and your body will return to dirt."
- **[07-10]** Then Isaac **died**, and Jacob and Esau buried him.
- **[37-05]** "Jesus replied, "I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**."
- **[40-08]** Through his **death**, Jesus opened a way for people to come to God.
- **[43-07]** "Although Jesus **died**, God raised him from the dead."
- **[48-02]** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.
-

deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term, “deception” also refers to the act of causing someone to believe something that is not true.
- 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.
- 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 by “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: [true](#), [truth](#), [come true](#))

Bible References:

Waiting

{{tag>publish review}}

declare, declaration

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- 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: [proclaim](#), [proclamation](#))

Bible References:

Waiting

decree

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something means to give an order that must be obeyed. This could be translated as, "to order" or "to command" or "to formally require" or "to publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."

(See also: [command](#), [to command](#), [commandment](#), [declare](#), [declaration](#), [law](#), [principle](#), [proclaim](#), [proclamation](#))

Bible References:

Waiting

defile, be defiled

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: [unclean](#), [clean](#), [cleanse](#))

Bible References:

Waiting

deliver, deliverer, deliverance

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.
- The term “deliver over to” or “deliver up to” has a very different meaning of handing someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

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 it means to deliver someone over to the enemy, “deliver over” can be translated as “betray to” or “hand over” or “give over.”
- The word “deliverer” can also be translated as, “rescuer” or “liberator.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “governor” or “judge” or “leader.”

(See: [judge](#), [judgment](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** 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.

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](#), [devil](#), [evil one](#), [idol](#), [idolatrous](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [angel](#), [archangel](#), [evil](#), [wicked](#), [wickedness](#), [unclean](#))

Bible References:

Waiting

Examples from the Bible stories:

- [26-09] 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!”
- [32-08] The **demons** came out of the man and entered the pigs.
- [47-05] 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.
- [49-02] 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.

descendant, descended from

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](#), [Abram](#), [ancestor](#), [father](#), [forefather](#), [Jacob](#), [Israel](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] ”The woman’s **descendant** will crush your head, and you will wound his heel.”
- [04-09] ”I give the land of Canaan to your **descendants**.”
- [05-10] ”Your **descendants** will be more than the stars in the sky.”
- [17-07] ”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.
- [21-04] 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.

desecrate

Definition:

The term “desecrate” means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

- Often desecrating something involves showing great disrespect for it.
- For example, pagan kings desecrated special dishes from God’s temple by using them for parties at their palace.
- Bones from dead people were used by enemies to desecrate the altar in God’s temple.
- This term could be translated as, “cause to be unholy” or “dishonor by making impure” or “disrespectfully profane” or “cause to be impure.”

(See: altar, defile, be defiled, dishonor, dishonorable, profane, pure, purify, purification, temple, unholy)

Bible References:

Waiting

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:

Waiting

desolate, desolation

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: [desert](#), [wilderness](#), [devastate](#), [devastation](#), [ruin](#), [ruins](#), [waste](#), [wasteland](#))

Bible References:

Waiting

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 twelve.”
- 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](#), [apostleship](#), [believer](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [John \(the Baptist\)](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[30-08]** 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!
- **[38-01]** 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."

discipline, self-discipline**Definition:**

The term “discipline” refers to training people to obey a set of guidelines for moral behavior.

- Parents discipline their children by providing moral guidance and direction for them and teaching them to obey.
- Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God’s will.
- Self-discipline is the process of applying moral and spiritual principles to one’s own life.

Translation Suggestions:

- Depending on the context, “discipline” could be translated as, “train and instruct” or “morally guide” or “punish for wrongdoing.”
- The noun, “discipline” could be translated as “moral training” or “punishment” or “moral correction” or “moral guidance and instruction.”

Bible References:

Waiting

dishonor, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Sometimes “dishonorable” is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as “to not honor” or “to treat with no respect.”
- The noun, “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful” or “not worthwhile” or “not valuable.”

(See also: [disgrace](#), [disgraceful](#), [honor](#), [to honor](#))

Bible References:

Waiting

disobey, disobedient, disobedience

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: [authority](#), [evil](#), [wicked](#), [wickedness](#), [sin](#), [sinful](#), [sinner](#), [obey](#), [obedient](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-11]** God said to the man, “You listened to your wife and **disobeyed** me.”
- **[13-07]** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **[16-02]** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **[35-12]** “The older son said to his father, ‘All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.’”

divination, diviner, soothsaying, soothsayer

Definition:

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: [apostle](#), [apostleship](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [magic](#), [magician](#), [sorcery](#), [sorcerer](#), [witchcraft](#))

Bible References:

Waiting

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](#), [en:obe:kt:falsegod], [glory](#), [glorious](#), [God](#), [judge](#), [judgment](#), [power](#), [powers](#))

Bible References:

Waiting

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:

Waiting

Examples from the Bible stories:

- **[08-02]** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- **[08-06]** 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**.
- **[08-07]** 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!"
- **[23-01]** 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**.

earth, earthly

Definition:

The term “earth” refers to the world that human beings live on, along with all other forms of life.

- “Earth” can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth. (See: [Metonymy](#))
- The expressions, “let the earth be glad” and “He will judge the earth” are examples of figurative uses of this term.
- The term “earthly” usually refers to physical things in contrast to spiritual things.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as, “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as, “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include, “physical” or “things of this earth” or “visible.”

(See also: [spirit](#), [spiritual](#), [world](#), [worldly](#))

Bible References:

Waiting

Egypt, Egyptian

Facts:

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](#), [River of Egypt](#), [patriarchs](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-04]** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **[08-08]** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **[08-11]** So Jacob sent his older sons to **Egypt** to buy food.
- **[08-14]** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **[09-01]** After Joseph died, all of his relatives stayed in **Egypt**.

Elam

Facts:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called “Elamites” and they lived in a region was also called “Elam.”
- The region of Elam was located to the southeast of the Tigris River, in what is now western Iran.

(Translation suggestions: [How to Translate Names](#))

(See also: [Noah](#), [Shem](#))

Bible References:

Waiting

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- 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 social 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 included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

Waiting

encourage, encouragement

Definition:

The terms “encourage” and encouragement” refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is “exhort,” which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

Translation Suggestions

- Depending on the context, ways to translate “encourage” could include, “urge” or “comfort” or “say kind things” or “help and support.”
- The phrase, “give words of encouragement” means, “say things that cause other people to feel loved, accepted, and empowered.”

(See also: [exhort](#), [exhortation](#))

Bible References:

Waiting

envy, covet

Definition:

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to envy someone to the point of strongly desiring to have something that person has.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.
- Coveting is a strong desire to have someone else’s property, or even, someone else’s spouse.

(See also: [jealous](#), [jealousy](#))

Bible References:

Waiting

Ephesus

Facts:

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](#), [Saul](#), [Timothy](#))

Bible References:

Waiting

everlasting, eternal, eternity

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 phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

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](#))

(See also: [forever](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **[28-01]** 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**.”

Ethiopia, Ethiopian

Facts:

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](#), [Egyptian](#), [eunuch](#), [Philip, the evangelist](#))

Bible References:

Waiting

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 the evangelist](#))

Bible References:

Waiting

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- 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 or 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](#), [disobedient](#), [sin](#), [sinful](#), [sinner](#), [good](#), [goodness](#), [righteous](#), demon, evil spirit, unclean spirit)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **[03-01]** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **[03-02]** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **[04-02]** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **[08-12]** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **[14-02]** They (Canaanites) worshiped false gods and did many **evil** things.
- **[17-01]** 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**.

- [29-08] The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [45-02] 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.

exalt, 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](#), [glorify](#), [boast](#), [boastful](#), [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

face

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means, “I” or “me.”
- In a physical sense, “to face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide: to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine that affected many people living on earth.
- The figurative expression, “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term “to face” could be translated as “to turn toward” or “to look at directly” or “to look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as, “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression, “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression, “hide his face from” could be translated as, “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as, “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression, “say it to their face” could be translated as, “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression, “on the face of the land” could also be translated as, “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

Waiting

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: [Abstract Nouns](#))
- 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](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-06]** 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.”
- **[31-07]** 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.”

- **[38-09]** 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.

faithful, faithfulness

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: [faith](#), [believe](#), [believe in](#), [belief](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-05] 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.
- [17-09] 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.
- [18-04] 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.
- [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.
- [50-04] If you remain **faithful** to me to the end, then God will save you.”

false god, foreign god, god, goddess

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.

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](#), [Asherah poles](#), [Ashtoreth](#), [Baal](#), [Molech](#), [Moloch](#), [idol](#), [idolatrous](#), [demon](#), [evil spirit](#), [unclean spirit](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[10-02]** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt’s **gods**.
- **[13-04]** 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**.”
- **[14-02]** They (Canaanites) worshiped false **gods** and did many evil things.
- **[16-01]** 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**.

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](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the 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 term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: [clan](#), [ancestor](#), [father](#), [forefather](#), [house](#))

Bible References:

Waiting

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 destroying crops.
- In the Bible, God often 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:

Waiting

fast

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](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-01]** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **[34-08]**”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.”

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the ancestors of a certain person or people group. This could also be translated as, “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4, “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestor” or “ancestral father.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as, “source of all lies” or “the one from whom all lies come.”

(See also: [God the Father](#), [heavenly Father](#), [Father](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

favor, favorable, favoritism

Definition:

The term “favor” refers to doing something to benefit someone who is regarded positively. Something that is “favorable” is positive, approving, or beneficial.

- The term “favoritism” means to act favorably toward some people but not others. Often favoritism is The term “favoritism” means acting favorably toward some people, but not others. shown toward people who are rich or are considered
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” means that someone is approved of by someone else.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.

Translation Suggestions:

- Other ways to translate the term “favor” could include, “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 “the one who is preferred or loved best.”

“find favor” “increased in favor” “won the favor of”

Bible References:

Waiting

fear, afraid, fear of Yahweh

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence, “The fear of God fell on all of them” could be translated as, “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 not” could also be translated as, “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” would be used instead.

(See also: [marvel](#), [wonder](#), [amazed](#), [astonished](#), [awe](#), [awesome](#), [Lord](#), [power](#), [powers](#), [Yahweh](#))

Bible References:

Waiting

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 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:

Waiting

filled with the Spirit

Definition:

The term “filled with the Spirit” is a figurative expression that means that the Holy Spirit is empowering a person to do God’s will.

- The expression “filled with” is an expression that often means “controlled by.”
- People are “filled with the Spirit” when they follow the Holy Spirit’s leading and completely rely on him to help them do what God wants.

Translation Suggestions:

- This term could be translated as, “empowered by the Holy Spirit” or “controlled by the Holy Spirit.” But it should not sound as though the Holy Spirit is forcing the person to do something.
- A sentence such as “he was filled with the Spirit” could be translated as, “he was living fully by the Spirit’s power” or “he was completely guided by the Holy Spirit” or “the Holy Spirit was guiding him completely.”
- This term is similar in meaning to the expression “live by the Spirit,” but “filled with the Spirit” emphasizes the completeness with which a person allows the Holy Spirit to have control or influence over his life. So these two expressions should be translated differently, if possible.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

fire

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as, “cause you to experience suffering in order to purify you.”

(See also: [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression, “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression, “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression, “flesh and blood” could also be translated as “relatives” or “family” or “kin-folk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression, “become one flesh” could be translated as, “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [Euphemism](#)). It should also be understood that this is figurative, and does not mean that the man and woman literally become one person.

Bible References:

Waiting

flock, herd**Definition:**

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: [goat](#), [kid](#), [ox](#), [oxen](#), [pig](#), [swine](#), [pork](#), [sheep](#), [ram](#), [ewe](#),)

Bible References:

Waiting

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:

Waiting

foreigner, foreign, alien**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.”

- 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 your own.
- 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.
- 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 only refer to someone who is unfamiliar or unknown.

Bible References:

Waiting

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](#), [knowledge](#), [make known](#), [predestine](#), [predestined](#))

Bible References:

Waiting

forgive, forgiveness

Definition:

To forgive someone means to not hold a grudge against a person who 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.

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.”

(See: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [07-10] 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.
- [21-05] 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.
- [29-01] One day Peter asked Jesus, “Master, how many times should I **forgive** my brother when he sins against me?”
- [29-08] I **forgave** your debt because you begged me.
- [38-05] 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.

sexual immorality

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](#), [adulterer](#), [false god](#), [god](#), [prostitute](#), [harlot](#), [unfaithful](#))

Bible References:

Waiting

foundation, founded

Definition:

The verb “founded” means to be built on or based on something. A foundation is the base on which something is built.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: [cornerstone](#), [create](#), [creation](#), [Creator](#))

Bible References:

Waiting

free, freedom, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage. Another word for “freedom” is “liberty.”

- The expression, “to set someone free” or “to free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means, “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means, “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression “to set free” could be translated as “to cause to be free” or “to rescue from slavery” or “to release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: [bind](#), [bond](#), [bound](#), [enslave](#), [in bondage](#), [servant](#), [slave](#), [slavery](#),)

Bible References:

Waiting

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions and thoughts. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression, “fruit of the womb” refers to “what the womb produces,” that is, children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural
- , “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression, “fruit of the land” could also be translated as, “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as, “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression, “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elisabeth says to Mary, “blessed is the fruit of your womb” she means, “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression, “fruit of the vine” could be translated as “vine fruit” or “grapes.”

- Depending on the context, the expression “will be more fruitful” could also be translated as, “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression, “fruitful labor” could be translated as, “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in you.”

(See also: [descendant](#), [grain](#), [grape](#)[Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [vine](#), [womb](#))

Bible References:

Waiting

fulfill

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](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#), [minister](#), [ministry](#), [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-04] John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- [40-03] 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.”
- [42-07] Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- [43-05]”This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- [43-07]”This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- [44-05]”Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Galatia

Facts:

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 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 Gentile Christians in Galatia were being taught by the Jewish Christians there that it was necessary for believers to keep certain Jewish laws.

(Translation suggestions: [How to Translate Names](#))

(See also: [Asia](#), [believer](#), [Cilicia](#), [good news](#), [gospel](#), [Paul](#), [Saul](#), [works](#), [deeds](#), [work](#), [acts](#))

Bible References:

Waiting

Galilee, Galilean

Facts:

Galilee the most northern region of Israel, just north of Samaria. A “Galilean” was a person 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](#), [Nazarene](#), [Samaria](#), [Samaritan](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

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.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **[39-06]** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **[41-06]** 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.’”

gate, gate bar

Definition:

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- 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 city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

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:

Waiting

Gaza

Facts:

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](#), [Azotus](#), [Philip, the evangelist](#), [Philistines](#), [Ethiopia](#), [Ethiopian](#), [Gath](#))

Bible References:

Waiting

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as, “the people living now” or “you people.”
- “This wicked generation” could also be translated as, “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as, “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: [descendant](#), [descended from](#), [evil](#), [wicked](#), [wickedness](#), [ancestor](#), [father](#), [forefather](#))

Bible References:

Waiting

Gentile

Facts:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to everyone 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 not eat with Gentiles or associate with them, which at first caused problems within the early church.

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Jew](#), [Jewish](#))

Bible References:

Waiting

gift

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as, “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

glorify

Definition:

The term “glorify” means to show or tell how great and important something or someone is. It literally means “give glory.”

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son’s perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

- This term 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: [exalt](#), [exaltation](#), [glory](#), [glorious](#), [obey](#), [obedient](#), [obedience](#), [praise](#))

Bible References:

Waiting

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include, “splendor” or “brightness” 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.”

(See also: [glorify](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-07] Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- [25-06] 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.”
- [37-01] When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- [37-08] Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

God

Facts:

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.”
- Other ways to translate “God” could be, “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 two different terms for “God” and “god.”
- 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](#), [creation](#), [Creator](#), [false god](#), [god](#), [God the Father](#), [Heavenly Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [idol](#), [Son of God](#), [the Son](#), [Yahweh](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-01]**God** created the universe and everything in it in six days.
- [01-15]**God** made man and woman in his own image.
- [05-03]"I am **God** Almighty. I will make a covenant with you."
- [09-14]**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.'"
- [10-02] Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- [16-01] The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- [22-07] You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- [24-09] 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.
- [25-07]"Worship only the Lord your **God** and only serve him."
- [28-01]"There is only one who is good, and that is **God**."
- [49-09] 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.

godly, godliness

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.

Translation Suggestions:

- The phrase, “the godly” could be translated as, “godly people” or “people who obey God.” (See: [Nominal Adjectives](#))
- 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.”

(See also [honor](#), [to honor](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#), [unrighteous](#), [unrighteousness](#))

Bible References:

Waiting

God the Father, heavenly Father, Father

Facts:

The terms, “God the Father” and “heavenly Father” refer to Yahweh, the one true God. This term also occurs as “Father,” especially when Jesus is 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 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, to show that this refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [father](#), [forefather](#), [God](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-09] 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.
- [29-09] 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.”
- [37-09] Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- [40-07] 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.”
- [43-08] “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.**”

gold

Definition:

Gold is a yellow-colored 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 ear rings and other jewelry, 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](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [silver](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

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.
- 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: [evil](#), [wicked](#), [wickedness](#), [holy](#), [holiness](#), [profit](#), [profitable](#), [righteous](#), [righteousness](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-04] God saw that what he had created was **good**.

- [01-11] God planted...the tree of the knowledge of **good** and evil.”
- [01-12] Then God said, ”It is not **good** for man to be alone.”
- [02-04]”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- [08-12]”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 tTable of Contentsrusted and obeyed God.
- [18-13] Some of these kings were **good** men who ruled justly and worshiped God.
- [28-01]”**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.”

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: [kingdom](#), , [sacrifice](#), [offering](#), [salvation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-06] The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- [26-03] 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.
- [47-01] 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.
- [50-01] For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- [50-02] 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.”

- **[50-03]** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. The word “govern” means to guide, lead, or manage people.

- The term “proconsul” was 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” is made up 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](#), [powers](#), [province](#), [provincial](#), [Rome](#), [Roman](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

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:

Waiting

Greek, Grecian

Facts:

The term “Greek” refers to the language spoken in the country of Greece. Greek was also spoken throughout the Roman Empire. The term “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” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic.
- 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](#), [Aramean](#), [Aramaic](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#), [Roman](#))

Bible References:

Waiting

hades, sheol

Definition:

The terms “hades” and “sheol” are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term “sheol” is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term “hades” refers to a place for the souls of people who rebelled against God. These souls are referred to as going “down” to hades. This is sometimes contrasted to going “up” to heaven, where the souls of people who believe in Jesus live.
- The term “hades” is coupled with the term “death” in the book of Revelation. In the end times, both death and hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term “sheol” could be translated as “place of the dead” or “place for dead souls.” Some translations translate this as “the pit” or “death,” depending on the context.
- The New Testament term “hades” could also be translated as “place for unbelieving dead souls” or “place of torment for the dead” or “place for the souls of unbelieving dead people.”
- Some translations keep the word “sheol” or “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 the term to explain it, for example, “sheol, place where dead people are” or “hades, place of death.”

(Translation suggestions: [Translate Names](#), [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [hell](#), [lake of fire](#), [tomb](#))

Bible References:

Waiting

Hamor

Facts:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Succoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Hivite](#), [Jacob](#), [Israel](#), [Shechem](#), [Succoth](#))

Bible References:

Waiting

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says, “Has not my hand made all these things?” (See: **Metonymy**)
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
- Some other figurative uses of “hand” include:
 - To “lay a hand on” means to “harm.”
 - To “save from the hand of” means to stop someone from harming someone else.
 - To be “close at hand” means to be “nearby.”
 - The position of being “on the right hand” means “on the right side” or “to the right.”
 - The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression, “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as, “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [adversary](#), [enemy](#), [bless](#), [blessed](#), [blessing](#), [captive](#), [captivity](#), [honor](#), [to honor](#), [power](#), [powers](#))

Bible References:

Waiting

hang

Definition:

The term “hang” means to suspend something or someone above the ground.

- Death by hanging typically is done using a rope noose that is tied around a person’s neck and suspended from an elevated object, like a tree limb. Judas killed himself by hanging.
- Jesus’ death by hanging on a wooden cross was done differently: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to a way of killing someone by hanging them with a rope around their neck.

(See also: other)

Bible References:

Waiting

Haran

Facts:

Haran was a younger brother of Abraham and the father of Lot.

- Haran was also the name of the town where Abram and his family lived for 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](#), [Abram](#), [Caleb](#), [Canaan](#), [Canaanite](#), [Levite](#), [Levi](#), [Lot](#), [Terah](#), [Ur](#))

Bible References:

Waiting

head

Definition:

In the Bible, the word “head” is used with several figurative meanings.

- Often this term is used to refer to being in authority over people, as in, “you have made me the head over nations.” This could be translated as, “You have made me the ruler...” or “You have given me authority over...”
- Jesus is called the “head of the church.” Just as a person’s head guides and directs the members of its body, so Jesus guides and directs the members of his “body,” the Church.
- The New Testament teaches that a husband is the “head” or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The expression, “no razor will ever touch his head” means “ he will never cut or shave his hair.”
- The term “head” can also refer to the beginning or source of something as in the “head of the street.”
- The expression “heads of grain” refers to the top part of a wheat or barley plant that contains the seeds.
- Another figurative use for “head” is when it is used to represent the whole person as in, “this gray head” referring to an elderly person or “the head of Joseph” referring to Joseph. (See: [Synecdoche](#))
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.

Translation Suggestions

- Depending on the context, the term “head” could be translated as, “authority” or “the one who leads and directs” or “the one who is responsible for.”
- The expression “head of” can refer to the whole person and so this expression could be translated using just the person’s name. For example, “the head of Joseph” could simply be translated as “Joseph.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, other ways to translate this term could include, “beginning” or “source” or “ruler” or “leader” or “top.”

(See: [grain](#))

Bible References:

Waiting

- [Prev chunk: publish-current](#)

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- Next chunk: publish-current

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions such as being blind or paralyzed, and certain serious diseases such as leprosy do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-14]** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **[21-10]** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **[26-06]** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.”
- **[26-08]** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **[32-14]** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!”
- **[44-03]** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **[44-08]** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.”
- **[49-02]**] 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.

heart

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression, “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. They have been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this nonfiguratively with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as, “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as, “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include, “very sad” or “feeling deeply hurt.”

(See also: [hard](#), [hardness](#), [harden](#) other)

Bible References:

Waiting

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- 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: [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-02] They even began building a tall tower to reach **heaven**.
- [14-11] He (God) gave them bread from **heaven**, called “manna.”
- [23-07] Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- [29-09] 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.”
- [37-09] 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.

Hebrew

Facts:

The “Hebrews” were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a “Hebrew.”

- The term “Hebrew” also refers to the language that the Hebrew people spoke. The Old Testament was originally written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Jewish people” or “Israelites.” It is best to keep all three terms in their original context 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](#), [Jewish](#), [Jewish Leaders](#))

Bible References:

Waiting

Herod Antipas

Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as “King Herod” even though he was not really a king.
- Herod Antipas ruled one-fourth of the Roman Empire and so he was also called “Herod the tetrarch.”
- 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](#), [Roman](#))

Bible References:

Waiting

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: [Annas](#), [Caiaphas](#), [chief priests](#), [priest](#), [priesthood](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-08]** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **[21-07]** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **[38-03]** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **[39-01]** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **[39-03]** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **[44-07]** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **[45-02]** 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.
- **[46-01]** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.

- **[48-06]** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

holy, holiness

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.
- Since God is holy, people cannot approach him unless he allows them to, because they are mere 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.

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.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [consecratesanctify](#), [sanctification](#), [set apart](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-16] He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- [09-12]”You are standing on **holy** ground.”
- [13-02]”If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- [13-05]”Always be sure to keep the Sabbath day **holy**.”
- [22-05]”So the baby will be **holy**, the Son of God.”
- [50-02] As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

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 “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](#), [holiness](#), [God](#))

Bible References:

Waiting

holy place, most 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 the both the building and courtyard areas of either the temple or tabernacle. It can 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](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [bread](#), [consecrate](#), [courtyard](#), [court](#), [curtain](#), [holy](#), [holiness](#), [set apart](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

Holy Spirit, Spirit of God, Spirit of the Lord

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as, “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include, “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: [holy](#), [holiness](#), [spirit](#), [spiritual](#), [God](#), [Lord](#), [God the Father](#), [heavenly Father](#), [Father](#), [Son of God](#), [the Son](#), [Son](#), [gift](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]** But **God’s Spirit** was there over the water.
- **[24-08]** 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.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **[26-03]** 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.”
- **[43-03]** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **[43-08]** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”

- **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit.**"
- **[45-01]** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

honor, to 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 also instructs Christians to honor others, but not to try to get honor for themselves.
- Children are instructed to honor their parents, which includes respect and obedience.
- 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.
- Honor for God includes 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](#), [dishonorable](#), [glory](#), [glorious](#), [glorify](#), [praise](#) other)

Bible References:

Waiting

hope

Definition:

The term “hope” refers to expecting and strongly desiring something to happen. It can also mean to not be certain that it will happen.

- 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 ULB translates the term “hope” as “confidence,” especially in the New Testament in contexts that refer to the assurance of receiving what God has promised to people who believe in Jesus as their Savior.
- 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 as, “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](#), [blessed](#), [blessing](#), [confidence](#), [confident](#), [good](#), [goodness](#), [obey](#), [obedient](#), [obedience](#), [trust](#), [trustworthy](#), [trustworthiness](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

~review~DISCUSSION~~

horsemen

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 are actually riding on the horses.
- The Israelites believed that using horses in battle placed too much emphasis on their own strength rather than on Yahweh, so they did not use a lot of horsemen.
- This term could also be translated as, “horse riders” or “men on horses.”

(See also: [chariot](#), [horse](#))

Bible References:

Waiting

hour

Definition:

In addition to being used to refer to when or how long something took place, the term “hour” is also used in several figurative ways:

- Sometimes “hour” refers to a regular, scheduled time to do something, such as the “hour of prayer.”
- When the text says that the “hour had come” for Jesus to suffer and be put to death, this meant that it was the appointed time that God had decided long ago that this would happen.
- The term “hour” is also used to mean “at that moment” or “right then.”
- When the text talks about the “hour” being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term “hour” can be translated as “time” or “moment” or “appointed time.”
- The phrase, “in that very hour” or “the same hour” could be translated as, “at that moment” or “at that time” or “immediately” or “right then.”
- The expression “the hour was late” could be translated as, “it was late in the day” or “it would soon be getting dark” or “it was late afternoon.”

(See: [biblical time: hour](#))

Bible References:

Waiting

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as, “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as, “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include, “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: [David](#), [descendant](#), [descended from](#), [house of God](#), [Yahweh’s house](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

Waiting

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and any servants they have.

- If someone manages a household, this would involve directing the servants as well as taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

Waiting

humble, 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 our weakness and imperfection in comparison with his greatness, wisdom and perfection.
- If a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “don’t be prideful.”
- “Humble yourself before God” could be translated as, “Submit your will to God, recognizing his greatness.”

(See also: [proud](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** 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.”

Iconium

Facts:

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: [Antioch](#), [Barnabas](#), [Lystra](#), [stone](#), [stoning](#))

Bible References:

Waiting

idol, idolatrous

Definition:

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.”

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [kingdom](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** ”Do not make **idols** or worship them, because I, Yahweh, am a jealous God.”
- **[13-12]** Aaron made a golden **idol** in the shape of a calf. The people began to wildly worship the **idol** and make sacrifices to it!
- **[14-03]** ”You must completely destroy all of their **idols**. If you do not obey me, you will worship their **idols** instead of me.”
- **[18-12]** All of the kings and most of the people of the kingdom of Israel worshiped **idols**. This kind of worship often included sexual immorality and sometimes even child sacrifice.
- **[19-16]** They (the prophets) all told the people to stop worshiping **idols** and to start showing justice and mercy to others.

image, carved image, carved figure, cast metal figure

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [God](#), [idol](#), [idolatrous](#), [image of God](#), [image](#))

Bible References:

Waiting

inherit, inheritance, heritage, heir

Definition:

The terms “inherit” and “inheritance” refer to receiving something valuable from a parent or other person because of a special relationship with that person. The “heir” is the person who receives the inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
 - The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
 - To “inherit the promises” means to receive the good things that God has promised to give his people.
 - This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

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.”
- When God’s people are referred to as his inheritance this could be translated as, “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means, “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as, “blessings from God” or “inherited blessings.”

(See also: [heir](#), [Canaan](#), [Canaanite](#), [Promised Land](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** 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**."
- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **[35-03]** "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."

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.”

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.”
- The frequently occurring expression, “innocent blood” could be translated as, “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as, “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as, “not guilty for the death of.”
- When talking about people not accepting the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said, “I have betrayed innocent blood” he was saying, “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus, “I am innocent of the blood of this innocent man,” this could be translated as, “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-06] After two years, Joseph was still in prison, even though he was **innocent**.

- [40-04] One of them mocked Jesus, but the other said, "Do you have no fear of God? We are guilty, but this man is **innocent**."
- [40-08] When the soldier guarding Jesus saw everything that happened, he said, "Certainly, this man was **innocent**. He was the Son of God."
-

instruct, instruction**Facts:**

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](#), [to command](#), [commandment](#), [decree](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

interpret, interpretation

Facts:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as, “explanation” or “meaning.”

(See also: [Babylon](#), [Babylonian](#), [Daniel](#), [dream](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [vision](#))

Bible References:

Waiting

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [descendant](#), [descended from](#), [forever](#), [fulfill](#), [Jacob](#), [Israel](#), [Sarah](#), [Sarai](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- **[05-06]** 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.”
- **[05-09]** God had provided the ram to be the sacrifice instead of **Isaac**.
- **[06-01]** 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**.
- **[06-05]** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **[07-10]** 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.

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Christ](#), [Messiah](#), [Hezekiah](#), [Jotham](#), [Judah](#), [kingdom of Judah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** 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.
- **[26-02]** 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.
- **[45-08]** 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.

Israel, Israelites, nation of Israel

Facts:

The term “Israel” is the name that God gave to Jacob. It means, “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel,” 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 was made up 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](#), [Israel](#), [kingdom of Israel](#), [Judah](#), [kingdom of Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-15] The descendants of the twelve sons became the twelve tribes of **Israel**.
- [09-03] The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- [09-05] A certain **Israelite** woman gave birth to a baby boy.
- [10-01] 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.
- [15-09] 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.
- [43-06] “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.”

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning, "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means, "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him, so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [Esau](#), [Isaac](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[07-01]** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **[07-07]** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **[07-08]** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **[07-10]** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **[08-01]** 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.

James (brother of Jesus)

Facts:

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](#), [apostleship](#), [Christ](#), [Messiah](#), [church](#), [Church](#), [Judas the son of James](#), [persecute](#), [persecution](#))

Bible References:

Waiting

James (son of Alphaeus)

Facts:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [James \(brother of Jesus\)](#), [James \(son of Zebedee\)](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

James (son of Zebedee)

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [Elijah](#), [James \(brother of Jesus\)](#), [mosese](#))

Bible References:

Waiting

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” 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.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- 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 also “jealous” for his name, that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word “envy.”

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 of someone else.
- In the context of people’s wrong feelings of anger toward toward other people who are more successful, the terms “envious” and “envy” could be used. But these terms should not be used for God.

(See also: [envy](#), [covet](#))

Bible References:

Waiting

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of present-day Israel.

- 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.
- 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 was located in the mountains.

(See also: [Babylon](#), [Babylonian](#), [Christ](#), [Messiah](#), [David](#), [Jebusites](#), [Jebus](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Solomon](#), [temple](#), [Zion](#), [Mount Zion](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-05]** David conquered **Jerusalem** and made it his capital city.
- **[18-02]** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **[20-07]** 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.
- **[38-01]** 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.
- **[38-02]** 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.
- **[42-08]** ”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."

Jesus, Jesus Christ, Christ Jesus

Facts:

Jesus is God's Son. The name "Jesus" means, "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for the 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 earthly parents were 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 Messiah.

Translation Suggestions:

- Many languages spell "Jesus" and "Christ" 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 languages may prefer to use 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](#), [Messiah](#), [God](#), [God the Father](#), [Heavenly Father](#), [high priest](#), [kingdom of God](#), [kingdom of heaven](#), [Mary](#), [Savior](#), [Son of God](#), [the Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** 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."
- **[23-02]** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."
- **[24-07]** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **[24-09]** 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**.
- **[25-08]** **Jesus** did not give in to Satan's temptations, so Satan left him.

- [26-08] 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.
- [31-03] Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- [38-02] He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- [40-08] 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.

Jew, Jewish, Jews

Facts:

Jews are people who are descendants of Abraham's grandson, Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: [Abraham](#), [Abram](#), [Jacob](#), [Israel](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Babylon](#), [Babylonian](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

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.
- **[40-02]** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **[46-06]** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Joel

Facts:

Joel is the name of a prophet who probably lived during the reign of King Joash of Judah. There are also several other men in the Old Testament named Joel.

- The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
- The only personal information we have about the prophet Joel is that his father's name was Pethuel.
- In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.
-

(Translation suggestions: [How to Translate Names](#))

(See also: [Joash](#), [Judah](#), [kingdom of Judah](#), [Pentecost](#), [Festival of Weeks](#))

Bible References:

Waiting

John Mark

Facts:

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 original 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](#), [Saul](#))

Bible References:

Waiting

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were the 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 to Jesus.
- The apostle John wrote five of the books in the New Testament: 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](#), [apostleship](#), [reveal](#), [revelation](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[36-01]** 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.
- **[44-01]** 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.
- **[44-06]** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **[44-07]** 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?"
- **[44-09]** 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.

John (the Baptist)

Facts:

John was the son of Zechariah and Elizabeth. Since “John” was a common name, he is often called “John the Baptist” to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called “John the Baptist” because he baptized many people.
- Make sure that people will understand that “the Baptist” does not refer to the church by this name. It may be necessary to say, instead, “John the Baptizer” or “John who baptizes.”

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), [baptism](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-02]** 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!”
- **[22-07]** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- **[24-01]** **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.
- **[24-02]** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- **[24-06]** 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.”

Joppa

Facts:

In Bible 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 is the present-day city of Jaffa, which is now part of the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa and Peter brought her back to life.

(Translation suggestions: [How to Translate Names](#))

(See also: [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Jerusalem](#), [Sharon](#), [Plain of Sharon](#), [Tarshish](#))

Bible References:

Waiting

Joseph (OT)

Facts:

Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

- Joseph was his father's favorite son.
- His brothers were jealous of him and sold him into slavery.
- While in Egypt, Joseph was falsely accused and put into prison.
- In spite of his difficulties, Joseph remained faithful to God.
- God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Jacob](#), [Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-02]** Joseph's brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- **[08-04]** The slave traders took **Joseph** to Egypt.
- **[08-05]** Even in prison, **Joseph** remained faithful to God, and God blessed him.
- **[08-07]** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- **[08-09]** **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- **[09-02]** The Egyptians no longer remembered **Joseph** and all he had done to help them.

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term, “joyful” describes a person who feels very glad and 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.

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 with a phrase that means, “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.” **Metonymy**)

(See also: **rejoice**)

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]**”The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **[34-04]**”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.”
- **[41-07]** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Judas Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas as was one of Jesus' brothers, There are other men named Judas in the Bible, such as Jesus' brother and another apostle. Jesus' brother is also known as "Jude."

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [apostleship](#), [betray](#), [betrayed](#), [betrayal](#), [betrayed](#), [Jewish leaders](#), [religious leaders](#), [Judas the son of James](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[38-02]** 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.
- **[38-03]** 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.
- **[39-08]** 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.

Judas the son of James

Facts:

Judas, son of James, was one of Jesus' twelve apostles. Note that this was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name are distinguished by mentioning whose son they were. Here, Judas is 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 he identifies 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](#), [son of](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Judea

Facts:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broader 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 broader 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 broader sense of Judea (ex. Luke 1:5) could be translated as “Judea Country” and the narrow sense (ex. Luke 1:39) could be translated as “Judea Province” or “Judah Province” since this is the part of the land of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Galilean](#), [Edom](#), [Edomite](#), [Idumea](#), [Judah](#), [Judah, kingdom of Judah](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether something is morally right or wrong.

- 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](#), [justice](#), [justly](#), [law](#), [principle](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

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.
- **[21-08]** 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.

- **[39-04]** 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.

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](#), [govern](#), [proconsul](#), [government](#), [judge](#), [judgment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

just, justice, justly

Definition:

These terms 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 law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

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."

(See also: [judge](#), [judgment](#), [righteous](#), [righteousness](#), [upright](#), [uprightness](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-09] 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.

justify, justification

Definition:

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:

- 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](#), [forgiveness](#), [guilt](#), [guilty](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as, “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be, “spiritual priests who are ruled by God.”
- The phrase, “kingdom of light” could be translated as, “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of heaven](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [kingdom of Judah](#), [priest](#), [priesthood](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-02]** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.

- **[18-07]** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **[21-08]** A king is someone who rules over a **kingdom** and judges the people.

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 NT book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- The term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translations 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, ‘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](#), [sky](#), [heavens](#), [heavenly](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-02] He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- [28-06] 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**.”
- [29-02] Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”

- [34-01] 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."
- [34-03] 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."
- [34realm of authority-04]"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."
- [34-05]"The **kingdom of God** is also like a perfect pearl of great value."
- [42-09] He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- [49-05] Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- [50-02] 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."

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king is usually chosen to rule because of his family relation to previous kings.
- When a king dies, it is usually his oldest son who becomes the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” may be used to refer to someone who is not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as, “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could 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](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[16-01]** 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.
- **[17-05]** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **[21-06]** 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!

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:

Waiting

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include, “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- Some languages have two different words for “know” depending on whether it refers to knowing facts or to knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as, “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as, “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [reveal](#), [revelation](#), [understand](#), [understanding](#), [wise](#), [wisdom](#))

Bible References:

Waiting

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.

- Ordinary oil lamps were usually made out 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-shaped, 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](#), [live](#), [living](#), [alive](#), [light](#))

Bible References:

Waiting

last day, last days, latter days

Definition:

The term “last days” or “latter days” refers generally to the time period at the end of the current age.

- This time period will be an unknown length of time.
- The “last days” are a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term, “last days” can also be translated as “final days” or “end times.”
- In some contexts, this could be translated as, “end of the world” or “when this world ends.”

(See also: [day of the Lord](#), [day of Yahweh](#), [judge](#), [judgment](#), [turn](#), [turn away](#), [turn back](#), [world](#), [worldly](#))

Bible References:

Waiting

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior.

- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term, “law of Moses” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: [law, principle](#) , [law, law of Moses, God’s law, law of Yahweh](#))

Bible References:

Waiting

lawful, lawfully, unlawful

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, if something is said to be “lawful” it means it is permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that is “unlawful” is “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?”

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

lawless, lawlessness

Definition:

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” it means 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:

- 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](#), [principle](#), [lawful](#), [lawfully](#), [unlawful](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people 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 “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](#), [instruction](#), [Moses](#), [Ten Commandments](#), [lawful](#), [lawfully](#), [unlawful](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-07]** 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.

- **[13-09]** 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**.
- **[16-01]** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- **[21-05]** 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.
- **[27-01]** Jesus answered, "What is written in **God's law**?"
- **[28-01]** 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**."

letter, epistle

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter are letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include, “written message” or “written down words” or “writing.”

(See also: [encourage](#), [encouragement](#), [exhort](#), [exhortation](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

Levite, Levi

Definition:

Levi was one of the twelve sons of Jacob, or Israel. The term “Levite” refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- 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 and their names are in the genealogy in the gospel of Luke.
- Jesus’ disciple, Matthew was also called Levi.

(See also: [Matthew](#), [Levi](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#), [temple](#), [twelve tribes of Israel](#))

Bible References:

Waiting

life, live, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person, as in, “a life was saved”.
- Sometimes the word “life” refers to the experience of living, as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive as in, “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus and God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as, “when he stopped living.”
- The expression “spared their lives’ could be translated as, “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as, “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as, “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as, “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-10] So God took some dirt, formed it into a man, and breathed **life** into him.
- [03-01] After a long time, many people were **living** in the world.
- [08-13] When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- [17-09] However, toward the end of his [David's] **life** he sinned terribly before God.
- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- [37-05] Jesus replied, "I am the Resurrection and the **Life**."
- [44-05] "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: [Metaphor](#))

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light,” and there is no darkness in him.
- Light and darkness are completely opposite. Darkness is the absence of all light.
- Jesus said that he is “the light of the world” and that his followers should shine like lights in the world, by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [holiness](#), [righteous](#), [righteousness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- 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.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated 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 written as “Lord” (capitalized).

(See also: [Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-05]** 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.’”
- **[25-07]** 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.’”
- **[26-03]** This is the year of the **Lord’s** favor.
- **[27-02]** The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- **[31-05]** Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- **[43-09]** “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- **[47-03]** 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.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or 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 ULB and UDB, 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.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- 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: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [ruler](#), [rulers](#), [rule](#), [Yahweh](#))

Bible References:

Waiting

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- 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.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: [Elizabeth](#), [priest](#), [priesthood](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

lowly, lowliness

Definition:

The terms “lowly” and “lowliness” refer to being poor or having low status. This term can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- His birth was lowly because he was born in a place where animals were kept, not in a palace.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate “lowly” could include, “humble” or “of low status” or “unimportant.”
- The word “lowliness” could also be translated as “humility” or “little importance.”

(See also: [humble](#), [humility](#), [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

Lystra

Facts:

Lystra is the name of a city in ancient Asia Minor which 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:

Waiting

Macedonia

Facts:

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: [believer](#), [Berea](#), [faith](#), [good news](#), [gospel](#), [Greece](#), [Philippi](#), [Thessalonica](#), [Thessalonians](#))

Bible References:

Waiting

magic, magician

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](#), [diviner](#), [soothsaying](#), [soothsayer](#), [Egypt](#), [Egyptian](#), [Pharaoh](#), [king of Egypt](#), [power](#), [powers](#), [sorcery](#), [sorcerer](#), [witchcraft](#))

Bible References:

Waiting

magistrate, magistrates

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](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

Mary, the mother of Jesus

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cana](#), [Egypt](#), [Egyptian](#), [Herod the Great](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [the Son](#), [Son](#), [virgin](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** 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."
- **[22-05]** 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.
- **[22-06]** 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.
- **[23-02]** The angel said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit."

- **[23-04]** 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.
- **[49-01]** 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.

Matthew, Levi

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of 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](#), [apostleship](#), [Levite](#), [Levi](#), [tax collector](#))

Bible References:

Waiting

Medes, Media

Facts:

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](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Cyrus](#), [Daniel](#), [Darius](#), [Elam](#), [Persia](#), [Persians](#))

Bible References:

Waiting

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:

Waiting

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as, “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as, “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as, “treat kindly” or “be compassionate toward.”

(See: [compassion](#), [compassionate](#), [forgive](#), [forgiveness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **[19-17]** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **[20-12]** The Persian Empire was strong but **merciful** to the people it conquered.
- **[27-11]** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **[32-11]** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”

- **[34-09]**”But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Mesopotamia, Aram Naharaim

Facts:

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: [Aram](#), [Aramean](#), [Aramaic](#), [Babylon](#), [Babylonian](#), [Chaldea](#), [Chaldean](#), [Euphrates River](#))

Bible References:

Waiting

Midian, Midianites

Facts:

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](#), [Arabian](#), [Egypt](#), [Egyptian](#), [flock](#), [herd](#), [Gideon](#), [Jethro](#), [Reuel](#), [Moses](#),

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** 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.
- **[16-04]** 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.

mighty, might

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](#), [wonder](#), [sign](#), [power](#), [powers](#), [strength](#), [strengthen](#))

Bible References:

Waiting

mind

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression, “keep in mind” could be translated as, “remember” or “pay attention to this” or “be sure to know this.”
- The expression, “heart, soul, and mind” could also be translated as, “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as, “remember” or “think about.”
- The expression, “changed his mind and went” could also be translated as, “decided differently and went” or “decided to go after all” or “changed his opinion and went.”

(See also: [believe](#), [believe in](#), [belief](#), [heart](#), [soul](#))

Bible References:

Waiting

minister, ministry

Definition:

In the Bible, the terms “minister” and “ministry” refer to serving others by teaching them about God and caring for their spiritual needs. The term “minister” can also refer to a person who serves people in this way.

- 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.
- In the New Testament, a “minister” of the gospel was someone who taught other people the message of salvation through faith in Jesus. Sometimes a minister is called a “servant.”
- 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](#), [service](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

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](#), [powers](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [apostle](#), [apostleship](#), [sign](#), [proof](#), [reminder](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-08]** 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**.
- **[43-06]** "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."
- **[49-02]** 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.

mock, ridicule, scoff at**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.

Bible References:

Waiting

Examples from the Bible stories:

- [21-12] Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- [39-05] 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!”
- [40-04] Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- [40-05] 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.”

Molech, Moloch

Facts:

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](#), [Canaanite](#), [evil](#), [wicked](#), [wickedness](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [God](#), [idol](#), [idolatrous](#), [sacrifice](#), [offering](#), [true](#), [truth](#), [come true](#), [worship](#), [Yahweh](#))

Bible References:

Waiting

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Miriam](#), [Pharaoh, king of Egypt](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **[12-05]** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **[12-07]** 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.
- **[13-07]** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Most High

Facts:

The term, “Most High” is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as, “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: [God](#))

Bible References:

Waiting

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: [Translate Names](#))

(See also: [Gethsemane](#), [olive](#))

Bible References:

Waiting

multiply

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 5000 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:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [Metonymy](#))

Translation Suggestions:

- An expression like, “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as, “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression, “make a name for ourselves” could be translated, “cause many people to know about us” or “make people think we are very important.”
- The expression, “call his name” could be translated as, “name him” or “give him the name.”
- The expression, “those who love your name” could be translated as, “those who love you.”
- The expression, “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” is used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” is also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as, “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Gentile](#), [Greek](#), [Grecian](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Philistines](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It was about 100 kilometers north of Jerusalem, which took about three to five days to travel 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 Nazareth synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- Nathanael’s remark when he heard that Jesus was from Nazareth indicates that this city was not thought of very highly.

(See also: , [Christ](#), [Messiah](#), [Galilee](#), [Galilean](#), [Joseph \(NT\)](#), [Mary, the mother of Jesus](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[23-04]** 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.
- **[26-02]** Jesus went to the town of **Nazareth** where he had lived during his childhood.
- **[26-07]** 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.

Nazirite, Nazirite vow

Facts:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also do it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for the number of days, weeks, or months that had been agreed upon for the fulfillment of the vow. Also during that time, he did not cut his hair and did not get near a dead body.
- When the required length of time had passed and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- The apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: [Translate Names](#))

(See also: [John \(the Baptist\)](#), [sacrifice](#), [offering](#), [Samson](#), [vow](#), [Zechariah \(OT\)](#))

Bible References:

Waiting

neighbor

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](#), [enemy](#), [parable](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

oath, swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- Often in a court of law, a witness gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term “swear” means to speak an oath.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together as in, “swear an oath.”
- 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.
- A modern-day use of the word “swear” means to use foul language. This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- “To swear” could be translated by “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, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

(See also: [Abimelech](#), [covenant](#), [vow](#))

Bible References:

Waiting

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes the character of someone who obeys. Sometimes the command is about not doing something, as in, “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate this term could include a word or phrase that means, “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as, “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: [citizen](#), [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [kingdom](#), [law](#), [principle](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-04]** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **[05-06]** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **[05-10]** “Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **[11-06]** But the Egyptians did not believe God or **obey** his commands.
- **[13-07]** If the people **obeyed** these laws, God promised that he would bless and protect them.

offspring**Definition:**

The term “offspring” is a general reference to the biological descendants of people or animals.

- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.

(See also: [descendant](#), [descended from](#), [seed](#))

Bible References:

Waiting

overseer**Definition:**

The term “overseer” refers to a person who is in charge of the work and welfare of other people.

- 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 “overseer,” “elder,” and “shepherd/pastor” 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](#), [Church](#), [elder](#), [pastor](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

Waiting

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.
- [38-01] 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.
- [38-04] Jesus celebrated the **Passover** with his disciples.
- [48-09] 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.

patient, patience

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: [endure](#), [endurance](#), [forgive](#), [forgiveness](#), [persevere](#), [perseverance](#))

Bible References:

Waiting

patriarchs

Definition:

The term “patriarchs” in the OT refers to the founding fathers of the Jewish people, particularly Abraham, Isaac, and Jacob.

- It also can refer to the twelve sons of Jacob who became the 12 patriarchs of the 12 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.

(See also: [ancestor](#), [ancestor](#), [father](#), [forefather](#))

Bible References:

Waiting

Paul, Saul

Facts:

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:

Waiting

Examples from the Bible stories:

- **[45-06]** A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.
- **[46-01]** **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.
- **[46-02]** 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?”
- **[46-05]** 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.
- **[46-06]** Right away, **Saul** began preaching to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **[46-09]** Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.

- **[47-01]** 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.

peace, peaceful

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.

- “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:

Waiting

Examples from the Bible stories:

- [15-06] 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.
- [16-03] 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.

Pentecost, Festival of Weeks

Facts:

The “Festival of Weeks” was a festival that took place fifty days after Passover and the Festival of Firstfruits. In New Testament times it was referred to as “Pentecost,” which was a Greek word that has “fifty” as part of its meaning.

- The name “Festival of Weeks” came from the fact that this festival marked the completion of seven weeks of harvest which began at the Feast of Firstfruits, around the time of the Passover and the Feast of Unleavened Bread.
- The Festival of Weeks was held to celebrate the end of the wheat grain harvest. It was also known as the “Festival of Harvest.”
- In the New Testament, the Day of Pentecost is especially important because it was on this day that God poured out the Holy Spirit on Jesus’ followers after Jesus had risen from the dead and gone back to heaven.
- In modern times, the Day of Pentecost and Festival of Weeks are also a time to celebrate God giving the Israelites the Ten Commandments on tablets of stone.

(Translation suggestions: [How to Translate Names](#))

(See also: [feast](#), [festival](#), [firstfruits](#), [harvest](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [Passover](#), [raise](#), [rise](#), [risen](#), [arise](#), [arose](#), [Ten Commandments](#)))

Bible References:

Waiting

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [descended from](#), [nation](#), [tribe](#), [world](#), [worldly](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **[42-10]** "So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

people of God, my people

Definition:

The term, “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says, “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

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.”
- Other ways to translate “my people” when God says 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](#), [Israelites](#), [nation of Israel](#), [people group](#), [peoples](#), [the people](#), [a people](#))

Bible References:

Waiting

perish, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

persecute, persecution

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](#), [Church](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [oppress](#), [oppression](#), [oppressor](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]** “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.”
- **[45-06]** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **[46-02]** 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!”
- **[46-04]** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Peter, Simon Peter, Cephas

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [apostle](#), [apostleship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[28-09]** Peter said to Jesus, "We have left everything and followed you. What will be our reward?"
- **[29-01]** One day Peter asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- **[31-05]** Then Peter said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told Peter, "Come!"
- **[36-01]** One day, Jesus took three of his disciples, Peter, James, and John with him.
- **[38-09]** 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."
- **[44-08]** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah."

Pharaoh, king of Egypt

Facts:

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](#), [Egyptian](#), [king](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[08-08]****Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- **[09-02]** So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- **[09-13]**”I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- **[10-02]** Through these plagues, God showed **Pharaoh** that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word "to separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#), [Sadducee](#))

Bible References:

Waiting

Philip, the evangelist

Facts:

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 the apostle](#))

Bible References:

Waiting

Philippi

Facts:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece.

- 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](#), [Caesarea Philippi](#), [Christian](#), , [church](#), [Church](#), [Macedonia](#), [Paul](#), [Saul](#), [Silas](#), [Silvanus](#))

<http://catholic-resources.org/Bible/NT-Statistics-Greek.htm>

Bible References:

Waiting

Examples from the Bible stories:

- **[47-01]** 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**.

Philip, the apostle

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: [How to Translate Names](#))

(See also: [Philip the evangelist](#))

Bible References:

Waiting

Phoenicia

Facts:

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.
- 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](#), [israel](#), [purple](#), [Sidon](#), [Sidonians](#), [Tyre](#), [Tyrians](#))

Bible References:

Waiting

pierce

Definition:

The term “pierce” means to stab something with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus’ side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.

(See also: [cross](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [servant](#), [slave](#), [slavery](#), [Simeon](#))

Bible References:

Waiting

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [governor](#), [govern](#), [proconsul](#), [government](#), [guilt](#), [guilty](#), [Judea](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-09]** 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.
- **[40-02]** **Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.”
- **[41-02]** **Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

Pontus

Facts:

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: [Aquila](#), [Pentecost](#), [Festival of Weeks](#))

Bible References:

Waiting

possess, possession

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as, “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The terms “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](#), [Canaanite](#), [worship](#))

Bible References:

Waiting

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include, “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as, “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [miracle](#), [wonder](#), [sign](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [22-05] The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”
- [26-01] After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- [32-15] Immediately Jesus realized that **power** had gone out from him.
- [42-11] Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- [43-06] “Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know.”
- [44-08] Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

praise

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:

Waiting

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.
- **[17-08]** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **[22-07]** 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.
- **[47-08]** 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.

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is 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, 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: [false god](#), [foreign god](#), [god](#), [goddess](#), [forgive](#), [forgiveness](#), [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- [06-05] 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.
- [19-08] Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21-07] 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.

preach

Definition:

To speak to a group of people, teaching them about God and urging them to obey him.

- 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.”

(See also: [good news](#), [gospel](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [John \(the Baptist\)](#), [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-02] He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- [30-01] Jesus sent his apostles to **preach** and to teach people in many different villages.
- [38-01] 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.
- [45-06] But in spite of this, they **preached** about Jesus everywhere they went.
- [45-07] He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- [46-06] 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.
- [50-02] 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.”

precious

Facts:

The term “precious” describes people or things that are considered to be very valuable.

- The term “precious stones” or “precious jewels” refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called “precious metals.”
- Yahweh says that his people are “precious” in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God’s sight (1 Peter 3:4).
- This term could also be translated as, “valuable” or “very dear” or “cherished” or “highly valued.”

(See also: [gold](#), [silver](#))

Bible References:

Waiting

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](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-07] "Melchizedek, the **priest** of God Most High"
- [13-09] 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**.
- [19-07] So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21-07] 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.

prince, princess

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](#), [archangel](#), [authority](#), [Christ](#), [Messiah](#), [demon](#), [evil spirit](#), [unclean spirit](#), [lord](#), [master](#), [sir](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#), [Satan](#), [devil](#), [evil one](#), [Savior](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Priscilla

Facts:

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aquila](#), [believe](#), [believe in](#), [belief](#), [Christian](#), [Corinth](#), [Corinthians](#), [Ephesus](#), [Paul](#), [Saul](#), [Rome](#), [Roman](#), [Syria](#))

Bible References:

Waiting

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#), [captivity](#))

Bible References:

Waiting

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- 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: [preach](#))

Bible References:

Waiting

promise

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

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](#), [swear](#), [swear by](#), [vow](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-15]** 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.”?
- **[03-16]** 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.
- **[04-08]** 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**.
- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **[08-15]** 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**.
- **[50-01]** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

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](#), [diviner](#), [soothsaying](#), [soothsayer](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [false prophet](#), [fulfill](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [vision](#))

Bible References:

Waiting

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.
- [19-01] Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- [19-06] 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.
- [21-09] The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- [43-05] "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- [43-07] "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.
-

province, provincial

Facts:

A province is a division or part of a nation or empire. 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](#), [Egyptian](#), [EstherGalatia](#), [Galilee](#), [Galilean](#), [Judea](#), [Macedonia](#), [Medes](#), [Media](#), [Rome](#), [Roman](#), [Samaria](#), [Samaritan](#), [Syria](#))

Bible References:

Waiting

psalm

Definition:

The term “psalm” refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.

(See also: [David](#), [faith](#), [joy](#), [joyful](#), [Moses](#), [sacred](#))

Bible References:

Waiting

punish, punishment

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](#), [justice](#), [justly](#), [repent](#), [repentance](#), [righteous](#), [righteousness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

their

Examples from the Bible stories:

- **[13-07]** 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.
- **[16-02]** 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.
- **[48-06]** 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.
- **[49-09]** 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.

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: [atonement](#), [atone](#), [clean](#), [cleanse](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

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.
- The term “queen mothAthaliaher” usually refers to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence, as was seen in the case of Athaliah who influenced the people to worship idols.

(See also: [Ahasuerus](#), [Athaliah](#), [Esther](#), [king](#), [Persia](#), [Persians ruler](#), [rulers](#), [rule](#), [Sheba](#))

Bible References:

Waiting

rage**Facts:**

Rage is excessive anger which is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit acts and say things which are destructive.
- The term “to rage” can also refer to powerful movements, such as a “raging” storm or ocean waves that “rage.”
- The “nations rage” refers to ungodly people who disobey God and rebel against him.
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: [angry](#), [anger](#), [self-control](#),

Bible References:

Waiting

raise, rise, risen, arise, arose

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase, “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase, “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose” and “arose” are used for expressing past action.

- When a person gets up to go somewhere, this is sometimes expressed as, “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen”!

Translation Suggestions:

- The term “raise” or “raise up” can be translated as “to lift up” or “to make higher.”
- To “raise up” could also be translated as, “to cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead,” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as, “provide” or “appoint” or “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: [resurrection](#), [appoint](#), [appointed](#), [exalt](#), [exaltation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-14] The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- [41-05] "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- [43-07] "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- [44-05] "You killed the author of life, but God **raised** him from the dead. "
- [44-08] Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- [48-04] 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.
- [49-02] He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- [49-12] You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

rebel, rebellious, rebellion

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term “to rebel” could also be translated as “to disobey” or “to revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

:(See also: [authority](#), [disobey](#), [disobedient](#), [disobedience](#), [governor](#), [govern](#), [proconsul](#), [government](#))

Bible References:

Waiting

Examples from the Bible stories:

- [14-14] After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- [18-07] Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- [18-09] Jeroboam **rebelled** against God and caused the people to sin.
- [18-13] Most of the people of Judah also **rebelled** against God and worshiped other gods.
- [20-07] But after a few years, the king of Judah **rebelled** against Babylon.
- [45-03] Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.

receive

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 to 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 healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” can 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 also be translated as, “was able to see” or “became able to see again” or “God healed him so that he was able to see.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [save](#), [safe](#))

Bible References:

Waiting

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.
- [45-05] As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- [49-06] 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.

Sea of Reeds, Red Sea

Facts:

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 did 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](#), [Arabian](#), , [Canaan](#), [Canaanite](#), [Egypt](#), [Egyptian](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-04]** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- **[12-05]** Then God told Moses, ”Tell the people to move toward the **Red Sea**.”
- **[13-01]** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

rejoice

Definition:

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.”

(See also: [joy](#), [joyful](#))

Bible References:

Waiting

remnant**Definition:**

The term “remnant” literally refers to people or things that are “remaining” or “leftover” 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 survived attacks from outsiders and lived 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” implies that there were other people who did not remain faithful or who did not survive or who were not chosen.

Translation Suggestions:

- A phrase such as, “the remnant of this people” could be translated as “the rest of these people” or “the people who remain faithful” 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:

Waiting

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 “to turn away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [forgiveness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

Examples from the Bible stories:

- [16-02] 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**.
- [24-02] Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- [42-08] “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- [44-05] “So now, **repent** and turn to God so that your sins will be washed away.”

report**Definition:**

The term “to report” means to tell people about something that happened, often giving details about that event. A report can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression, “Report this to no one” could be translated as, “Don’t talk about this with anyone” or “Don’t tell anyone about this.”
- Ways to translate “a report” could include, “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

Waiting

shows the interruption of thought and

shows the interruption of thought and

restore, restoration**Definition:**

The terms “restore” and “restoration” refer to causing something to return to its original and better 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 are restored to their home country it means 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.”
- An expression for this term could be “make new” or “make like new again.”
- When property is “restored,” it means 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:

Waiting

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:

- The word “resurrection” could also be translated as, “coming back to life” or, “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](#), [live](#), [living](#), [alive](#), [death](#), [die](#), [dead](#), [raise](#), [rise](#), [risen](#))

Bible References:

Waiting

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.
- [37-05] Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

reveal, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- In the Bible, the term “reveal” is often used to describe how God has made himself known to people.
- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul says that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- The New Testament book “Revelation” is about God revealing events that will happen in the end times. He revealed this to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include, “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be, “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in this word.
- The phrase, “where there is no revelation” could be translated as, “when God does not reveal himself to people” or “when God has not spoken to people” or “among people whom God has not communicated to.”

(See also: [good news](#), [gospel](#), [good news](#), [gospel](#), [dream](#), [vision](#))

Bible References:

Waiting

reward

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.

- A reward can be a good or positive thing that a person receives because of doing 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 punishment or negative consequences from 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](#), [punishment](#))

Bible References:

Waiting

righteous, righteousness

Definition:

The terms “righteous” and “righteousness” refer to God’s absolute goodness, justice, faithfulness, and love. 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 who the Bible calls “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 based on Jesus’ righteousness.

Translation Suggestions:

- When referring to 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 referring to 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
- Sometimes “the righteous” is used figuratively and refers to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [goodness](#), [holy](#), [holiness](#), [evil](#), [wicked](#), [wickedness](#), [just](#), [justice](#), [justly](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **[04-08]** God declared that Abram was **righteous** because he believed in God’s promise.
- **[17-02]** David was a humble and **righteous** man who trusted and obeyed God.
- **[23-01]** 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.”

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include, “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be, “his amazing strength and mighty power.” (See: [Parallelism](#))
- The expression “their right hand is falsehood” could be translated by, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”
- In Psalm 105:9, God calls for an accuser to be at the “right hand” of a wicked leader sent to punish his rebellious people. This could be translated as, “appoint an accuser to have the place of honor beside that wicked leader” or “appoint an accuser to help that wicked leader punish them.”

(See also: [accuse](#), [accusation](#), [accuser](#), [evil](#), [wicked](#), [wickedness](#), [honor](#), [to honor](#), [mighty](#), [might](#), [punish](#), [punishment](#), [rebel](#), [rebellious](#), [rebellion](#))

Bible References:

Waiting

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that is used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms, “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod is also referred to as an instrument to discipline children.

(See also: [staff](#), [sheep](#), [ram](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Rome, Roman

Facts:

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” refers 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](#), [gospel](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Pilate](#), [Paul](#), [Saul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[23-04]** 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.
- **[32-06]** 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.)
- **[39-09]** 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!”

ruin, ruins**Definition:**

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, “to ruin” could be translated as “to destroy” or “to spoil” or “to make useless” or “to break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

Bible References:

Waiting

ruler, rulers, rule

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.

- In the Old Testament, a king was also referred to with the general term “ruler,” as in the phrase, “appointed him ruler over Israel.”
- God is 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 referring a king ruling.

(See also: [authority](#), [governor](#), [govern](#), [proconsul](#), [government](#), [king](#), [synagogue](#))

Bible References:

Waiting

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: [How to Translate Unknowns](#))

(See: [rest](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** “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.”
- **[26-02]** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **[41-03]** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

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.

- 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.
- 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.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

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 that is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [offering by fire](#), [drink offering](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [fellowship offering](#), [freewill offering](#) [peace offering](#), [priest](#), [priesthood](#), [sin offering](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** 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.

- [05-06] "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- [05-09] God had provided the ram to be the **sacrifice** instead of Isaac.
- [13-09] 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.
- [17-06] David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- [48-06] Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- [48-08] 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.

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ who supported Roman rule and who 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](#), [hypocrisy](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [Pharisee](#), [priest](#), [priesthood](#))

Bible References:

Waiting

salvation

Definition:

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:

- This term could also be translated using the word “save” or “rescue” as in, “when God saves people (from being punished for their sins)” or “God will rescue 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: [save](#), [safe](#), [Savior](#))

Bible References:

Waiting

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on the west and the Jordan River on the 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 and moved 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 the north and the region of Judea on the south.

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Galilee](#), [Galilean](#), [Judea](#), [Sharon](#), [Plain of Sharon](#), [kingdom of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-04]** 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**.
- **[27-08]** "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.)"
- **[27-09]** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him."
- **[45-07]** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Samuel

Facts:

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 was barren, so she prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if hborn as an answer to Hannah’s desperate prayer that God would give her a male child.er prayer was granted, she would dedicate her son to Yahweh.
- When Samuel was a young boy, Hannah sent him to help Eli the priest in the temple to fulfill her promise to God
- God raised up Samuel to be a great prophet for him.

(Translation suggestions: [How to Translate Names](#))

(See also: [Hannah](#), [judge](#), [judgment](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Yahweh](#))

Bible References:

Waiting

sandal**Definition:**

A sandal is a simple flat-soled shoe held onto the foot with straps around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property by one man taking off a sandal and giving it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

Waiting

Satan, devil, evil one

Facts:

The devil is a spirit being that God created, but 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" can 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 spirit](#), [unclean spirit](#), [evil](#), [wicked](#), [wickedness](#), [kingdom of God](#), [kingdom of heaven](#), [tempt](#), [temptation](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [21-01] The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- [25-06] 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."
- [25-08] Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- [33-06] 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."
- [38-07] After Judas took the bread, **Satan** entered into him.

- **[48-04]** 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.
- **[50-09]** "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.

Saul (OT)

Facts:

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:

Waiting

Examples from the Bible stories:

- **[17-01] 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.
- **[17-04] Saul** became jealous of the people's love for David. **Saul** tried many times to kill him, so David hid from **Saul**.
- **[17-05]** Eventually, **Saul** died in battle, and David became king of Israel.

save, safe

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,” it means that through Jesus’ death on the cross, God 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.

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.”

(See also: [cross](#), [deliver](#), [deliverer](#), [deliverance](#), [punish](#), [punishment](#), [salvation](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-08]** Moses tried to **save** his fellow Israelite.
- **[11-02]** God provided a way to **save** the firstborn son of anyone who believed in him.
- **[12-05]** 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.
- **[44-08]** “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.

Savior

Facts:

The term “Savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the 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](#), [Jesus Christ](#), [Christ Jesus](#), [salvation](#), [save](#), [safe](#))

Bible References:

Waiting

scribe, expert in the Jewish law

Definition:

Scribes were officials who were responsible to write or copy 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 “scribes” is 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 are frequently mentioned together.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [Pharisee](#))

Bible References:

Waiting

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. It also has several figurative meanings.

- The term “seed” is used figuratively and euphemistically to refer to the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.
- Related to this, “seed” is also used to refer to a person’s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared seeds to the Word of God being planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for “seed” that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God’s Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of seed. Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people. (See: [euphemism](#))

(See also: [descendant](#), [offspring](#))

Bible References:

Waiting

seek, sought

Definition:

The term “seek” means to look for something or someone. The past tense is “sought.” It can also mean “try hard” or “make an effort” to do something.

- To “seek” or “look for” an opportunity means to “try to find a time” to do a particular thing
- 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 “try to get favor” or “to do things to cause someone to help you.”

(See also: [just](#), [justice](#), [justly](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

seize**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.” It could also be translated as, “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 as “overcome” or “suddenly come upon.”
- 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:

Waiting

self-control

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](#), [fruitful](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as “send word” or “send a message” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently uses the phrase “the one who sent me” to refer to God the Father who “sent” him to earth to redeem and save people. This could also be translated as, “commissioned me” or “caused me to come” or “appointed me to go.”

(See also: [appoint](#), [appointed](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a servant or a slave is being referred to.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master’s household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave is a kind of servant who is the property of the person he works for. The person who buys a slave is called his “owner” or “master.” Some masters treat their slaves very cruelly, while other masters treat their slaves very well, like a servant who is a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase “I am your servant” was used as a sign of respect and service to a person of higher rank, such as a king. It does not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God are often referred to as his “servants.”
- In the New Testament, people who obey God through faith in Christ are often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obeying his master. (See: [Metaphor](#))

(See also: [commit](#), [committed](#), [commitment](#), [enslave](#), [in bondage](#), [household](#), [lord](#), [master](#), [sir](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [serve](#), [service](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-01]** 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.
- **[08-04]** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **[09-13]** ”I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”

- **[19-10]** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- **[29-03]** "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.'"
- **[35-06]** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **[47-04]** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **[50-04]** Jesus also said, "A **servant** is not greater than his master."

serve, service**Definition:**

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a woman serving her 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 to” or “hand out to” or “give to.”¹[comment_5adb7a6af206fdb7787dd58f4b215940](#)
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- 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.”
- To “serve tables” means to bring food to people who are sitting at tables.
- 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 this in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

set apart

Definition:

The term “set apart” means to be separated from something to fulfill a certain purpose.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- The term “sanctify” means to set apart a person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include, “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: [holy](#), [holiness](#), [sanctify](#), [sanctification](#), [appoint](#), [appointed](#))

Bible References:

Waiting

Sharon, Plain of Sharon

Facts:

Sharon was the name of a flat, fertile area of land along the coast of the Mediterranean Sea, south of Mount Carmel. It is also known as the “Plain of Sharon.”

- Several cities mentioned in the Bible were located on the Plain of Sharon, including Joppa, Lydda, and Caesarea.
- This could be translated as “the plain called Sharon” or “Sharon Plain.”
- People who lived in the region of Sharon were called “Sharonites.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Caesarea](#), [Caesarea Philippi](#), [Carmel](#), [Mount Carmel](#), [Joppa](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#))

Bible References:

Waiting

Shechem

Facts:

Shechem is a town in Canaan located about 40 miles north of Jerusalem. Shechem is also the name of a man in the Old Testament.

- The town of Shechem is where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem, which later became his family burial ground and where Jacob's sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, which resulted in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: [How to Translate Names](#))[Hamor](#)

(See also: [Canaan](#), [Canaanite](#), [Esau](#), [Hamor](#), [Hivite](#), [Jacob](#), [Israel](#))

Bible References:

Waiting

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. The male sheep is called a “ram.” The female sheep is called a “ewe.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially males 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](#), [Israelites](#), [nation of Israel](#), [lamb](#), [Lamb of God](#), [sacrifice](#), [offering](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **[17-02]** 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**.
- **[30-03]** To Jesus, these people were like **sheep** without a shepherd.
- **[38-08]** 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.’”

shepherd, to shepherd

Definition:

A shepherd is a person who takes care of sheep. The verb “to shepherd” means to protect the sheep and provide them with food and water.

- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people’s spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live. (See: [Metaphor](#))
- In the Old Testament, God is called the “shepherd” of his people because he takes care of all their needs and protects them. He also leads and guides them.
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus calls himself the “good shepherd.” The apostle Paul also refers to him as the “great shepherd” over the Church.
- Also in the New Testament, the term “shepherd” is used to refer to a person who is a spiritual leader over other believers. The term “pastor” is the same word as “shepherd.” The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- The person “shepherd” could be translated as, “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When used as a metaphor, different ways to translate this term could include, “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.”
- In some contexts, “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- The expression, “to shepherd (a flock)” 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)”
- In figurative uses, it is best to use or include the literal word for “shepherd” in the translation of this term.

(See also: [believer](#), [Canaan](#), [Canaanite](#), [church](#), [Church](#), [Moses](#), [pastor](#), [sheep](#), [ram](#), [ewe](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- [09-11] Moses became a **shepherd** in the wilderness far away from Egypt.to
- [17-02] 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.
- [23-06] That night, there were some **shepherds** in a nearby field guarding their flocks.
- [23-08] 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.
- [30-03] To Jesus, these people were like sheep without a **shepherd**.

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is now 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 the immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Noah](#), [Phoenicia](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Tyre](#), [Tyrians](#))

Bible References:

Waiting

sign, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- Signs can be reminders of something that was promised:
 - The rainbow God created in the sky was a sign to remind people that he would never again destroy all life with a worldwide flood.
 - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
 - An angel told 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 miracles done by the prophets and apostles were signs that proved they were speaking God's message.
 - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- 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](#), [wonder](#), [sign](#), [apostle](#), [apostleship](#), [Christ](#), [Messiah](#), [covenant](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

Silas, Silvanus

Facts:

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 bring 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](#), [Saul](#), [Philippi](#), [prison](#), [prisoner](#), [imprison](#), [testimony](#), [testify](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[47-01]** One day, Paul and his friend **Silas** went to the town of Philippi to proclaim the good news about Jesus.
- **[47-02]** She (Lydia) invited Paul and **Silas** to stay at her house, so they stayed with her and her family.
- **[47-03]** Paul and **Silas** often met with people at the place of prayer.
- **[47-07]** So the owners of the slave girl took Paul and **Silas** to the Roman authorities, who beat them and threw them into jail.
- **[47-08]** 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.

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The containers would include silver cups and bowls, among 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, silver coins and silver weights called shekels were used.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: [tabernacle](#), [temple](#))

Bible References:

Waiting

Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots" which were a Jewish religious party that was very zealous in its support of 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](#), [apostleship](#), [disciple](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Sinai, Mount Sinai

Facts:

Mount Sinai is the name of a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as “Mount Horeb.”

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: [desert](#), [wilderness](#), [Egypt](#), [Egyptian](#), [Horeb](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-01]** After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.
- **[13-03]** 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**.

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a sinful nature that controls them.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means, “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- “To sin” could also be translated as “to disobey God” or “to do wrong.”
- Depending on the context, “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context, the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means, “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include, “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [flesh](#), [tax collector](#))

Bible References:

Waiting

Examples from the Bible stories:

- * **[03-15]** 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.
- * **[20-01]** 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**.
- * **[35-01]** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- * **[38-05]** 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**."
- * **[48-08]** 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**.

slaughter

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.

- 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 where 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 also 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](#), [archangel](#), [cow](#), [calf](#), [bull](#), [cattle](#), [disobey](#), [disobedient](#), [disobedience](#), [Ezekiel](#), [servant](#), [slave](#), [slavery](#), [slay](#), [slain](#))

Bible References:

Waiting

sleep, asleep, fall asleep

Definition:

These terms have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: [Metaphor](#))
- The expression “fall asleep” refers to the moment when someone starts sleeping, or in its figurative sense, the moment when someone dies.
- To “sleep with the fathers” means to be dead, as one’s ancestors are.

Translation Suggestions:

- In some contexts, the term “to sleep” or “to be asleep” could be translated as “to be dead.”
- To “fall asleep” could be translated as “to suddenly be asleep” or “to start sleeping” or “to die,” depending on its meaning.
- note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some languages may have a different expression for death or dying which could be used if the expression “sleep” or “asleep” does not make sense in the project language.

Bible References:

Waiting

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well-known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the beginning 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](#), [Israelites](#), [nation of Israel](#), [Judah](#), [kingdom of Judah](#), [kingdom of Israel](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-14]** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **[18-01]** 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.
- **[18-02]** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **[18-03]** But **Solomon** loved women from other countries. ... When **Solomon** was old, he also worshiped their gods.
- **[18-04]** 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.

son, son of

Definition:

The term “son” refers to a boy or man in relation to his parents. It can refer either to someone’s male offspring or to an adopted son.

- “Son” is often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger.
- Sometimes “sons of God” is used in the New Testament to refer to believers in Christ.
- God calls Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning, “having the characteristics of.” Examples of this include, “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah, son of Zadok” and “Azariah, son of Nathan” in 1 Kings 4, and “Azariah, son of Amaziah in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” using the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” refers to a male descendant, not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: [Azariah](#), [descendant](#), [descended from](#), [ancestor](#), [father](#), [forefather](#), [firstborn](#), [Son of God](#), [the Son](#), [Son](#), [sons of God](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-08]** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **[04-09]** God said, "I will give you a **son** from your own body."
- **[05-05]** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **[09-07]** When she saw the baby, she took him as her own **son**.
- **[11-06]** God killed every one of the Egyptians' firstborn **sons**.
- **[18-01]** After many years, David died, and his **son** Solomon began to rule.
- **[26-04]** "Is this the **son** of Joseph?" they said.

Son of God, the Son, Son

Facts:

The term “Son of God” refers to Jesus, the Word of God who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.
- Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term, “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using capital letters to begin “Son” will help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God”, especially when in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Messiah](#), [ancestor](#), [father](#), [forefather](#), [God](#), [God the Father](#), [heavenly Father](#), [Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [en:obe:kt:jesus]], [son](#), [son of](#), [sons of God](#)))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-05]** 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.**”
- **[24-09]** God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God.**”?
- **[31-08]** The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God.**”
- **[37-05]** 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.”
- **[46-06]** Right away, Saul began preaching to the Jews in Damascus, saying, ”Jesus is the **Son of God!**”
- **[49-09]** 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.

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” can be a way of referring to or addressing a man. It can also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addresses Ezekiel as “son of man.” For example he says, “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,” this 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 is 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: [heaven](#), [sky](#), [heavens](#), [heavenly](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#), [Yahweh](#))

Bible References:

Waiting

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sorcery, sorcerer, witchcraft

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](#), [adulterous](#), [adulterer](#), [adulteress](#), [demon](#), [evil spirit](#), [unclean spirit](#), [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [idol](#), [idolatrous](#), [magic](#), [magician](#), [sacrifice](#), [offering](#), [worship](#))

Bible References:

Waiting

soul

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- 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.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means, “the person who sins” and “my soul is tired” means, “I am tired.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as, “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for translating the terms “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](#), [spiritual](#))

Bible References:

Waiting

spear

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: [prey, to prey on](#), [Rome, Roman](#), [sword](#), [warrior](#), [soldier](#))

Bible References:

Waiting

spirit, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings that give nourishment to a person’s spirit, “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in, “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” or “spirit of jealousy.”

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 figurative expression “spiritual milk” could also be translated as, “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- A “spiritual gift” could be translated as, “special ability that the Holy Spirit gives.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [soul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-03]** 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.
- **[40-07]** 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**.
- **[45-05]** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **[48-07]** 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.

Stephen

Facts:

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 to provide 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, later to be 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](#), [appointed](#), [deacon](#), [Jerusalem](#), [Paul](#), [Saul](#), [stone](#), [stoning](#), [true](#))

Bible References:

Waiting

stiff-necked, stubborn**Definition:**

The term “stiff-necked” is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. They are very proud and will not submit to God’s authority.

- Similarly, the term “stubborn” means to refuse to change one’s mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as “stiff-necked” because they did not listen to the many messages from God’s prophets who urged them to repent and turn back to Yahweh.
- If a neck is “stiff” it means that it does not bend easily. The project language may have a different idiom that communicates that a person is “unbending” that is, refusing to change his ways.
- Other ways to translate this term could include, “pridefully stubborn” or “arrogant and unyielding” or “refusing to change.”

(See also: [arrogant](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [proud](#), [pride](#), [prideful](#), [repent](#), [repentance](#))

Bible References:

Waiting

stone, stoning

Definition:

A stone is a small rock. The term “stoning” refers to throwing stones and larger rocks at a person in order to kill him.

- 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.
- The New Testament tells of a time that 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 because of 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](#), [adulterous](#), [adulterer](#), [adulteress](#), [commit](#), [committed](#), [commitment](#), [crime](#), [criminal](#), [death](#), [die](#), [dead](#), [Lystra](#), [testimony](#), [testify](#))

Bible References:

Waiting

strength, strengthen

Facts:

The term “strength” refers to the state of being strong physically, emotionally, or spiritually. To “strengthen” means to make someone or something stronger.

- “Strength” can also refer to being able to stand up against some kind of opposing force.
- A person has strength of will if he is able to not give in to temptation.
- One writer of the Psalms calls Yahweh his strength, which means that God helps him to be strong.
- If a physical structure like a wall or building is “strengthened,” it means that people are rebuilding the structure, to reinforce it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase, “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following expressions are examples of how this term is used, along with their meanings, which are also alternate ways they can be translated:
 - “puts strength on me like a belt” means, “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means, “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means, “will become stronger again.”
 - “by my strength and by my wisdom I acted” means, “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means, “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means, “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means, “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means, “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means, “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means, “not very strong” or “weak.”
 - “with all my strength” means, “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), [faithfulness](#), [persevere](#), [perseverance](#), [right hand](#), [salvation](#))

Bible References:

Waiting

stronghold, fortress, fortified

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses are manmade structures with defensive walls. They can also be natural protective barriers such as rocky cliffs or high mountains.
- People fortify strongholds by building thick walls or other structures that make 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.”
- This term is also used figuratively to refer to God as a stronghold or fortress for those who trust in him. (See: [Metaphor](#))
- Another figurative meaning for the term “stronghold” refers to something that someone wrongly trusts in for security, such as a false god or other thing that is 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](#), [foreign god](#), [god](#), [goddess](#), [idol](#), [idolatrous](#), [refuge](#), [shelter](#), [Yahweh](#))

Bible References:

Waiting

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 to “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:

Waiting

Examples from the Bible stories:

- [09-13] 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**.”
- [42-03] He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- [42-07] He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- [44-05] “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- [46-04] 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.

sword

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.

- The blade of a sword in ancient times was around 60 to 91 centimeters long.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords they planned to use to defend themselves. 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 expose people’s innermost thoughts and convict 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 is in the book of Psalms where the tongue or speech of a person is 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 may decide to include a picture of a sword.

(See: [How to Translate Unknowns](#))

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

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](#), [cure](#), [Jerusalem](#), [Jew](#), [Jewish](#), [Jews](#), [pray](#), [prayer](#), [temple](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#), [worship](#))

Bible References:

Waiting

Syria

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many of the inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, is 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](#), [Aramean](#), [Aramaic](#), [commander](#), [command](#), [Damascus](#), [descendant](#), [descended from](#), [Elisha](#), [leprosy](#), [leper](#), [leprous](#), [Naaman](#), [persecute](#), [persecution](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

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 apart the tabernacle 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 Solomon's temple in Jerusalem was built.

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](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [temple](#), [tent of meeting](#))

Bible References:

Waiting

Tarsus

Facts:

Tarsus was a prosperous city located 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, which made it part of an important trade route.
- At one point in history, it was the capital city 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](#), [Saul](#), [province](#), [provincial](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#))

Bible References:

Waiting

teach, teaching, teacher, taught

Definition:

The terms “teach” and “teaching” refer to telling other people information they didn’t know before. Usually the information is given in a formal or systematic way.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as, “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: [instruct](#), [instruction](#), [teacher](#), [Teacher](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

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. It does not refer to a school teacher.
- 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:

Waiting

Examples from the Bible stories:

- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- [28-01] One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- [37-02] 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.
- [49-03] Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” refers to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it refers 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.
- During the reign of King Solomon he built the Temple, which was the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- When it refers specifically to the building itself, some translations will translate “temple” as “temple building,” to make it clear what is being referred to.
- 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](#), [offering](#), [Solomon](#), [Babylon](#), [Babylonian](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tabernacle](#), [courtyard](#), [court Zion](#), [Mount Zion house](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-06] David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- [18-02] 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.
- [20-07] They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.

- **[20-13]** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **[25-04]** 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.’”
- **[40-07]** 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.

tent

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 made of 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 made tents to earn money to support himself.
- 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." (See: [Synecdoche](#))

(See also: [Abraham](#), [Abram](#), [Canaan](#), [Canaanite](#), [curtain](#), [Paul](#), [Saul](#), [Sinai](#), [Mount Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

Waiting

test

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. 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 keep disobeying him, 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, the term “test” can mean “tempt.”

(See also: [tempt](#), [temptation](#))

Bible References:

Waiting

testimony, testify

Definition:

The terms “testimony” and “testify” refer to making a statement about something that one knows to be true.

- 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 is often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

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.”
- 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.”

(See: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of the testimony](#), [ark of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

Thessalonica, Thessalonians

Facts:

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](#), [Saul](#), [Rome](#), [Roman](#))

Bible References:

Waiting

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 followed him throughout his three-year ministry.
- 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 more clear 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](#), [apostleship](#), [disciple](#))

Bible References:

Waiting

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as “Didymus” which means “twin.”

- Near the end of Jesus’ life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn’t even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [God the Father](#), [heavenly Father](#), [Father](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

throne

Definition:

A throne is a specially-designed chair where a king sits to decide important matters and to listen to requests from his people.

- A throne is also a symbol of the authority and power that a king has.
- The word “throne” is often used figuratively to refer to the king, his reign, or his power. (See: [Metonymy](#))
- In the Bible, God is often portrayed as a king who sits on his throne. Jesus is 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](#), [powers](#), [king](#), [reign](#))

Bible References:

Waiting

time

Facts:

In the Bible the term “time” is often used figuratively to refer to a specific season or period of time when certain events take place. It has a meaning similar to “age” or “epoch” or “season.”

- Both Daniel and Revelation speak of a “time” of great trouble or tribulation that will come upon the earth.
- In the phrase “time, times, and half a time” the term “time” means “year.” This phrase refers to a three and a half year period of time during the great tribulation at the end of this present age.
- Phrases such as “second time” or “many times” refer to the number of occurrences that something happened.
- To be “on time” means to arrive when expected, not late.
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” **Doublet**

(See also: [age](#), [tribulation](#))

Bible References:

Waiting

Timothy

Facts:

Timothy was a young man from Lystra who became a believer in Christ as a result of Paul's ministry in his town. 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, providing guidance to Timothy as a young leader of local churches.

(Translation suggestions: [How to Translate Names](#))

(See also: [appoint](#), [appointed](#), [believer](#), [church](#), [Church](#), [Greek](#), [Grecian](#), [minister](#), [ministry](#))

Bible References:

Waiting

tomb, grave, 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 word for a tomb or a grave 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](#), [buried](#), [burial](#), [death](#), [die](#), [dead](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[32-04]** The man lived among the **tombs** in the area.
- **[37-06]** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **[37-07]** The **tomb** was a cave with a stone rolled in front of its opening.
- **[40-09]** 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.
- **[41-04]** 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.
- **[41-05]** 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!

tongue

Definition:

There are several figurative meanings of “tongue” in the Bible.

- 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.”
- The expression, “tongues” of fire refers to “flames” of fire.
- In the expression “my tongue rejoices,” the term “tongue” refers to the whole person. (See: [Synecdoche](#))
- The phrase “lying tongues” refers to a person’s voice or speech. (See: [Metonymy](#))

Translation Suggestions

- Depending on the context, the term “tongue” can be translated by “language” or “spiritual 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](#), [Spirit of God](#), [Spirit of the Lord](#), [joy](#), [joyful](#), [praise](#), [rejoice](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

transgress, transgression

Definition:

The terms “transgress” and “transgression” refer to breaking a command, rule, or moral code.

- Figuratively, “transgression” can also be described as “crossing a line,” that is, going beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression”, “sin”, “iniquity”, and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

Translation Suggestions:

- “To transgress” could be translated as “to sin” or “to disobey” or “to rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance. (See: [parallelism](#))

(See: [sin](#), [sinful](#), [sinner](#), [sinning](#), [trespass](#), [iniquity](#))

Bible References:

Waiting

tremble**Definition:**

The term “tremble” means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean “be very afraid.”
- Sometimes the word “tremble” refers to the ground shaking because of 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](#), [earthly](#), [fear](#), [afraid](#), [fear of Yahweh](#), [Lord](#))

Bible References:

Waiting

Troas

Facts:

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](#), [provincial](#), [raise](#), [rise](#), [risen](#), [arise](#), [arose](#), [Rome](#), [Roman](#), [scroll](#), [Timothy](#))

Bible References:

Waiting

trouble, troubles, troubled

Definition:

The term “trouble” refers to experiences in life that are very difficult and distressing. 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.
- The action, “to trouble” someone means “to bother” that person or to cause him distress.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as, “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means, “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as, “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as, “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include, “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: [afflict](#), [affliction](#), [persecute](#), [persecution](#))

Bible References:

Waiting

true, truth, come true

Definition:

The terms “true” and “truth” refer to concepts that are facts, events that actually happened, and statements that were actually said.

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- The expression “come true” or “came true” is an expression that means that a prophecy actually happened as it was predicted that it would.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include, “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as, “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as, “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as, “believe what is true about God.”
- In an expression such as, “worship God in spirit and in truth,” the expression “in truth” could also be translated by, “faithfully obeying what God has taught us.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#), [fulfill](#), [obey](#), [obedient](#), [obedience](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [understand](#), [understanding](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** The snake responded to the woman, “That is not **true**! You will not die.”
- **[14-06]** Immediately Caleb and Joshua, the other two spies, said, “It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!”
- **[16-01]** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God.

- [31-08] They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- [39-10] "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

trust, trustworthy, trustworthiness

Definition:

The term “trust” refers to believing that something or someone is true or dependable. A “trustworthy” person can be relied on to do and say what is right and true.

- 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 and 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](#), [believe in](#), [belief](#), [confidence](#), [confident](#), [faith](#), [faithful](#), [faithfulness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

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.
- [17-02] David was a humble and righteous man who **trusted** and obeyed God.
- [34-06] Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as, “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as, “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as, “cause fathers to care for their children again.”
- The expression, “turn my honor into shame” could be translated as, “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as, “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: [idol](#), [leprosy](#), [leper](#), [worship](#))

Bible References:

Waiting

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea, in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was also located on an island in the sea, about one kilometer from the coast.
- Because of its location and 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 for building a palace for King David.
- Years later, Hiram also gave King Solomon wood and skilled laborers for building 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](#), [Canaanite](#), [cedar](#), [Israel](#), [Israelites](#), [nation of Israel](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Phoenicia](#), [Sidon](#), [Sidonians](#))

Bible References:

Waiting

unbeliever, unbelief

Definition:

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:

- 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: [believer](#), [believe](#), [believe in](#), [belief](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

Waiting

uncircumcised, uncircumcision

Definition:

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 is a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

Translation Suggestions:

- 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.

(See also: [Abraham](#), [Abram](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [cleanse](#), [defile](#), [be defiled](#), [demon](#), [evil spirit](#), [unclean spirit](#), [holy](#), [holiness](#), [sacrifice](#), [offering](#), [unholy](#))

Bible References:

Waiting

understand, understanding

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](#), [believe in](#), [belief](#), [know](#), [knowledge](#), [make known](#), [wise](#), [wisdom](#))

Bible References:

Waiting

unholy

Definition:

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.

Translation Suggestions:

- Ways to translate this term 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](#), [holiness](#), , [honor](#), [to honor](#), [profane](#), [unclean](#))

Bible References:

Waiting

unleavened bread, Festival of 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. The “Festival of Unleavened Bread” is part of the Passover celebration.

- 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.
- For this reason, the week leading up to Passover is called the “Festival of Unleavened Bread.”
- 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](#), [Egyptian](#), [feast](#), [Passover](#), [servant](#), [slave](#), [slavery](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [yeast](#), [leaven](#))

Bible References:

Waiting

unrighteous, unrighteousness

Definition:

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.

Translation Suggestions:

- This term 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.”

(See also: [righteous](#), [righteousness](#), [unjust](#), [unjustly](#), [injustice](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [unlawful](#))

Bible References:

Waiting

virgin

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](#), [Messiah](#), [Isaiah](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Mary](#), [the mother of Jesus](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **[22-04]** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **[22-05]** Mary replied, "How can this be, since I am a **virgin**?"
- **[49-01]** 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.

vision

Facts:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as, “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as, “Daniel had dreams and visions in his mind” could be translated as something like, “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: [dream](#))

Bible References:

Waiting

voice**Definition:**

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as, “A person is heard calling out in the desert...” (See: [Synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: [call](#), [calling](#), [called](#), [call out](#), [proclaim](#), [proclamation](#), [splendor](#))

Bible References:

Waiting

VOW**Definition:**

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- This word should be translated differently than "oath."

(See also: [promise](#), [oath](#), [swear](#), [swear by](#))

Bible References:

Waiting

warrior, soldier**Facts:**

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [courageous](#), [crucify](#), [Rome](#), [Roman](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

water, waters

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as, “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as, “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [power](#), [powers](#))

Bible References:

Waiting

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](#), [threshing](#), [winnow](#), [sift](#))

Bible References:

Waiting

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:

Waiting

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also refer to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as, “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include, “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

Waiting

smashed

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.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- 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: [obey](#), [obedient](#), [obedience](#), [fruit](#), [fruitful](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-05] She also wanted to be **wise**, so she picked some of the fruit and ate it.
- [18-01] When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- [23-09] Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- [45-01] He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

witness, eyewitness

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about 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 “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: [guilt](#), [guilty](#), [judge](#), [judgment](#), [true](#), [truth](#), [testimony](#), [testify](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.

- [39-04] 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?"
- [42-08]"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."
- [43-07]"We are **witnesses** to the fact that God raised Jesus to life again."

wolf, wolves, 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: [believer](#), [evil](#), [wicked](#), [wickedness](#), [false prophet](#), [sheep](#), [ram](#), [ewe](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

word**Definition:**

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- A very special use of this term is when Jesus is called “the Word.”

Translation Suggestions:

- Different ways of translating “word” or “words” include, “teaching” or “message” or “news” or “a saying” or “what was said.”
- When it refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Saying.”

(See also: [word of God](#), [God’s word](#), [scripture](#))

Bible References:

Waiting

word of God, word of Yahweh, word of the Lord, 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 or “Old Testament.” These writings were God’s message that he had told people to write down so that many years in the future people can 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.

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, it could be translated as “message” or “God’s word” or “teachings,” depending on the context. Also consider the alternate translations suggested above.

(See also: [prophet](#), [prophecy](#), [prophesy](#), [word](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-07]** In **God’s word** he commands his people, ‘Worship only the Lord your God and only serve him.’”
- **[33-06]** So Jesus explained, ”The seed is the **word of God**.

- [42-03] Then Jesus explained to them what **God's word** says about the Messiah.
- [42-07] 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.

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as, “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be, “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as, “miracles” or “mighty acts” or “amazing things he does.”
- The expression, “the work of God” could be translated as, “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in, “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression, “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression, “examine your own work” could also be translated as, “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as, “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See: [fruit](#), [fruitful](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

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](#), [corruption](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Rome](#), [Roman](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Bible References:

Waiting

worship

Definition:

“To worship” means to honor, praise and obey someone, especially 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.
- Some people 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: [sacrifice](#), [offering](#), [praise](#), [honor](#), [to honor](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-04]** 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.”
- **[14-02]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** 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.
- **[25-07]** 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.””
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** 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.

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as, “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase, “is worth more than” could be translated as, “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as, “with no value” or “with no purpose” or “worth nothing.”

(See: [honor](#), [to honor](#))

Bible References:

Waiting

written**Definition:**

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated: “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [to command](#), [commandment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

wrong, mistreat, hurt

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:

Waiting

yoke

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](#), [bond](#), [bound](#), [burden](#), [oppress](#), [oppression](#), [oppressor](#), [persecute](#), [persecution](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

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:

Waiting

translationAcademy

First, Second or Third Person

This answers the question: What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?

In order to understand this topic, it would be good to read:

- *Making Assumed Knowledge and Implicit Information Explicit*
- *Pronouns*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you”.

Description

Definitions

- **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.

Sometimes in the Bible a speaker used the third person to refer to himself or the people he was 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 uses 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 ULB)

David referred to himself in the third person as “your servant” and “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 *him*? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” 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 what I have done, taking it upon myself to speak to *my Lord*, even though I am only dust and ashes! (Genesis 18:27 ULB)

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 ULB)

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 the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first or second person.

Examples of Translation Strategies Applied

1. Use the 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”).
 - **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 *him*?”** (Job 40:6, 9 ULB)
 - 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 *me*?”
 - **So also my heavenly Father will do to you, if *each of you* does not forgive *his* brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if *each of you* does not forgive *your* brother from your heart.

Next we recommend you learn about:

- *Forms of You*

Abstract Nouns

This answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, 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. For example, "What is its *weight*?" could be expressed as "How much does it *weigh*?" or "How *heavy* is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **ABSTRACT NOUNS** are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these 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, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

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 have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

from *childhood* you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But *godliness* with *contentment* is great *gain*. (1 Timothy 6:6 ULB)

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 ULB)

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 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the *purposes* of the heart. (1 Corinthians 4:5 ULB)

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.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

- **from *childhood* you have known the sacred writings** (2 Timothy 3:15 ULB)
 - ”Ever since *you were a child* you have known the sacred writings.”
- **But *godliness with contentment* is great *gain*.** (1 Timothy 6:6 ULB)
 - ”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 ULB)
 - ”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 3:9 ULB)

- "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 4:5 ULB)
 - "He will bring to light the hidden things of darkness and reveal *the things that people want to do and the reasons they want to do them.*"

Active or Passive

This answers the question: What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

- *Sentence Structure*
- *Verbs*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- ACTIVE: *My father* built the house in 2010.
- PASSIVE: *The house* was built in 2010.

Translators whose languages do not have 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 not to.

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 underlined 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.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have 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

And 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 ULB)

This means that the enemies 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.

In the morning when the men of the town got up, the altar of Baal *was broken down* ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

No stonework *was seen* there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
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.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - *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 17:2 ULB)
 - 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 ULB)
 - He *received* a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

- *Abstract Nouns*
- *Word Order*

Double Negatives

This answers the question: What are double negatives?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

A double negative occurs when a clause has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21)

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

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in “*unhappy*,” “*impossible*,” and “*useless*.” Some languages can also express the negative with pronouns like “none,” “nothing,” and “no one,” with adverbs like “nowhere,” and with prepositions like “without.”

A double negative occurs when a sentence has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9 ULB)

And this better confidence did *not* happen *without* the taking of an oath, (Hebrews 7:20 ULB)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” It emphasizes the negative, and means “I did not see anyone.”
- In some languages a double negative simply means a positive. So “She is not unattractive” means “She is attractive.”
- In some language the double negative weakens the adjective. So “She is not unattractive” means “She is a little bit attractive.”
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So “She is not unattractive” means “She is very attractive.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

so that they may *not* be *unfruitful*. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and *without* him there was *not* one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.
 - **For we do *not* have a high priest who cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses”
 - **so that they may *not* be *unfruitful*** (Titus 3:14 ULB)
 - “so that they may be fruitful”
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “certainly.”
 - **Be sure of this—wicked people will *not* go *unpunished*** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will *certainly* be punished”
 - **All things were made through him and *without* him there was *not* one thing made that has been made.** (John 1:3 ULB)

- "All things were made through him. He made *absolutely* everything that has been made."

Next we recommend you learn about:

- *Verbs*

Doublet

This answers the question: What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean “very old.”

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

This means that he was “very old.”

he attacked two men *more righteous* and *better* than himself (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare *false* and *deceptive* words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

as of a lamb *without blemish* and *without spot*. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
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.”
3. If the doublet is used to intensify or emphasize the meaning, use your culture’s way of doing that.

Translation Strategies Applied

1. Translate only one of the words.

- **You have decided to prepare *false* and *deceptive* words** (Daniel 2:9 ULB)

- “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.”

- **King David was *old* and *advanced in years***. (1 Kings 1:1 ULB)

- “King David was *very old*.”

3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

- **a lamb *without blemish* and *without spot***. (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”

- “a lamb *without any blemish at all*”

Ellipsis

This answers the question: What is ellipsis?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

the wicked will not stand in the judgment, nor sinners in the assembly of the righteous
(Psalm 1:5)

This is ellipsis because “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.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

when the blind man was near, Jesus asked him, “What do you want me to do for you?”
He said, “Lord, *that I might receive my sight.*” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

He makes Lebanon skip like a calf *and Sirion like a young ox.* (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

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.

- **the wicked will not stand in the judgment, nor *sinner*s in the assembly of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and *sinner*s will not stand in the assembly of the righteous"
- **when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, *that I might receive my sight.*"** (Luke 18:40-41)
 - "when the blind 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)
 - "He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox."

Euphemism

This answers the question: What is a Euphemism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

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. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is 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: Readers 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 relieve himself (1 Samuel 24:3 ULB)

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 does not say specifically what Saul did or what he left in the cave.

whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being “asleep” so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

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 relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - “where there was a cave. Saul went into the cave to use it as a toilet”
 - “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”

2. State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
 - “whether we are alive or dead”

Exclamations

This answers the question: What are ways of translating exclamations?

In order to understand this, it would be good to read

- [Sentence Types](#)

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULB and UDB, 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 say 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 8:25 ULB)

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 ULB)

Reason this is a translation issue: Languages have different ways of showing that a sentence shows 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 ULB)

The word "Ah" below shows that Gideon was very frightened.

Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

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 11:33 ULB)

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 5:22 ULB)

Translation Strategies

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
2. Use a word 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.

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 5:22 ULB)
 - “You *are* such a worthless person!”
 - **Oh, the depth of the riches both of the wisdom and the knowledge of God!** (Romans 11:33 ULB)
 - “Oh, the riches of the wisdom and the knowledge of God *are* so deep!”
2. Use an exclamation word from from your language that shows the strong feeling. The word “wow” below shows that they were astonished. The expression “Oh no” shows that something terrible or frightening has happened.
 - **They were absolutely astonished, saying, “He has done everything well. He even makes the deaf to hear and the mute to speak.”** (Mark 7:36 ULB)
 - “They were absolutely astonished, saying, “*Wow!* He has done everything well. He even makes the deaf to hear and the mute to speak.” ”
 - **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
 - “*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.
 - **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
 - 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 11:33 ULB)
 - “His judgements are *so* unsearchable and his ways are *far* beyond discovering!”
4. Tell how the person felt.

- **Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!"** (Judges 6:22 ULB)
 - "Gideon understood that this was the angel of Yahweh. *He was terrified* and said, "Ah, Lord Yahweh! I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Exclusive “We”

This answers the question: What is exclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

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.” Translators whose language has separate exclusive and inclusive forms for “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

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. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

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”. Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

Forgive *us our* sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

Next we recommend you learn about:

- *Inclusive “We”*

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind 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. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

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 8:20 ULB)

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. 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 it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

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 because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

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. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

When Masculine Words Include Women

This answers the question: How do I translate “brother” or “he” when it could refer to anyone, male or female?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Generic Noun Phrases*

In some parts of the Bible, the words “men,” “brothers” and “sons” refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators 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 be used 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 for any person if it is not important whether the person is a man or women. In the example below, the pronoun is “his,” but it is not limited to males.

A wise child makes *his* father rejoice
but a foolish child brings grief to *his* mother. (Proverbs 10:1 ULB)

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, 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.

Examples from the Bible

The wise *man* dies just like the fool dies. (Ecclesiastes 2:16 ULB)

This verse does not contrast men and women. What it says is true of both 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 16:24-26 ULB)

Jesus was not talking about only men. What he said was true of both 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 underlined words below are specifically about men.

Moses said, 'If a *man* dies, having no children, *his brother* must marry *his* wife and have a child for *his brother*.' (Matthew 22:24 ULB)

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 2:16 ULB)
 - "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 ignorant, *brothers*, about the troubles we had in Asia** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
 - "For we do not want you to be ignorant, *brothers and sisters*, about the troubles we had in Asia" (2 Corinthians 1:8)

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 ULB) - English speakers can change the singular pronouns “he” “himself” and “his” to plural pronouns “they” “themselves” and “their” in order to show that it applies to all people, not just men.
 - "If people want to follow me, *they* must deny *themselves*, take up *their* cross, and follow me."

Go and Come

This answers the question: What do I do if the word “go” or “come” is confusing in a certain sentence?

Different languages have different ways of determining whether to use the words “go” or “come.” For example when saying that they are approaching a person who has called them, English speakers say “I’m coming”, while Spanish speakers say “I’m going.” You will need to translate the words “go” and “come” (and also “take” and “bring”) in a way that your readers will understand which direction people are moving in.

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.” For example when saying that they are approaching a person who has called them, English speakers say “I’m coming”, while Spanish speakers say “I’m going.”

Reason this is a translation issue: If the words “go” and “come” or “take” and “bring” are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving in.

Examples from the Bible

Yahweh said to Noah, “*Come*, you and all your household, into the ark (Genesis 7:1 ULB)

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 ULB)

Abraham was speaking to his servant. Abraham’s relatives lived far away and he wanted his servant to go to them.

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 ULB)

Moses and the people were in the wilderness. They had not yet gone into the land that God was giving them.

Behold, there came a man named Jairus, and he was one of the leaders of the synagogue. Jairus fell down at Jesus’ feet and implored him to *come* to his house, (Luke 8:41 ULB)

The man was not at his house when he spoke to Jesus. He wanted Jesus to go with him to his house.

Translation Strategies

If the word used in the ULB would be natural and give the right meaning in your language, consider using it. If not, here is another option.

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 words 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 ULB)
 - But you will be free from my oath if you *go* to my relatives and they will not give her to you.

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 ULB)
 - “When you have *arrived* in the land that Yahweh your God gives you possess it and live in it,”
- **Yahweh said to Noah, “*Come*, you and all your household, into the ark** (Genesis 7:1 ULB)
 - “Yahweh said to Noah, “*Enter*, you and all your household, into the ark”

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like “every” or “all” to mean “many.”

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus’ disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like “every” or “all” to mean something like “very many,” but not “every one.” (Some people may not call generalization like this “hyperbole.”)

Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

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.

If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word “hate” here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, “*Everyone* is looking for you.” (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God’s Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word “all” here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - “If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
 - “The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

Hypothetical Situations

This answers the question: What is a hypothetical situation?

In order to understand this topic, it would be good to read:

- *Writing Styles*

“If the sun stopped shining...” “What if the sun stopped shining...” “Suppose the sun stopped shining...” “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they’ll understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with “if.”)

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situation in the past

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent. The people of Tyre and Sidon did not actually see his miracles and repent.

2. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that people do not mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, *if* he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

3. Hypothetical situation in the future

Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

4. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

The Israelites said to them, “*If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.* For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining.

I know what you have done, and that you are neither cold nor hot. *I wish that you were either cold or hot!* (Revelation 3:15 ULB)

Jesus' wished that the people were either hot or cold. He was rebuking them.

Translation Strategies

Know how people speaking your language show

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

Also watch the video for computer (see <http://youtu.be/GfFX1wWjJhA>) or tablet/phone (see <http://youtu.be/jIbY2ikNtHU>).

Idiom

This answers the question: What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- 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 that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

he resolutely *set his face* to go to Jerusalem. (Luke 9:51 ULB)

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 should *enter under my roof*. (Luke 7:6 ULB)

The words “enter under my roof” is an idiom that means “enter my house.”

Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably 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.

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 originally wrote 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.

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 ULB)

This means, “We and you belong to the same race, the same family.”

The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, “The kings on earth plan together.”

the one who lifts up my head” (Psalm 3:3 ULB)

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 ULB)
 - “...Look, we all belong to the same nation.”
- **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - “He started to travel to Jerusalem, determined to reach it.”
- **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - “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.

- **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - “Be all ears when I say these words to you.”
- **”My eyes grow dim from grief** (Psalm 6:7ULB)
 - “I am crying my eyes out”

Inclusive “We”

This answers the question: What is inclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

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.”

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 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.

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.” Translators whose language has separate exclusive and inclusive forms of “we” will need understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

... 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 2:15 ULB)

The shepherds were speaking to one another. When they said “us”, they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, “Let *us* go over to the other side of the lake.” Then they set sail. (Luke 8:22 ULB)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to.

Watch the video for computer (see <http://youtu.be/PrMC2jdqY0A>) or tablet/phone (see <http://youtu.be/2K2gFIPMFVk>).

Next we recommend you learn about:

- *Exclusive “We”*

Irony

This answers the question: What is irony and how can I translate it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

Irony is a figure of speech in which a person pretends to say what he really believes, when in fact he is saying what someone else believes, and he does it in a way that shows that other belief is wrong. People do this to emphasize how different something is from what it should be, or how someone else's belief is foolish. It is often humorous.

Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous. He was speaking to people who wrongly believed that they were righteous and who were criticizing him for welcoming sinners. Jesus implied 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 not realize that the speaker is ridiculing the idea.

Examples from the Bible

After blindfolding him, they asked him, saying, "*Prophecy! Who is the one who hit you?*" (Luke 22:64ULB)

The fact that the soldiers were beating Jesus shows us that they did not believe that he was a prophet. They knew that other people thought that Jesus was a prophet, and they may have also thought that Jesus himself claimed to be a prophet. When they told him to prophesy, they were using irony. They were mocking him and implying that if he really was a prophet, then he should be able to tell who hit him without seeing them.

"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 ULB)

People worshiped idols as if their idols had any 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 even speak, but he did this to mock the idols and rebuke 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?
Undoubtedly you know, for you were born then;
"the number of your days is so large!" (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrase above 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.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here is another strategy.

1. Translate it 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. The actual 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.
 - **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)
 - "After blindfolding him, they asked him, saying, "You call yourself a prophet. Then prophesy! Who hit you?"
 - "After blindfolding him, they said to him, "Prophesy! If you were really a prophet, you would be able to tell us who hit you."
 - **I did not come to call *righteous people* to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
 - "I did not come to call *people who think that they are righteous* to repentance, but to call sinners to repentance."
2. Translate the actual, intended meaning of the statement of irony.
 - **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)

- “After blindfolding him, they said to him, *”You are not a prophet because you cannot even tell us who struck you!”* ”
- **“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 ULB)
 - ” ‘Present your case,’ says Yahweh; ‘present your best arguments for your idols,’ says the King of Jacob. Your idols *cannot bring us their own arguments or even come forward to declare to us what will happen*. We cannot hear them because *they cannot speak* to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.”

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

***Undoubtedly you know, for you were born then;
the number of your days is so large!*** (Job 38:20, 21 ULB)

- ”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!*”

Next we recommend you learn about:

- *Litotes*

Litotes

This answers the question: What is litotes?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

For you yourselves know, brothers, our coming to you was *not useless*, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

All things were made through him. *Without him was not one thing* made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

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 concerned.)

And 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 ULB)

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 would not be clear, say in a strong way what *is* true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what *is* true.

- **For you yourselves know, brothers, our coming to you was *not useless*,** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you *did much good*."
- **Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was *great excitement* among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were *very concerned* because of what had happened to Peter."

Merism

This answers the question: What does the word merism mean and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

Description

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

“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, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

“Alpha and Omega” 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 11:25 ULB)

“Heaven and earth” is a merism that includes everything that exists.

Reason this is a translation issue

Some readers 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 ULB)

This underlined 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 underlined 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 11:25 ULB)
 - "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 ULB)
 - "*In all places*, people should praise Yahweh."

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
 - "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 ULB)
 - "He will bless *all those* who honor him, regardless of whether they are *young or old*."

Metaphor

This answers the question: What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

- [Figures of Speech](#)
- [Simile](#)

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

1. First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be “dead.” Examples in English are “table leg,” “family tree,” and “the price of food is going up.” Examples in biblical languages are “hand” to mean “power,” “face” to mean “presence,” and “clothing” to mean emotions or moral qualities.

Metaphors like these are in constant use in the world’s languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, “The price of petrol is going up” into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

2. Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he 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.

We call this kind of metaphor “live.” It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the **topic**. The thing he calls it is the **image**. The way that they are similar is the **point of comparison**.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his “love”) is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

Jesus said to them. *“I am the bread of life. He who comes to me will not hunger, and he who believes on me will never thirst.”* (John 6:35 ULB)

Jesus called himself the bread of life. The topic is “I” and the image is “bread.” Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

Produce *fruits* that are worthy of repentance (Luke 3:8 ULB)

The image here is “fruits”. The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind 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 know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

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 it was to the original audience.

Examples from the Bible

And 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 ULB)

The example above has two metaphors. The topics are “we” and “you” and the images are “clay and ”potter.” Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

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 took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor, 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 about the teaching of the Pharisees and Sadducees. Since the disciples 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. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
4. 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.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
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 how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.

- **For after David had in his own generation served the desires of God, *he fell asleep*, was laid with his fathers, and saw decay, (Acts 13:36 ULB)**

- "For after David had in his own generation served the desires of God, *he died*, was laid with his fathers, and saw decay."

2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding "like" or "as."

- **And 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 ULB)**

- "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."

3. 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 a goad*. (Acts 26:14 ULB)**

- "Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick."

4. 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.

- **And 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 ULB)**

- "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."

5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.

- **I will make you become *fishers of men*. (Mark 1:17 ULB)**

- "I will make you become *people who gather men*."

- "Now you gather fish. I will make you *gather people*."

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 ULB)**

- "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 how the topic is like the image, state it clearly.

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; may he be praised because like a huge rock, *he shields me 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 a goad*.** (Acts 26:14 ULB)
 - "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."

To learn more about common metaphors read:

- [Biblical Imagery - Common Patterns](#)

Metonymy

This answers the question: What is a metonymy?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea 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 it is associated with.

and *the blood* of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

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 ULB)

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 concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him *the throne* of his father, David. (Luke 1:32 ULB)

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 the king who was to follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

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 3:7 ULB)

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 is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use 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.

- **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 ULB)
 - “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.”

2. Use the name of the thing the metonym represents.

- **The Lord God will give him *the throne* of his father, David.** (Luke 1:32 ULB)
 - “The Lord God will give him *the kingly authority* of his father, David.”
 - “The Lord God will *make him king* like his ancestor, King David.”
- **who warned you to flee from *the wrath* to come?** (Luke 3:7 ULB)
 - “who warned you to flee from God’s coming *punishment*?”

To learn about some common metonymies, we suggest you read:

- [Biblical Imagery - Common Metonymies](#)

Nominal Adjectives

This answers the question: How do I translate adjectives that act like nouns?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Many times in the Bible adjectives are used as nouns to describe a group of people.

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 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last; (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

...the rich must not give more than the half shekel, and *the poor* must not give less.
(Exodus 30:15 ULB)

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

- Some languages do not use adjectives this way.
- Readers may think that the text is talking about one particular person when it is really talking about many people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of *the righteous*. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are *the meek* (Matthew 5:5 ULB)

“The meek” here are 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 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 125:3 ULB)
 - "The scepter of wickedness must not rule in the land of *righteous people*."
 - **Blessed are *the meek*** (Matthew 5:5 ULB)
 - "Blessed are *people who are meek*"

Parallelism

This answers the question: What is parallelism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

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.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

1. The second clause or phrase means the same as the first.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

2. The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

3. The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

4. The second says something that contrasts with the first.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See [Parallelism with the Same Meaning](#))

Examples of Translation Strategies Applied

(See [Parallelism with the Same Meaning](#))

Next we recommend you learn about:

- [Parallelism with the Same Meaning](#)

Personification

This answers the question: What is personification?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

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 speak this way because it makes it easier to talk about things that we cannot see, such as wisdom and sin.

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

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, sin, and wind. For example:

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reason 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 6:24 ULB)

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 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words “like” or “as” to show that the sentences 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 it clear.

- **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as 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. Use the words “like” or “as” to show that the sentences is not to be understood literally.

- **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”

- “sin is about to destroy you, just *as* a wild animal could harm a person.”

3. Find a way to translate it without the personification.

- **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus 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 other things as if they had human characteristics).

Next we recommend you learn about:

- *Apostrophe*
- *Biblical Imagery - Common Patterns*

Direct and Indirect Quotations

This answers the question: What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Verbs*
- *Quotations and Quote Margins*

There are two kinds of quotations: direct quotation and indirect quotation.

- Direct Quotation: John said, “I do not know at what time I will arrive.”
- Indirect Quotation: John said that he did not know what time he would arrive.

When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

Watch the video for computer (see <http://youtu.be/oe9Pbk8pFTw>) or tablet/phone (see <http://youtu.be/9ZKDMCWuCiw>).

Description

In some languages, reported speech can be expressed by direct or 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 telling about John John saying this, uses the word in the quotation “I” to refer to John.

- 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 of from the original person’s point of view. This kind of quotation usually features changes in pronouns, and it often features 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,” which is the past tense of “will.”

- John said that *he* did not know what time *he* would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, “Go on your way, and 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 ULB)

- Indirect quote: He instructed him *to tell no one*,
- Direct quote: but told him, *"Go on your way, and show yourself to the priest..."*

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."
(Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees *when the kingdom of God would come*,
- Direct quote: Jesus answered them and said, *"The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."*
- Direct quotes: Neither will they say, *'Look here!'* or, *'Look there!'*

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

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.

- **He instructed him to tell no one, but told him, "Go on your way, and 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 ULB)
 - He instructed him to tell no one, but *to go on his way, 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.

- **He instructed him *to tell no one*, but told him, "Go on your way, and 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 ULB)
 - He told him *"Tell no one. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."*

Next we recommend you learn about:

- *Quotes within Quotes*

Quotes within Quotes

This answers the question: What is a quote within a quote, and how can I help the readers understand who is saying what?

In order to understand this topic, it would be good to read:

- *Direct and Indirect Quotations*

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to understand who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

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 can talk about it having 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 was born a Roman citizen.” (Acts 22:28 ULB)

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 ULB

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 18:37 ULB)

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 20:10-13 ULB)

The outermost layer is what Abraham said 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 underlined 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 ULB)

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 underlined 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 underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.

- **Festus presented Paul’s case to the king; he said, “A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *if he would go to Jerusalem to be judged there about these things.* But when Paul called *to be kept under guard for the Emperor’s decision, I ordered him to be kept until I send him to Caesar.*”** (Acts 25:14-21 ULB)

- Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *'Will you go to Jerusalem to be judged there about these things?'* But when Paul said *'I want to be kept under guard for the Emperor's decision,'* I told the guard *'Keep him under guard until I 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 underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.' "** (Exodus 16:11-12 ULB)
 - Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them *that* at twilight *they* will eat meat, and in the morning *they* will be filled with bread. Then *they* will know that I am the Lord 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 ULB)**
 - They told him *that* a man had come to meet *them* who said to *them*, "Go back to the king who sent you, and tell him *that* Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' "

Next we recommend you learn about:

- *Quote Markings*

Reflexive Pronouns

This answers the question: What are reflexive pronouns?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Sentences*

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

Description

Reflexive pronouns 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.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English have other functions.

Uses of Reflexive Pronouns

- to show that the same person or things fills two different roles in a sentence
- to emphasize a person or thing in the sentence
- to show that someone did something alone
- to show that someone or something was alone

Examples from the Bible

1. Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

If *I* should testify about *myself* alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and *many* went up to Jerusalem out of the country before the Passover in order to purify *themselves*. (John 11:55 ULB)

2. Reflexive pronouns used to emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking *Jesus* with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But *Jesus himself* was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

3. Reflexive pronouns used to show that someone did something alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*. (John 6:15 ULB)

4. Reflexive pronouns used to show that someone or something was alone

He saw the linen cloths lying there and the cloth that had been on his head. *It* was not lying with the linen cloths but was rolled up in its place *by itself*. (John 20:6-7 ULB)

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 put something on the verb to show that the object of the verb is the same as the subject.

- **If I should testify about *myself* alone, my testimony would not be true.** (John 5:31)
 - “If I should *self-testify* alone, my testimony would not be true.”
- **Now the Passover of the Jews was near, and many went up to Jerusalem out of 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 of the 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 ULB)

- "It was *he who* took our sickness and bore our diseases."

- **Jesus himself was not baptizing, but his disciples were.** (John 4:2)

- "It was *not Jesus who* was baptizing, but his disciples were."

3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)

- "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again *alone* up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)

- "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 rolled up and lying *in a different place*."

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. 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 sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. 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 should feel free 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 ULB)

God used the question above to remind his people of something they already knew: a woman would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

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 among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

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.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

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 which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

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.

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 ULB)
 - *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 among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - *”Or what man among you is there who, if his son asks him for a loaf of bread, 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 13:18-19 ULB)
 - *“This is what the kingdom of God is like. It is like a mustard seed...”*
- **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
 - *You should not insult God’s high priest!”*
- **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - *I wish I had died when I came out from the womb!”*
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - *“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 21:7 ULB)
 - *”You still rule the kingdom of Israel, don’t you?”*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It 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 worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

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 serpents* and harmless *as doves*. (Matthew 10:16 ULB)

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 4:12 ULB)

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 the item that something is compared to.

Examples from the Bible

Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning 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.
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 10:16 ULB) - 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 4:12 ULB)
 - "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.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - 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 did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard**, (Matthew 17:20 ULB)
 - "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 10:16 ULB)
 - "See, I send you out and people 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 did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul”, the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

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 understand the words literally.
- 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

I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

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 exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of 'You' - Dual/Plural

This answers the question: How do I know if the word 'you' is dual or plural?

In order to understand this topic, it would be good to read:

- *Forms of You*
- *Pronouns*
- *Parts of Speech*

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.

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. 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 show us whether the word “you” refers to one person or more than one. 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 who the speaker was referring 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 the number of people who were being spoken to.

Examples from the Bible

James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you." He [Jesus] said to them, "What do you want me to do for you?" (Mark 10:35-36 ULB)

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," it would be appropriate to use it here. If the target language does not have a dual form, then the plural form would be appropriate.

... and 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 that has never been ridden. Untie it and bring it to me." (Mark 11:1-2 ULB)

The context makes it clear that Jesus is addressing **two** persons. If the target language has a **dual** form of "you," it would be appropriate to use it here. 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 of the Dispersion, greetings. Consider it all joy, my brothers, when you experience various troubles, knowing that the testing of your faith works endurance. (James 1:1-3 ULB)

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 appropriate to use it here.

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 UDB 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.

Also watch the video for computer (see <http://youtu.be/cPtjzJ2Advk>) or the tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Next we recommend you learn about:

- *Forms of 'You' - Singular*

Forms of You

This answers the question: What are the different forms of you?

In order to understand this topic, it would be good to read:

- *Forms of 'You' - Singular*
- *Forms of 'You' - Dual/Plural*

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 have other forms that refer to three or four people.

Watch the video for Singular, Dual, and Plural “you” for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- *Forms of 'You' - Singular to a Crowd*

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend. Watch the video on Formal and Informal ‘You’ on the **computer** or on the **tablet/phone**. For help with translating these, we suggest you read:

- *Forms of “You” - Formal or Informal*

Forms of 'You' - Singular

This answers the question: How do I know if the word 'you' is singular?

In order to understand this topic, it would be good to read:

- [Parts of Speech](#)
- [Forms of You](#)
- [Pronouns](#)

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.

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. 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 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 who the speaker was referring 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 who were being spoken to. Sometimes Greek and Hebrew speakers used “you” singular even though they were speaking to a group of people. See [Forms of 'You' - Singular to a Crowd](#)

Examples from the Bible

The ruler said, “All these things I have obeyed from the time I was a youth.” When Jesus heard that, he said to him, “One thing *you* still lack. *You* must sell all that you

have and distribute it to the poor, and *you* will have treasure in heaven—and come, follow me.” (Luke 18:21, 22 ULB)

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. So languages that have singular and plural forms of “you” would have the singular form here.

The angel said to him, “Dress *yourself* and put on *your* sandals.” Peter did so. The angel said to him, “Put on *your* outer garment and follow me.” So Peter followed the angel and went out. (Acts 12:8, ULB)

The context makes it clear that the angel 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 have the singular form here for “yourself” and “your”. Also, if verbs have different forms for singular and plural subjects, the verbs “dress” and “put on” will need the form for “you” singular.

To Titus, a true son in our common faith. ... For this purpose I left *you* in Crete, that *you* might set in order things not yet complete, and ordain elders in every city as I directed *you*. ... But *you*, say what agrees with healthy doctrine. (Titus 1:4,5; 2:1 ULB)

Paul wrote this letter to one person, Titus. Most of the time the word “you” in this letter refers only to Titus.

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 UDB 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.

Also watch the video for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Next we recommend you learn about:

- *Forms of 'You' - Dual/Plural*

Forms of 'You' - Singular

This page answers the question: How do I know if the word "you" is singular?

In order to understand this page, it would be good to read:

- [Forms of You](#)
- [Pronouns](#)
- [Parts of Speech](#)

Introduction

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.

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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. 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 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 who the speaker was referring 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 who were being spoken to.

Sometimes Greek and Hebrew speakers used "you" singular even though they were speaking to a group of people. See [Singular to a crowd](#)

Examples from the Bible

The ruler said, "All these things I have obeyed from the time I was a youth." When Jesus heard that, he said to him, "One thing *you* still lack. *You* must sell all that you have and distribute it to the poor, and *you* will have treasure in heaven—and come, follow me." (Luke 18:21, 22 ULB)

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. So languages that have singular and plural forms of "you" would have the singular form here.

The angel said to him, "Dress *yourself* and put on *your* sandals." Peter did so. The angel said to him, "Put on *your* outer garment and follow me." So Peter followed the angel and went out. (Acts 12:8, ULB)

The context makes it clear that the angel 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 have the singular form here for "yourself" and "your". Also, if verbs have different forms for singular and plural subjects, the verbs "dress" and "put on" will need the form for "you" singular.

To Titus, a true son in our common faith. ... For this purpose I left *you* in Crete, that *you* might set in order things not yet complete, and ordain elders in every city as I directed *you*. ... But *you*, say what agrees with healthy doctrine. (Titus 1:4,5; 2:1 ULB)

Paul wrote this letter to one person, Titus. Most of the time the word "you" in this letter refers only to Titus.

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 UDB to see if it gives a clue.
3. If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, check it.
4. Look at the context to see who the speaker was talking to and who responded.

Next we suggest you read

- *en:ta:vol1:translate:figs_youdual*

Translating Son and Father

This answers the question: Why are these concepts important in referring to God?

In order to understand this topic, it would be good to read:

- *Create Faithful Translations*
- *Son of God and God the Father*

unfoldingWord supports only Bible translations that represent these concepts when they refer to God.

“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 ULB)

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 11:25-27 ULB) (See also: John 6:26-57 ULB)

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 kind of 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, of the Son, and of the Holy Spirit.* (Matthew 28:19 ULB)

The intimate, loving relationship between the Father and the Son is eternal.

no one knows who the Son is except the Father, and no one knows who the Father is except the Son. (Luke 10:22 ULB)

Jesus said, *“Father, glorify your Son so that the Son may glorify you... I glorified you on the earth,... Now Father, glorify me... with the glory that I had with you before the world was created.”* (John 17:1-5 ULB)

The Father *loves* the Son. (John 3:35-36; 5:19-20 ULB)

I *love* the Father, I do what the Father commands me, just as he gave me the commandment. (John 14:31 ULB)

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 and refer to a human “father” and “son.”

Translation Strategies

1. Think through all the possibilities that your language has 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.”

The following pages will help you with translating “Father” and “Son.”

- [God the Father, heavenly Father, Father](#)
- [Son of God, the Son, Son](#)

Biblical Money

This answers the question: How can I translate the values of money in the Bible?

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. 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 Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)

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 *five hundred denali*, and the other owed *fifty denali*." (Luke 7:41 ULB)

2. 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 *five hundred silver coins*, and the other owed *fifty silver coins*." (Luke 7:41 ULB)

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 *five hundred days' wages*, and the other owed *fifty days' wages*."

4. Use the Bible term and give the equivalent amount in the text or a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*.²" (Luke 7:41 ULB) The footnotes would look like:

- ^[1] five hundred days's wages
- ^[2] fifty day's wages

5. Use the Bible term and explain it in a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*." (Luke 7:41 ULB)
 - ^[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

- [Copy or Borrow Words](#)
- [Translate Unknowns](#)

How to Translate Names

This answers the question: How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

The Bible has 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.

Description

The Bible has names of many people, groups of people, and places. All 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.

It was this *Melchizedek*, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1ULB)

Here the writer uses the name “Melchizedek” simply to refer to a man who had that name, and the title “king of Salem” simply to tell us something about Melchizedek.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title.

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.
- 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

You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites* (Joshua 24:11 ULB)

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 *Beerlahairoi*; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the the Living One who sees me.”

She named him *Moses* and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

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 death (Acts 8:1 ULB)

It came about in Iconium that *Paul* and Barnabas entered together into the synagogue (Acts 14:1 ULB)

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.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

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.

- **You went over the *Jordan* and came to *Jericho*. The leaders of *Jericho* fought against you, along with the *Amorites*** (Joshua 24:11 ULB)
 - “You went over the *Jordan River* and came to the city of *Jericho*. The leaders of *Jericho* fought against you, along with *the tribe of the Amorites*”
- **Shortly after, some *Pharisees* came and said to him, “Go and leave here because *Herod* wants to kill you.”** (Luke 13:31 ULB)

- “Shortly after, some Pharisees came and said 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.

- **She named him *Moses* and said, “Because I drew him from the water.”** (Exodus 2:11 ULB)
 - “She named him *Moses*, which sounds like ‘drawn out,’ and said, “Because I drew him from the water.”

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.

- **she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*;** (Genesis 16:13-14 ULB)
 - “she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Well of the 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 talks about 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 7:58 ULB)
 - “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.

- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB)
 - “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 explains who or what the name refers to.

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 ULB)
 - “a young man named *Saul*”
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB) *
 “But Saul, who is also called Paul, was filled with the Holy Spirit;” * **It came about in Iconium that Paul and Barnabas entered together into the synagogue**
 ([[en:bible:notes:act:14:01|Acts 14:1 ULB)

- "It came about in Iconium that *Paul*¹ and Barnabas entered together into the synagogue"
(Acts 14:1 ULB) The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

- *Copy or Borrow Words*

Numbers

This answers the question: How do I translate numbers?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “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.

Description

There are many numbers in the Bible. Some are small, such as “five” (5) and “fifteen” (15). Others are very large, such as “two hundred” (200), twenty-two thousand (22,000) or “one hundred million” (100,000,000). Some numbers are exact and others are rounded.

Abram was *eighty-six* years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about *three thousand* men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand 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 *eight hundred* years. He became the father of more sons and daughters. Jared lived *962* years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, 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 24:60 ULB)

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 parenthesis 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

- **Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities.** (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.

- "I have prepared for Yahweh's house 100,000 talents of gold, one 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 ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

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 *eight hundred* years. He became the father of more sons and daughters. Adam lived *930* years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

- *Ordinal Numbers*
- *Fractions*

Ordinal Numbers

This answers the question: What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

- *Numbers*

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

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 ULB)

People tossed 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 ULB)

This describes four rows of stones. The first row is probably be 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 ULB)
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *another* to Jedaiah, *another* to Harim,... *another* to Delaiah, *and the last* went to Maaziah.”
 - ”There were *twenty-four* 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 ULB)

- "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 ULB)

- "They cast *twenty-four* lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah."

Next we recommend you learn about:

- *Fractions*

Symbolic Action

This answers the question: What is a symbolic action and how do I translate it?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean “Yes” or turn their head from side to side to mean “No”. Symbolic actions do not mean the same things in all cultures.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Description

A symbolic action is something that someone does in order to express a certain idea. An action does not have to actually be performed; it may simply be referred to.

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 others 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.

Examples from the Bible

Jairus fell down at Jesus' feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I stand at the door and *knock*. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people want someone to welcome them into their home, they stand at the door and knock 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 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.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
 - "Jairus fell down at Jesus' feet in order to show that he greatly respected him."
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
 - "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.

- **Jairus fell down at Jesus' feet.** (Luke 8:41)
 - "Jairus showed Jesus great respect."
- **Look, I stand at the door and knock.** (Revelation 3:20)
 - "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.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - 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."

Textual Variants

This answers the question: Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

- *Choosing a Source Text*
- *Original Manuscripts*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people 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, and some mistook a 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.

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 ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. 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 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹[¹]

[¹] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go your way; from now on sin no more."]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- ¹⁴He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." ¹⁶[¹

- ^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

1. Translate the verses that the ULB does and include the footnote that the ULB provides.

- ¹⁴He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." ¹⁶[¹

- ^[1]Many ancient authorities insert verse 16. *If any man has ears to hear, let him hear.*

2. Translate the verses as another version does, and change the footnote so that it fits this situation.

- ¹⁴He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear." ^[1]

- ^[1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

- *Original Manuscripts*
- *Terms to Know*
- *The Original and Source Languages*

Copy or Borrow Words

This answers the question: What does it mean to borrow words from another language and how can I do it?

In order to understand this topic, it would be good to read:

- [Translate Unknowns](#)

Sometimes the Bible talks about things that your language may not have a word for. It also talks about people and places that you may not have names for. One way you can deal with this problem is “borrow”, or copy, the word from another language into your own language. This page tells how to do that.

Description

Sometimes the Bible talks about things that are not part of your culture and that your language may not have a word for. It also talks about people and places that you may not have a name for.

When that happens you can “borrow” the word from the Bible into 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 of dealing with words for things that are not in your language. See [Translate Unknowns](#)).

Examples from the Bible

He saw a *fig* tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, you might not already have a name for this kind of tree.

Above him were the *seraphs* 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 ULB)

Your language might not already 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 ULB)

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.
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”

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”

Translate Unknowns

This answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

- *Sentences*

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 translationWords pages and the translationNotes 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.

We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

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 or 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

I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

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, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

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.

Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what *myrrh* is and that it was used as a medicine.

to him who made *great lights* (Psalm 136:7ULB)

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 1:18 ULB)

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 the part of the meaning that is important in the particular 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 the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals.*"
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - "We have here only 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 1:18 ULB) 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 ULB) - 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 here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - 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 here only 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 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*"
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only 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 136:7 ULB)
 - "to him who made *the sun and the moon*"

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*

Verse Bridges

This answers the question: Why are some verse numbers combined, such as “3-5” or “17-18”?

In order to understand this topic, it would be good to read:

- *Structure of the Bible*

Sometimes in the ULB or UDB (an in other versions, too) two or more verse numbers are combined, such as 17-18. This is called a verse bridge. The numbers are written like this because the information in the verses was rearranged.

Description

In rare cases, you will see in the Unlocked Literal Bible (ULB) or the Unlocked Dynamic Bible (UDB) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. It shows where 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 26:29-30 ULB)

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 Dishpan. (Genesis 26:29-30 UDB)

In the ULB 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 UDB text, the verses are joined, and the information about them living in Seir is at the beginning.

Examples from the Bible

Sometimes the ULB has separate verses while the UDB has a verse bridge.

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 ULB)

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 UDB)

There are also a few verse bridges in the ULB.

¹⁷⁻¹⁸ Ezra's sons were Jether, Mered, Epher, and Jalon. Mered's Egyptian wife bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Jewish wife bore Jered, who became the father of Gedor; Heber, who became the father of Soco; and Jekuthiel, who became the father of Zanoah. (1 Chronicles 4:17-18 ULB)

Translation Strategies

Order the information in a way that will be clear to your readers.

1. If you put information from one verse before information from an earlier verse, put a hyphen between the two verse numbers.
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

See: [Marking Verses in the translationStudio APP](#)

Examples of Translation Strategies Applied

1. If information from one verse is put before information from an earlier verse, 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)
 - 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 UDB)

2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

Next we recommend you learn about:

- [Chapter and Verse Numbers](#)

Background Information

This answers the question: What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

- *Order of Events*
- *Writing Styles*

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. 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. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because *their village was going to have a 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 found a wild pig. They shot the pig and killed 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.*

Often background information uses "be" verbs like "was" and "were", rather than action verbs. Examples of these are "Peter *was* the best hunter in the village" and "*it was* his own pig."

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a a feast the next day" and "He once killed three wild pigs in one day," "that they had brought with them," and "Peter had mistakenly killed his cousins's pig.

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

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram *was* eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

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.

Now Jesus himself, when he began to teach, *was* about thirty years of age. He *was* the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

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 sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.

2. Reorder the information so that 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 ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB)- English uses the word "now" to show that there is some kind of change in the story. The verb "was" shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases 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 that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - "When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael."
- **John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - "Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

- *Connecting Words*
- *Introduction of a New Event*

End of Story

This page answers the question: What kinds of information are given at the end of a story?

In order to understand this page, it would be good to read

- [Writing Styles](#)
- [Background Information](#)

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.

Different purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons this is a translation issue: Different languages have different ways of presenting these kinds of information. If translators do not use their 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.

Principles of translation

- 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

1. 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 came safely to land.* (Acts 27:44 ULB)

2. to give a comment about what happened in the story

Many who practiced magical arts brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. *So the word of the Lord spread very widely in powerful ways.* (Acts 19:19-20 ULB)

3. to tell the reader what happens to a specific character after the main part of the story ends

Mary stayed with Elizabeth about three months and then returned to her house. (Luke 1:56 ULB)

4. to tell on-going action that continues after the main part of the story ends

All who heard it were amazed at what was spoken to them by the shepherds. *But Mary kept thinking about all the things she had heard, treasuring them in her heart.* (Luke 2:18-19 ULB)

5. to tell what happens after the story as a result of the events that happened in the story itself

After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, trying to trap him in his own words. (Luke 11:53-54 ULB)

Introduction of a New Event

This answers the question: How do we introduce a new event in a story?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Order of Events*

When people tell a story or when they start a new part of a story, they often put certain information at the beginning, such as who the story is about, when it happened, and where it happened. They may have certain ways of telling these things. For your translation to sound natural you may need to follow those ways.

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. New events in a story 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? You may need to change how and in what order new information is introduced at the beginning of a new event in order for your translation to sound natural in your language.

Here are some examples of how some events are introduced in the books of Matthew and Luke.

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrase introduce the main people.

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

Like 1:5-7 tell about Zechariah and Elizabeth being old and not having any children. The phrase *One day* helps to introduces the first event in this story.

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 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened *after* Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ... (Matthew 3:1-2 ULB)

The underlined 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 be baptized by John. (Matthew 3:13 ULB)

The word "then" shows that Jesus came to the Jordan River some time after the events in the previous verses.

Examples from the Bible

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6,7 ULB)

Verse 6 is a summary of the events that happen in the rest of the chapter. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. This sentence 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 simply introduces the event. 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 ULB or UDB. 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 such as: another time, 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, show 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 Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)
 - "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 and said..."
 - "One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ..."
- **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - "As he passed by, *Levi the son of Alpheus was sitting* at the tax collecting place. Jesus saw him and and said to him ..."
 - "As he passed by, *there was a man sitting* at the tax collecting place. 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 collecting place. 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, someone.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - 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 six hundred years old, the flood came upon the earth."
- **Again he began to teach beside the lake.** (Mark 4:1 ULB) - 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 lake.
 - "*Another time* Jesus began to teach people again beside the lake."
 - "Jesus went to the lake 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. This is one way that it can be done in English.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
 - "*Now this is what happened when* Noah was six hundred years old and the flood came upon the earth."

4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

- **Noah was six hundred 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 ULB)
 - *"Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons' wives went into the ark together because God had said that the waters of the flood would come."*

Next we recommend you learn about:

- *Background Information*
- *Introduction of New and Old Participants*

Introduction of New and Old Participants

This answers the question: Why cannot the readers of my translation understand who the author was writing about?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Writing Styles*

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. In order to make your translation clear and natural, you will need to refer to the participants in such a way that people will know if they are new participants or ones that they have already read about.

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 Pharisee whose name was Nicodemus... This man came to Jesus at night time... Jesus replied to him (John 3:1)

The first underlined phrase introduces Nicodemus as a new participant. He is then referred to as "This man" and "him" when he is an old participant.

Reason this is a translation issue

In order to make your translation clear and natural, it is necessary to properly 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.

Examples from the Bible

New Participants

Sometimes a new participant is introduced with a phrase that says that he existed, such as "There was a man" in the example below. The phrase "There was" tells us that this man existed. The word "a" in "a man" tells us that that author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. (Judges 13:2 ULB)

Sometimes a new participant is simply mentioned in relation to another 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.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. *His wife* was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the book of Judges, the first time that the angel of Yahweh is mentioned, he is referred to simply by his title.

The angel of Yahweh went up from Gilgal to Bochim, (Judges 2:1 ULB)

Old Participants

A person who has already been brought into the story, may then be referred to with a pronoun, with a noun phrase, or by name or title. 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 not able to become pregnant and so *she* had not given birth. (Judges 13:2 ULB)

In the example below, Manoah's wife is referred to with the noun phrase "the woman".

The angel of Yahweh appeared to *the woman* and said to her, (Judges 13:3 ULB)

In the example below, Manoah is referred to with his name.

Then *Manoah* prayed to Yahweh

Some languages have something 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 of a clue for the listener to understand who the subject is. (See: [Verbs](#))

In some languages people do not always have to use a noun or noun phrase to refer to an old participant when that participant is the subject of a sentence. People can understand it from the context.

Translation Strategies

1. If it is a new participant, use one of your language's ways of introducing new participants.
2. If it is not clear who a pronoun refers to, 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 it is a new participant, use one of your language's ways of introducing new participants.

- **Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).** (Acts 4:36-37 ULB)- Starting the sentence with Joseph's name when he hasn't been introduced yet might be too quick in some languages.
 - "There was a man named Joseph, from Cyprus. He was a Levite 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.

- **It happened when *he* finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."** (Luke 11:1 ULB) - 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 ULB) - Since Joseph is the main person in the story, some languages might find it odd to use his name so much. They might prefer a pronoun.
 - "Joseph's master took *him* and put *him* in prison, in the place where all the king's prisoners were put, and *he* stayed there in the prison."

Next we recommend you learn about:

- **Pronouns - When to Use Them**

Quotations and Quote Margins

This answers the question: What are quote margins and where should I put them?

When saying that someone said something, we often tell who spoke, who they spoke to, and what they said. The information about who spoke and who they spoke to is called the **quote margin**. What the person said is the **quotation**. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

Description

When saying that someone said something, we often tell who spoke, who they spoke to, and what they said. The information about who spoke and who they spoke to is called the **quote margin**. What the person said is the quote. In some languages the quote margin may come first, last, or even in between to parts of the quote. The quote margins are underlined below.

- *She said*, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” *she said*
- “The food is ready,” *she said*. “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said”.

But his mother *answered* and *said*, “No, instead he will be called John.” (Luke 1:60 ULB)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“_”).

Reasons this is a translation issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said”.

Examples from the Bible

Quote margin before the quote

Zechariah said to the angel, “How will I know this will happen? For I am an old man, and my wife also is very old.” (Luke 1:18 ULB)

Then some tax collectors also came to be baptized, and *they said to him*, “Teacher, what must we do?” (Luke 3:12 ULB)

He to them, “Do not collect more money than you are supposed to.” (Luke 3:13 ULB)

Quote margin after the quote

Yahweh relented concerning this. "It will not happen," *he said*. (Amos 7:3 ULB)

Quote margin between two parts of the quote

"I will hide my face from them," *he said*, "and I will see what their end will be; for they are a perverse generation, children who are unfaithful." (Deuteronomy 32:20 ULB)

"Therefore, those who can," *he said*, "should go there with us. If there is something wrong with the man, you should accuse him." (Acts 25:5 ULB)

"For look, days are coming"—*this is Yahweh's declaration*—"when I will restore the fortunes of my people, Israel" (Jeremiah 30:3 ULB)

Translation Strategies

1. Decide where to put the quote margin.
2. Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

1. Decide where to put the quote margin.

- **"Therefore, those who can," *he said*, "should go there with us. If there is something wrong with the man, you should accuse him."** (Acts 25:5 ULB)
 - *He said* "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him."
 - "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," *he said*.
 - "Therefore, those who can should go there with us," *he said*. "If there is something wrong with the man, you should accuse him."

2. Decide whether to use one or two words meaning "said."

- **But his mother *answered and said*, "No, instead he will be called John."** (Luke 1:60 ULB)
 - But his mother *replied*, "No, instead he will be called John."
 - But his mother *said*, "No, instead he will be called John."
 - But his mother *answered* like this. "No, instead he will be called John," *she said*.

Next we recommend you learn about:

- *Direct and Indirect Quotations*

Symbolic Language

This answers the question: *What is symbolic language and how do I translate it?*

In order to understand this topic, it would be good to read:

- *Writing Styles*

Symbolic language in speech and writing is the use of symbols to represent other things and events. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

Description

Symbolic language in speech and writing is the use of symbols to represent other things and events. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future.

Eat this scroll, then go speak to the house of Israel.” (Ezekiel 3:1 ULB) This was in a dream. Eating the scroll is a symbol of reading and understanding well what was written on the scroll.

One purpose of symbolism is to help people understand the importance or severity of an event by calling it another. Another purpose of symbolism is to tell people about something that they would be able to understand while hiding the true meaning from others.

Reason this is a translation issue: People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principle: When symbolic language is used, it is important to keep the symbol in the translation. It is also important not to explain it more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples from the Bible

After this I saw in my dream at night *a fourth animal*, terrifying, frightening, and very strong. It had *large iron teeth*; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had *ten horns*. (Daniel 7:7 ULB)

The meaning of the underlined symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

This is what that person said, 'As for the fourth animal, it will be *a fourth kingdom* on earth that will be different from all the other kingdoms. It will devour the whole earth,

and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom *ten kings* will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings. (Daniel 7:23-24 ULB)

I turned around to see whose voice was speaking to me, and as I turned I saw *seven golden lampstands*. In the middle of the lampstands there was one like a Son of Man, ... He had in his right hand *seven stars*, and coming out of his mouth was *a sharp two-edged sword*.... As for the hidden meaning about the seven stars you saw in my right hand, and the seven golden lampstands: *the seven stars are the angels of the seven churches*, and *the seven lampstands are the seven churches*. (Revelation 1:12, 16, 20 ULB)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
2. Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

- **After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.** (Daniel 7:7 ULB) - People will be able to understand what the symbols mean when they read the explanation in Daniel 7:23-24.

2. Translate the text with the symbols. Then explain the symbols in footnotes.

- **After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.** (Daniel 7:7 ULB)

- "After this I saw in my dream at night a fourth animal,¹ terrifying, frightening, and very strong. It had large iron teeth;² it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns."³ The footnotes would look like:

- ◇ ^[1] The animal is a symbol for a kingdom.
- ◇ ^[2] The iron teeth is a symbol for the kingdom's powerful army.
- ◇ ^[3] The horns are a symbol of powerful kings.