



Luke

translationNotes

v8

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Introduction to the Gospel of Luke

Part 1: General Introduction

Outline of the Book of Luke

1. Introduction and purpose for writing (1:1—4)
2. Birth of Jesus and his preparation for his ministry (1:5—4:13)
3. Jesus' ministry in Galilee (4:14—9:50)
4. Jesus' journey to Jerusalem
 - Discipleship (9:51—11:13)
 - Conflict and Jesus' grief (11:14—14:35)
 - Parables and lost and found, honesty and dishonesty (15:1—16:31)
 - Kingdom of God (17:1—19:27)
 - Jesus' entry into Jerusalem (19:28—44)
5. Jesus in Jerusalem (19:45—21:4)
6. Jesus' teaching about his Second Coming (21:5—36)
7. Jesus' death, burial, and resurrection (22:1—24:53)

What is the Gospel of Luke about?

The Gospel of Luke is one of four books in the New Testament that describe some of the life of Jesus Christ, but that focus especially on his work. These four Gospels emphasize different aspects of who Jesus was and what he did. Luke probably wrote this book to produce an accurate description of the life of Jesus.

The Gospel of Luke is actually the first of two volumes written by Luke, with the book of Acts being his second book. Luke was apparently writing for Gentile readers.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “The Gospel of Luke” or “The Gospel according to Luke.” Or they may choose a title that may be clearer, for example, “The Good News about Jesus that Luke wrote.” (See: [How to Translate Names](#))

Who wrote the Book of Luke?

This book does not give the readers the name of the author. Since early Christian times, however, it has been generally believed that the author was Luke, because he is 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 not a convert to Judaism. He was probably not an eyewitness to Jesus' ministry, but he says that he talked to many people who were eyewitnesses.

Part 2: Important Religious and Cultural Concepts

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

In the ancient Near East, the role of women in society was often minimal. For example, in ancient Israel, a woman's testimony was not usually considered in a courtroom. In the Gospel of Luke, however, women play very clear and important roles. Luke often shows women who are more faithful to God than most men. (See: [faithful](#), [faithfulness](#))

Why does Luke spend a great deal of time recording the final week of Jesus' life?

The life of Jesus is important as example for Christians to follow, but it is his sacrificial death and his resurrection that are of greatest importance to Christians. Luke's focus on the events immediately prior to Jesus's death emphasizes that Jesus willingly died for the sins of humanity.

Part 3: Important Translation Issues

What are the Synoptic Gospels?

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they share a large amount of textual material. However, the authors often used the same accounts and the same teachings of Jesus to emphasize different aspects of his life, ministry, and message.

When text is the same or almost the same among two or three gospels, it is said to be "parallel." When these parallel passages are translated, the wording in the project language should be kept the same as much as possible.

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

The text of some English translations do not agree concerning what to include. This is because of the discovery of manuscripts that many believe are more accurate. The follow are the most significant issues in Luke:

- "Then an angel from heaven appeared to him, strengthening him. Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground." (22:43–44) The ULB and UDB include this passage, but some other versions do not.
- "Jesus said, "Father, forgive them, for they do not know what they are doing." (23:34) The ULB and UDB include this passage, but some other versions do not.

The following passage is not included in many modern versions. Some versions put it into square brackets:

- "For he was required to release one prisoner during the feast" (23:17)

Translators are advised not to translate this passage. However, if older Bible versions exist in their region that have this passage, it is not wrong to translate it. If it is translated, it should be put inside square brackets ([]) to indicate that it is probably not original to Luke's Gospel. (See: [Textual Variants](#))

Luke 01 General Notes

Structure and formatting

Some translations prefer to set apart long prayers or prophecies. For this reason, the ULB and many other English translations indent the lines of 1:46-55, 68-79.

Special concepts in this chapter

“He will be called John”

It was unusual in the ancient Near East to use a name for a child that was not the name of a relative. Since Elizabeth and Zechariah did not have a person named “John” in their family, this name was very surprising to other people.

Important figures of speech in this chapter

Luke does not use a lot of complex wording. His language is simple and straightforward.

Links:

- [Luke 01:01 Notes](#)
- [Luke intro](#)

Luke 1:1-4**UDB:**

¹ Dear Theophilus,

Many people have written reports about the amazing events that have happened among us. ² We heard about these things from people who saw them happen, from the time everything first started happening. These people taught others about God’s message. ³ I myself have carefully studied everything that these people wrote and taught. So I decided that it would also be good for me to write for you, noble Theophilus, an accurate account of these matters. ⁴ I am doing this so that you may know that what you have been taught about these things is true.

ULB:

¹ Many have tried to set in order a narrative about those matters that have been fulfilled among us, ² just as they handed them to us, who from the beginning have been eyewitnesses and servants of the message. ³ So to me also it seemed good—having accurately investigated the course of all these things from the beginning—to write an orderly account for you, most excellent Theophilus. ⁴ This is so that you might know the truth about the things that you were taught.

translationNotes**General Information:**

Luke explains why he writes to Theophilus.

to set in order a narrative

“to write a narrative” or “to write an account”

about those matters that have been fulfilled among us

“about those things that have happened among us” or “about those events that have happened among us”

among us

No one knows for sure who Theophilus was. If he was a Christian, the word “us” here would include him and so be inclusive, and if not, it would be exclusive. (See: **Inclusive “We”** and **Exclusive and Inclusive “We”**)

they handed them to us

Here “handed them” is a metaphor for telling about the events. AT: “they told them to us” (See: **Metaphor**)

handed them to us

The word “us” in this phrase does not include Theophilus. (See: [Exclusive and Inclusive “We”](#))

handed them

“gave them” or “delivered them”

servants of the message

You may need to specify what the message is. AT: “have served God by telling people his message” or “have taught people the good news about Jesus” (See: [Assumed Knowledge and Implicit Information](#))

accurately investigated

“carefully researched.” Luke was careful to find out exactly what happened. He probably talked to the different people who saw what happened to make sure that what he wrote down about these events was correct.

most excellent Theophilus

Luke said this to show honor and respect for Theophilus. This may mean that Theophilus was an important government official. This section should use the style that your culture uses to address people of high status. Some people may prefer to also put this greeting at the beginning and say, “To ... Theophilus” or “Dear ... Theophilus.”

most excellent

“honorable” or “noble”

Theophilus

This name means “friend of God.” It may describe this man’s character or it may have been his actual name. Most translations have it as a name. (See: [How to Translate Names](#))

translationWords

- [fulfill, fulfilled](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)
- [servant, slave, slavery](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [true, truth, truths](#)
- [teach, teaching, teaches, taught](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:5-7**UDB:**

⁵ When King Herod ruled the province of Judea, there was a Jewish priest named Zechariah. He belonged to the group of priests called the Abijah group. He and his wife Elizabeth were both descended from Aaron. ⁶ God considered that both of them were righteous, because they always obeyed without fault everything that God had commanded. ⁷ But they had no children, because Elizabeth was unable to bear children. Furthermore, she and her husband were very old.

ULB:

⁵ 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. ⁶ They were both righteous before God, obeying all the commandments and ordinances of the Lord. ⁷ But they had no child, because Elizabeth was barren, and they were both very old by this time.

translationNotes**Connecting Statement:**

The angel prophesies the birth of John.

General Information:

Zechariah and Elizabeth are introduced. These verses give background information about them. (See: [Background Information](#))

In the days of Herod, king of Judea

The phrase “In the day of” is used to indicate a new event. AT: “During the time that King Herod ruled over Judea” (See: [Introduction of a New Event](#))

there was a certain

“there was a particular” or “there was a.” This is a way of introducing a new character in a story. Consider how your language does this. (See: [Introduction of New and Old Participants](#))

division

It is understood that this refers to the priests. AT: “division of priests” or “group of priests” (See: [Assumed Knowledge and Implicit Information](#))

of Abijah

“who descended from Abijah.” Abijah was an ancestor of this group of priests and all of them were descended from Aaron, who was the first Israelite priest.

His wife was from the daughters of Aaron

“His wife was descended from Aaron.” This means she was from the same line of priests as Zechariah. AT: “His wife was also descended from Aaron” or “Zechariah and his wife Elizabeth were both descended from Aaron” (See: [Assumed Knowledge and Implicit Information](#))

from the daughters of Aaron

“descended from Aaron”

before God

“in God’s sight” or “in God’s opinion”

all the commandments and ordinances of the Lord

“all that the Lord had commanded and required”

But

This contrast word shows that what follows here is the opposite of what is expected. People expected that if they did what was right, God would allow them to have children. Although this couple did what was right, they did not have any children.

translationWords

- Herod the Great
- king
- Judea
- priest, priests, priesthood
- Zechariah (NT)
- Abijah
- Aaron
- Elizabeth
- righteous, righteousness
- God
- command, commands, commanded, commandment, commandments
- Lord
- barren

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:8-10**UDB:**

⁸ One day Zechariah was serving as a priest in the temple in Jerusalem during his group's regular time of service there. ⁹ Following their custom, the priests chose him by lot to go into the Lord's temple and burn incense. ¹⁰ When the time came for him to burn the incense, many people were praying in the courtyard outside the temple.

ULB:

⁸ Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his division. ⁹ According to the customary way of choosing which priest would serve, he had been chosen by lot to enter into the temple of the Lord to burn incense. ¹⁰ The whole crowd of people was praying outside at the hour when the incense was burned.

translationNotes**Now it came about**

This phrase is used to mark a shift in the story from the background information to the participants.

Zechariah was in God's presence, carrying out the priestly duties

It is implied that Zechariah was in God's temple and that these priestly duties were part of worshipping God. (See: [Assumed Knowledge and Implicit Information](#))

in the order of his division

"when it was his group's turn" or "when the time came for his group to serve"

According to the customary way of choosing which priest would ... burn incense

This sentence gives us information about priestly duties. (See: [Background Information](#))

the customary way

"the traditional method" or "their usual way"

chosen by lot

A lot was a marked stone that was thrown or rolled on the ground in order to help them decide something. The priests believed that God guided the lot to show them which priest he wanted them to choose.

to burn incense

The priests were to burn sweet-smelling incense as an offering to God each morning and evening on a special altar inside the temple.

The whole crowd of people

“A large number of people” or “Many people”

outside

The courtyard was the enclosed area surrounding the temple. AT: “outside the temple building” or “in the courtyard outside the temple” (See: [Assumed Knowledge and Implicit Information](#))

at the hour

“at the set time.” It is unclear if this was the morning or evening time for the incense offering.

translationWords

- [lots, casting lots](#)
- [temple](#)
- [incense](#)
- [pray, prayer, prayers, prayed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:11-13**UDB:**

¹¹ Then an angel whom the Lord had sent appeared to him. The angel was standing at the right side of the altar of incense. ¹² When Zechariah saw the angel, he was startled and became very afraid. ¹³ But the angel said to him, "Zechariah, do not be afraid! When you prayed, the Lord heard your request. So your wife Elizabeth will bear a son for you. You must name him John.

ULB:

¹¹ Now an angel of the Lord appeared to him and stood at the right side of the incense altar. ¹² When Zechariah saw him, he was terrified and fear fell on him. ¹³ But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son. You will call his name John.

translationNotes**Connecting Statement:**

While Zechariah does his duty in the temple, an angel comes from God to give him a message.

Now

This word marks the beginning of the action in the story.

appeared to him

"suddenly came to him" or "was suddenly there with Zechariah." This expresses that the angel was present with Zechariah, and not simply a vision.

Zechariah ... was terrified ... fear fell on him

These two phrases mean the same thing, and emphasize how afraid Zechariah was.

When Zechariah saw him

"when Zechariah saw the angel." The source of the fear was the frightening nature of the angel. Zechariah had not done anything wrong.

fear fell on him

Fear is described as if it was something that attacked or overpowered Zechariah. (See: [Metaphor](#))

Do not be afraid

“Stop being afraid of me” or “You do not need to be afraid of me”

your prayer has been heard

“God has heard what you asked.” The following is implied and could be added: “and will grant it.” God did not just hear what Zechariah prayed for; he was also going to do it. (See: [Assumed Knowledge and Implicit Information](#))

bear you a son

“have a son for you” or “give birth to your son”

translationWords

- [angel, angels, archangel](#)
- [altar of incense](#)
- [fear, fears, afraid](#)
- [John \(the Baptist\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:14-15**UDB:**

¹⁴ You will be very happy, and many other people will also be happy because he is born. ¹⁵ God will consider him to be very important. He must never drink wine or any other alcoholic drink. He will be empowered by the Holy Spirit even before he is born.

ULB:

¹⁴ You will have joy and gladness, and many will rejoice at his birth. ¹⁵ For he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit from his mother's womb.

translationNotes**For**

“Because” or “In addition to this”

You will have joy and gladness

The words “joy” and “gladness” mean the same thing and are used to emphasize how great the joy will be. AT: “you will have great joy” or “you will be very glad” (See: [Doublet](#))

at his birth

“because of his birth”

he will be great in the sight of the Lord

“he will be a very important person for the Lord” or “God will consider him to be very important”

he will be filled with the Holy Spirit

This can be stated in active form. AT: “the Holy Spirit will empower him” or “the Holy Spirit will guide him.” Make sure it does not sound similar to what an evil spirit might do to a person. (See: [Active or Passive](#))

from his mother's womb

“even while he is in his mother's womb” or “even before he is born”

translationWords

- joy, joyful
- wine, wineskin, new wine
- strong drink
- filled with the Holy Spirit
- womb

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:16-17**UDB:**

¹⁶ He will persuade many descendants of Israel to stop sinning and start obeying the Lord their God again. ¹⁷ Your son will go in advance of the Lord as his forerunner and will be powerful in his spirit like the prophet Elijah was. He will cause parents to love their children again. He will cause many people who do not obey God to live wisely and to obey him as righteous people do. He will do this in order to cause many people to be ready when the Lord comes.”

ULB:

¹⁶ Many of the people of Israel will be turned to the Lord their God. ¹⁷ He will go before the face of the Lord in the spirit and power of Elijah. He will do this to turn the hearts of the fathers to the children, so that the disobedient will walk in the wisdom of the just—to make ready for the Lord a people prepared for him.”

translationNotes**Many of the people of Israel**

If it sounds as though this does not include Zechariah, this phrase could be translated as “Many of you descendants of Israel” or “Many of you who are God’s people, Israel.” If this change is made, make sure that “their God” is also changed to “your (plural) God.”

be turned

“be turned back” or “return”

will go before the face of the Lord

He would go in advance to announce to the people that the Lord would come to them.

before the face of

Here, “face of” is an idiom that refers to the Lord’s presence. It is sometimes omitted in translation. AT: “before.”

in the spirit and power of Elijah

“with the same spirit and power that Elijah had.” The word “spirit” either refers to God’s Holy Spirit or to Elijah’s attitude or way of thinking. Make sure that the word “spirit” does not mean ghost or evil spirit.

turn the hearts of the fathers to the children

“persuade fathers to care about their children again” or “cause fathers to restore their relationships with their children”

turn the hearts

The heart is spoken of as if it is something that can be turned to go in a different direction. This refers to changing someone’s attitude toward something. (See: [Metaphor](#))

the disobedient will walk

“walk” is a metaphor for the way a person lives and acts. AT: “the disobedient will act” or “the disobedient will live” (See: [Metaphor](#))

the disobedient

“people who do not obey”

make ready for the Lord

It is not stated how they will be ready. This implied information could be added. AT: “make ready to believe the Lord’s message” or “make ready to obey the Lord” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Israel, Israelites](#)
- [turn, turn away, turn back](#)
- [Lord](#)
- [spirit, spirits, spiritual](#)
- [power, powers](#)
- [Elijah](#)
- [heart, hearts](#)
- [disobey, disobedient, disobedience](#)
- [wise, wisdom](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:18-20**UDB:**

¹⁸ Then Zechariah said to the angel, “I am very old, and my wife is also very old. So how can I believe that the things you said will really happen?”

¹⁹ Then the angel said to him, “I am Gabriel! I stand in God’s presence! I was sent to tell you this good news about what will happen to you. ²⁰ What I have told you will certainly happen at the time God has decided, but you did not believe my words. So now God will cause you to be unable to talk until the day your son is born!”

ULB:

¹⁸ Zechariah said to the angel, “How can I know this? For I am an old man and my wife is very old.”

¹⁹ The angel answered and said to him, “I am Gabriel, who stands in the presence of God. I was sent to speak to you, to bring you this good news. ²⁰ Behold! You will be silent, unable to speak, until the day these things take place. This is because you did not believe my words, which will be fulfilled at the right time.”

translationNotes**How can I know this?**

“How can I know for sure that what you said will happen?” Here, “know” means to learn by experience, suggesting Zechariah was asking for a sign as proof. AT: “What can you do to prove to me that this will happen?”

I am Gabriel, who stands in the presence of God

This is stated as a rebuke to Zechariah. The presence of Gabriel, coming directly from God, should be enough proof for Zechariah.

who stands

“who serves”

I was sent to speak to you

This can be stated in active form. AT: “God sent me to speak to you” (See: [Active or Passive](#))

Behold

“Look” or “Listen.” This word adds emphasis to what is said next. AT: “Pay attention to what I am about to tell you”

silent, unable to speak

These mean the same thing, and are repeated to emphasize the completeness of his silence. AT: “completely unable to speak” or “not able to speak at all” (See: [Doublet](#))

not believe my words

“not believe what I said”

at the right time

“at the appointed time”

translationWords

- [Zechariah \(NT\)](#)
- [angel, angels, archangel](#)
- [Gabriel](#)
- [God](#)
- [send, send out, sent](#)
- [believe, believes, believed, belief](#)
- [word, words](#)
- [fulfill, fulfilled](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:21-23**UDB:**

²¹ While Zechariah and the angel were talking in the temple, the people in the courtyard were waiting for Zechariah to come out. They wondered why he was staying in the temple for such a long time. ²² When he came out, he was not able to speak to them. Because he could not talk, he made motions with his hands to try to explain what had happened. Then they realized that he had seen a vision from God while he was in the temple.

²³ When Zechariah's time to work as a priest in the temple was finished, he left Jerusalem and went to his home.

ULB:

²¹ Now the people were waiting for Zechariah. They were surprised that he was spending so much time in the temple. ²² But when he came out, he could not speak to them. They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent. ²³ It came about that when the days of his service were over, he went to his house.

translationNotes**Now**

This marks a shift in the story from what happened inside the temple to what happened outside. AT: "While that was happening" or "While the angel and Zechariah were talking"

They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent

These things probably happened at the same time, and Zechariah's signs helped the people understand that he had had a vision. It might be helpful to your audience to change the order to show that. AT: "He kept on making signs to them and remained silent. So they realized that he had seen a vision while he was in the temple"

a vision

The earlier description indicated that Gabriel actually came to Zechariah in the temple. The people, not knowing that, assumed Zechariah saw a vision.

It came about

This phrase moves the story ahead to when Zechariah's service was ended.

he went to his house

Zechariah did not live in Jerusalem, where the temple was located. He traveled to his home town.

translationWords

- temple
- vision
- serve, service

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:24-25**UDB:**

²⁴ Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months. ²⁵ She said to herself, “The Lord has enabled me to become pregnant. In this way, he had compassion on me and has taken away the reason that people looked down on me!”

ULB:

²⁴ After these days, his wife Elizabeth conceived and for five months she kept herself hidden. She said, ²⁵ “This is what the Lord has done for me when he looked at me with favor in order to take away my shame before people.”

translationNotes**After these days**

The phrase “these days” refers to the time Zechariah was serving in the temple. It is possible to state more clearly what this refers to. AT: “After Zechariah’s time of serving at the temple” (See: [Introduction of a New Event](#) and [Assumed Knowledge and Implicit Information](#))

his wife

“Zechariah’s wife”

kept herself hidden

“did not leave her house” or “stayed inside by herself”

This is what the Lord has done for me

This phrase refers to the fact that the Lord allowed her to become pregnant.

This is what

This is a positive exclamation. She was very happy with what the Lord had done for her.

looked at me with favor

“to look at” is an idiom that means “to treat” or “to deal with.” AT: “regarded me kindly” or “had pity on me” (See: [Idiom](#))

my shame

This refers to the shame she felt because she was not able to have children.

translationWords

- [day](#)
- [Elizabeth](#)
- [conceive, conception](#)
- [Lord](#)
- [shame, shameful, ashamed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:26-29**UDB:**

²⁶ When Elizabeth had been pregnant for almost six months, God sent the angel Gabriel to the town of Nazareth in the district of Galilee. ²⁷ He went there to speak to a virgin named Mary. She was engaged to be married to a man named Joseph, who was a descendent of King David. The virgin's name was Mary. ²⁸ The angel said to her, "Greetings! The Lord is with you and has shown great kindness to you!" ²⁹ But Mary felt very troubled when she heard his greeting. She wondered what the angel meant by these words.

ULB:

²⁶ In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth, ²⁷ to a virgin engaged to a man whose name was Joseph. He belonged to the house of David, and the virgin's name was Mary. ²⁸ He came to her and said, "Greetings, you who are highly favored! The Lord is with you." ²⁹ But she was very confused by his words and she wondered what kind of greeting this could be.

translationNotes**General Information:**

The angel Gabriel announces to Mary that she is going to be the mother of the one who is the Son of God.

In the sixth month

"in the sixth month of Elizabeth's pregnancy." It may be necessary to state this clearly if it would be confused with the sixth month of the year. (See: [Assumed Knowledge and Implicit Information](#))

the angel Gabriel was sent from God

This can be stated in active form. AT: "God told the angel Gabriel to go" (See: [Active or Passive](#))

engaged

"pledged" or "promised to be married." Mary's parents had made a commitment for her to marry Joseph.

He belonged to the house of David

"He belonged to the same tribe as David" or "He was a descendent of King David"

the virgin's name was Mary

This introduces Mary as a new character in the story. (See: [Introduction of New and Old Participants](#))

He came to her

“The angel came to Mary”

Greetings

This was a common greeting. It means: “Rejoice” or “Be glad.”

you who are highly favored!

“you who have received great grace!” or “you who have received special kindness!”

The Lord is with you

“with you” is an idiom that implies support and acceptance. AT: “The Lord is pleased with you” (See: [Idiom](#))

she was very confused ... wondered what kind of greeting this could be

Mary understood the meaning of the individual words, but she did not understand why the angel said this amazing greeting to her.

translationWords

- [angel, angels, archangel](#)
- [Gabriel](#)
- [God](#)
- [Galilee, Galilean](#)
- [Nazareth, Nazarene](#)
- [virgin](#)
- [Joseph \(NT\)](#)
- [David](#)
- [Mary, the mother of Jesus](#)
- [favor, favors, favorable, favoritism](#)
- [word, words](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:30-33**UDB:**

³⁰ Then the angel said to her, "Do not be afraid, Mary, for you have received favor from God! ³¹ You will become pregnant and give birth to a son, and you must name him Jesus. ³² He will be great and will be called the Son of the Most High God. The Lord God will make him a king over his people as his ancestor David was. ³³ He will rule forever over the descendants of Jacob. He will rule forever!"

ULB:

³⁰ The angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹ See, you will conceive in your womb and bear a son. You will call his name 'Jesus.' ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. ³³ He will reign over the house of Jacob forever, and there will be no end to his kingdom."

translationNotes**Do not be afraid, Mary**

The angel does not want Mary to be afraid of his appearance, because God sent him with a positive message.

you have found favor with God

The idiom "to find favor" means to be positively received by someone. The sentence can be altered to show God as the actor. AT: "God has decided to give you his grace" or "God is showing you his kindness" (See: [Idiom](#))

you will conceive in your womb and bear a son ... Jesus ... the Son of the Most High

Mary will bear "a son" who will be called "the Son of the Most High." Jesus is therefore a human son born of a human mother, and he is also the Son of God. These terms should be translated very carefully.

will be called

Possible meanings are 1) "people will call him" or 2) "God will call him" (See: [Active or Passive](#))

Son of the Most High

This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

give him the throne of his ancestor David

The throne represents the king's authority to rule. AT: "give him authority to rule as king as his ancestor David did" (See: [Metonymy](#))

there will be no end to his kingdom

The negative phrase "no end" emphasizes that it continues forever. It could also be stated with a positive phrase. AT: "his kingdom will never end" (See: [Litotes](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Son of God, Son](#)
- [Most High](#)
- [throne](#)
- [ancestor, father, forefather](#)
- [David](#)
- [reign](#)
- [Jacob, Israel](#)
- [forever](#)
- [kingdom](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:34-35**UDB:**

³⁴ Then Mary said to the angel, “How can this happen, since I am a virgin?” ³⁵ The angel replied, “The Holy Spirit will come to you and the power of God will cover you. So the baby you will bear will be holy, and he will be called the Son of God.

ULB:

³⁴ Mary said to the angel, “How will this happen, since I have not slept with any man?” ³⁵ The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will come over you. So the holy one to be born will be called the Son of God.

translationNotes**How will this happen**

Though Mary did not understand how it could happen, she did not doubt that it would happen. AT: “How is this possible?”

I have not slept with any man

Mary used this polite expression to say that she had not engaged in sexual activity. AT: “I am a virgin.” (See: [Euphemism](#))

The Holy Spirit will come upon you

The process of Mary’s conception would begin with the Holy Spirit coming to her.

will come upon

“will overtake” or “will happen to”

the power of the Most High

It was God’s “power” that would supernaturally cause Mary to become pregnant even while she still remained a virgin. Make sure this does not imply any physical or sexual union—this was a miracle.

will come over you

“will cover you like a shadow”

So the holy one to be born will be called the Son of God

This can be stated in active form. AT: “So they will call the holy one who will be born the Son of God” or “So the baby that will be born will be holy, and people will call him the Son of God” (See: [Active or Passive](#))

the holy one

“the holy child” or “the holy baby”

Son of God

This is an important title for Jesus. (See: [Translating Son and Father](#))

translationWords

- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [power, powers](#)
- [Holy One](#)
- [Son of God, Son](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:36-38**UDB:**

³⁶ And listen to this. Your relative Elizabeth is pregnant with a son, even though she is very old. And though people thought that she could not bear children, she has now been pregnant for almost six months. ³⁷ For God can do anything!" ³⁸ Then Mary said, "All right, I am the Lord's servant, so let what you have said about me happen!" Then the angel left her.

ULB:

³⁶ See, your relative Elizabeth has also conceived a son in her old age. This is the sixth month for her, she who was called barren. ³⁷ For nothing will be impossible for God." ³⁸ Mary said, "See, I am the female servant of the Lord. Let it be for me according to your message." Then the angel left her.

translationNotes**See**

This expression here emphasizes the importance of the statement about Elizabeth that follows.

your relative Elizabeth

If you need to state a specific relationship, Elizabeth was probably Mary's aunt or great-aunt.

has also conceived a son in her old age

"has also become pregnant with a son, even though she is already very old" or "even though she is old, has also become pregnant and will bear a son." Make sure it does not sound as though both Mary and Elizabeth were old when they conceived.

the sixth month for her

"the sixth month of her pregnancy"

For

"Because" or "This shows that"

nothing will be impossible for God

Elizabeth's pregnancy was proof that God was able to do anything—even enable Mary to become pregnant without her sleeping with a man. The double negatives in this statement can be stated with positive terms. AT: "God can do anything" (See: [Double Negatives](#))

See

Mary uses the same expression as the angel to emphasize how serious she was about her decision to submit to the Lord.

I am the female servant of the Lord

Choose an expression that shows her humility and obedience to the Lord. She was not boasting about being the Lord's servant.

Let it be for me

"Let this happen to me." Mary was expressing her willingness for the things to happen that the angel had told her were about to happen.

translationWords

- [Elizabeth](#)
- [conceive, conception](#)
- [barren](#)
- [God](#)
- [Mary, the mother of Jesus](#)
- [Lord](#)
- [servant, slave, slavery](#)
- [angel, angels, archangel](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:39-41**UDB:**

³⁹ Very soon after that, Mary got ready and went quickly to the highlands of Judea, to the city where Zechariah lived. ⁴⁰ She entered his house and greeted his wife Elizabeth. ⁴¹ As soon as Elizabeth heard Mary greet her, the baby leaped inside Elizabeth's womb. Immediately the Holy Spirit guided Elizabeth to start praising God.

ULB:

³⁹ Then Mary arose in those days and quickly went into the hill country, to a city in Judea. ⁴⁰ She went into the house of Zechariah and greeted Elizabeth. ⁴¹ Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit.

translationNotes**Connecting Statement:**

Mary goes to visit her relative Elizabeth who was going to give birth to John. (See: [Introduction of a New Event](#))

arose

This idiom means she not only stood up, but also "got ready." AT: "started out" or "got ready" (See: [Idiom](#))

the hill country

"the hilly area" or "the mountainous part of Israel"

She went

It is implied that Mary finished her journey before she went in to Zechariah's house. This could be stated clearly. AT: "When she arrived, she went" (See: [Assumed Knowledge and Implicit Information](#))

Now it happened

The phrase is used to mark a new event in this part of the story.

in her womb

"in Elizabeth's womb"

jumped

“moved suddenly”

translationWords

- [Mary, the mother of Jesus](#)
- [Judea](#)
- [Zechariah \(NT\)](#)
- [Elizabeth](#)
- [womb](#)
- [filled with the Holy Spirit](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:42-45**UDB:**

⁴² She exclaimed loudly to Mary, "God has blessed you more than he has blessed other women, and he has blessed the baby you will bear!" ⁴³ How wonderful it is that you, the mother of my Lord, have come to me! ⁴⁴ As soon as I heard you greet me, the baby in my womb leaped because he was so happy that you had come! ⁴⁵ You are blessed because you believed that what the Lord told you would come true."

ULB:

⁴² She raised her voice and said loudly, "Blessed are you among women, and blessed is the fruit of your womb." ⁴³ Why has it happened to me that the mother of my Lord should come to me? ⁴⁴ For see, when the sound of your greeting came to my ears, the baby in my womb jumped for joy. ⁴⁵ Blessed is she who believed that there would be a fulfillment of the things that were told her from the Lord."

translationNotes**raised her voice ... said loudly**

These two phrases mean the same thing, and are used to emphasize how excited Elizabeth was. They could be combined into one phrase. AT: "exclaimed loudly" (See: [Doublet](#))

raised her voice

This idiom means "increased the volume of her voice" (See: [Idiom](#))

Blessed are you among women

The idiom "among women" means "more than any other woman" (See: [Idiom](#))

the fruit of your womb

Mary's baby is spoken of as if it is the fruit that a plant produces. AT: "the baby in your womb" or "the baby you will bear" (See: [Metaphor](#))

Why has it happened to me that the mother of my Lord should come to me?

Elizabeth was not asking for information. She was showing how surprised and happy she was that the mother of the Lord had come to her. AT: "How wonderful it is that the mother of my Lord has come to me!" (See: [Rhetorical Question](#))

the mother of my Lord

It can be made clear that Elizabeth was calling Mary “the mother of my Lord” by adding the word “you.” AT: “you, the mother of my Lord” (See: [First, Second, or Third Person](#))

For see

This phrase alerts Mary to pay attention to Elizabeth’s surprising statement that follows.

when the sound of your greeting came to my ears

Hearing a sound is spoken of as if the sound came to the ears. AT: “when I heard the sound of your greeting” (See: [Metonymy](#))

jumped for joy

“moved suddenly with joy” or “turned forcefully because he was so happy”

Blessed is she who believed

Elizabeth was talking about Mary to Mary. AT: “You who have believed are blessed” or “Because you believed, you will be glad” (See: [First, Second, or Third Person](#))

there would be a fulfillment of the things

“these things would actually happen” or “these things would come true”

the things that were told her from the Lord

This can be stated in active form. AT: “the message that the Lord gave to her” or “the things that the Lord told you” (See: [Active or Passive](#))

translationWords

- [voice](#)
- [bless, blessed, blessing](#)
- [fruit, fruitful](#)
- [joy, joyful](#)
- [believe, believes, believed, belief](#)
- [fulfill, fulfilled](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:46-47**UDB:**

⁴⁶ Then Mary praised God by saying:

”Oh, how I praise the Lord!

⁴⁷ I feel very joyful about God,
who is the one who saves me.

ULB:

⁴⁶ Mary said,

”My soul praises the Lord,

⁴⁷ and my spirit has rejoiced in God my savior.

translationNotes**General Information:**

Mary begins a song of praise to the Lord her Savior.

My soul praises ... my spirit has rejoiced

Both “soul” and “spirit” refer to the spiritual part of a person. Mary is saying that her worship comes from deep inside her. AT: “My inner being praises ... my heart has rejoiced” or “I praise ... I rejoice” (See: [Synecdoche](#))

has rejoiced in

“has felt very joyful about” or “was very happy about”

God my savior

“God, the One who saves me” or “God who saves me”

translationWords

- [soul, souls](#)
- [Lord](#)
- [spirit, spirits, spiritual](#)
- [rejoice](#)
- [God](#)
- [Savior, savior](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:48-49**UDB:**

⁴⁸ I was only his lowly servant girl, but he did not forget me.

So from now on, people living in all time periods will say that God has blessed me.

⁴⁹ They will say this because of the great things that God, the Powerful One, has done for me.

His name is holy!

ULB:

⁴⁸ For he has looked at the low condition of his female servant.

For see, from now on all generations will call me blessed.

⁴⁹ For he who is mighty has done great things for me,

and his name is holy.

translationNotes**For he**

“Because he”

looked at

“looked at with concern” or “cared about”

low condition

“poverty.” Mary’s family was not rich.

For see

This phrase calls attention to the statement that follows.

from now on

“now and in the future”

all generations

“the people in all generations”

he who is mighty

“God, the Powerful One”

his name

Here “name” refers to the entire person of God. AT: “he” (See: [Metonymy](#))

translationWords

- lowly, lowliness
- servant, slave, slavery
- generation
- bless, blessed, blessing
- mighty, might
- name, names, named
- holy, holiness

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:50-51**UDB:**

⁵⁰ He acts mercifully from one generation to the next toward those who respect him.

⁵¹ He shows people that he is very powerful.

He scatters those who think proudly within their inner beings.

ULB:

⁵⁰ His mercy lasts from generation to generation for those who fear him.

⁵¹ He has displayed strength with his arm;

he has scattered those who were proud about the thoughts of their hearts.

translationNotes**His mercy**

“God’s mercy”

from generation to generation

“from one generation to the next generation” or “throughout every generation” or “to people in every time period”

displayed strength with his arm

Here “his arm” is a metonym that stands for God’s power. AT: “shown that he is very powerful” (See: [Metonymy](#))

scattered

“chased away in different directions”

thoughts of their hearts

This is an idiom that refers to their deepest, or most intimate thoughts. AT: “thoughts in their inner being” (See: [Idiom](#))

translationWords

- [mercy, merciful](#)
- [generation](#)
- [fear, fears, afraid](#)
- [proud, pride, prideful](#)
- [heart, hearts](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:52-53**UDB:**

⁵² He has stopped kings from ruling,
and he has honored people who are oppressed.
⁵³ He has given good things to eat to those who are hungry,
and he has sent away rich people without giving them anything.

ULB:

⁵² He has thrown down princes from their thrones
and he has raised up those of low condition.
⁵³ He has filled the hungry with good things,
but the rich he has sent away empty.

translationNotes**He has thrown down princes from their thrones**

A throne is a chair that a ruler sits on, and it is a symbol of his authority. If a prince is brought down from his throne, it means he no longer has the authority to reign. AT: “He has taken away the authority of princes” or “He has made rulers stop ruling” (See: [Synecdoche](#))

thrown down princes ... raised up those of low condition

The contrast between these two opposite actions should be made clear in the translation if possible.

low condition

“poverty.” Mary’s family was not rich. See how you translated this in [Luke 1:48](#).

has raised up those of low condition

In this word picture, people who are important are higher than people who are less important. AT: “has made humble people important” or “has given honor to people whom others have not honored” (See: [Metaphor](#))

He has filled the hungry ... the rich he has sent away empty

The contrast between these two opposite actions should be made clear in the translation if possible.

filled the hungry with good things

Possible meanings are 1) “given the hungry good food to eat” or 2) “given the needy good things.”

translationWords

- prince, princess
- throne
- raise, raises, raised, rise, risen, arise, arose
- lowly, lowliness

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:54**UDB:**

⁵⁴⁻⁵⁵ He has helped Israel, the people who serve him.

Long ago he promised our ancestors that he would be merciful to them.

He has kept that promise and has always acted mercifully toward Abraham and all who descended from him.”

ULB:

⁵⁴ He has given help to Israel his servant,

so as to remember to show mercy

⁵⁵ (as he said to our fathers) to Abraham and his descendants forever.”

translationNotes**General Information:**

The UDB rearranges these verses into a verse bridge in order to keep the information about Israel together. (See: [Verse Bridges](#))

He has given help to

“The Lord has helped”

Israel his servant

If readers confuse this with the man named Israel, it could be translated as “his servant, the nation of Israel” or “Israel, his servants.”

so as to

“in order to”

to remember

God cannot forget. When God “remembers,” it is an idiom that means God acts upon his earlier promise. (See: [Idiom](#))

as he said to our fathers

“just as he promised our ancestors he would do.” This phrase supplies background information about God’s promise to Abraham. AT: “because he promised our ancestors he would be merciful” (See: [Background Information](#))

his descendants

“Abraham’s descendants”

translationWords

- [Israel, Israelites](#)
- [servant, slave, slavery](#)
- [mercy, merciful](#)
- [Abraham, Abram](#)
- [descendant, descended from](#)
- [forever](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:56-58**UDB:**

⁵⁶ Mary stayed with Elizabeth for about three months. Then she returned to her home.

⁵⁷ When it was time for Elizabeth to bear her child, she bore a son. ⁵⁸ Her neighbors and relatives heard how the Lord had been so kind to her, and they were happy along with Elizabeth.

ULB:

⁵⁶ Mary stayed with Elizabeth about three months and then returned to her house.

⁵⁷ Now the time had come for Elizabeth to deliver her baby and she gave birth to a son. ⁵⁸ Her neighbors and her relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

translationNotes**Connecting Statement:**

Elizabeth delivers her baby and then Zechariah names their baby.

returned to her house

“Mary returned to her (Mary’s) house” or “Mary returned to her own house”

Now

This word marks the beginning of the next event in the story.

Her neighbors and her relatives

“Elizabeth’s neighbors and relatives”

shown his great mercy to her

“been so kind to her”

translationWords

- Mary, the mother of Jesus
- Elizabeth
- neighbor
- mercy, merciful
- rejoice

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:59-61**UDB:**

⁵⁹ On the eighth day after this, people gathered together for the ceremony to circumcise the baby. Since his father's name was Zechariah, they wanted to give the baby the same name. ⁶⁰ But his mother said, "No, his name must be John!" ⁶¹ So they said to her, "But John is not the name of any of your relatives!"

ULB:

⁵⁹ Now it happened on the eighth day that they came to circumcise the child. They would have called him "Zechariah," after the name of his father. ⁶⁰ But his mother answered and said, "No. He will be called John." ⁶¹ They said to her, "There is no one among your relatives who is called by this name."

translationNotes**Now it happened**

This phrase is used here to mark a break in the main storyline. Here Luke starts to tell a new part of the story. AT: "Now when the baby was eight days old" or "Then, on the eighth day after the baby was born" (See: [Introduction of a New Event](#))

on the eighth day

Here "eighth day" refers to the time after the birth of the baby. AT: "when the baby was eight days old" or "on the eighth day after the baby was born" (See: [Ordinal Numbers](#))

they came to circumcise the child

This was often a ceremony where one person circumcised the baby and friends were there to celebrate with the family. AT: "they came for the baby's circumcision ceremony" (See: [Assumed Knowledge and Implicit Information](#))

They would have called him

"They were going to name him" or "They wanted to give him the name"

after the name of his father

"his father's name"

by this name

“by that name” or “by the same name”

translationWords

- [circumcise, circumcised, circumcision](#)
- [Zechariah \(NT\)](#)
- [John \(the Baptist\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:62-63**UDB:**

⁶² Then they made motions with their hands to his father, for him to indicate what name he wanted to be given to his son. ⁶³ So he signaled that they should give him a tablet to write on. When they gave him one, he wrote on it, "His name is John." All those who were there were surprised!

ULB:

⁶² They made signs to his father as to how he wanted him to be named. ⁶³ His father asked for a writing tablet and wrote, "His name is John." They all were astonished at this.

translationNotes**They**

This refers to the people who were there for the circumcision ceremony.

made signs

"motioned." Either Zechariah was unable to hear, as well as speak, or the people assumed that he could not hear.

to his father

"to the baby's father"

how he wanted him to be named

"what name Zechariah wanted to give the baby"

His father asked for a writing tablet

It may be helpful to state how Zechariah "asked," since he could not speak. AT: "His father used his hands to show the people that he wanted them to give him a writing tablet" (See: [Assumed Knowledge and Implicit Information](#))

writing tablet

"something on which to write"

astonished

"very surprised" or "amazed"

translationWords

- [John \(the Baptist\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:64-66**UDB:**

⁶⁴ Immediately Zechariah was able to speak again, and he began praising God. ⁶⁵ Everyone who lived nearby was completely awed by what God had done. They told many other people about what had happened and the news spread all over the highlands of Judea. ⁶⁶ Everyone who heard it kept thinking about it. They were saying, “We wonder what work this child will do when he grows up!” Because of everything that had happened, they were sure that God would be helping him in a powerful way.

ULB:

⁶⁴ Immediately his mouth was opened and his tongue was freed. He spoke and praised God. ⁶⁵ Fear came on all who lived around them. All these matters were spread throughout all the hill country of Judea. ⁶⁶ All who heard them stored them in their hearts, saying, “What then will this child become?” For the hand of the Lord was with him.

translationNotes**his mouth was opened ... his tongue was freed**

These two phrases are word pictures that together emphasize that Zechariah was suddenly able to speak. (See: [Idiom](#) and [Parallelism](#))

his mouth was opened and his tongue was freed

These phrases can be stated in active form. AT: “God opened his mouth and freed his tongue” (See: [Active or Passive](#))

Fear came on all who lived around them

“All who lived around Zechariah and Elizabeth were afraid.” It may be helpful to state clearly why they were afraid. AT: “All who lived around them were in awe of God because he had done this to Zechariah” (See: [Assumed Knowledge and Implicit Information](#))

all who lived around them

The word “all” here is a generalization. AT: “those who lived around them” or “many who lived in that area” (See: [Hyperbole and Generalization](#))

All these matters were spread throughout all the hill country of Judea

The phrase “these matters were spread” is a metaphor for people hearing about them. AT: “People throughout the hill country of Judea heard about all these matters” (See: [Metaphor](#))

All who heard them

“All who heard about these matters”

stored them in their hearts

Thinking a lot about things that have happened is spoken of as putting those things safely in their hearts. AT: “thought carefully about these matters” or “thought a lot about these events” (See: [Metaphor](#))

saying

“asking”

What then will this child become?

“What kind of great person will this baby grow up to be?” It is also possible that this question was meant to be a statement of their surprise at what they had heard about the baby. AT: “What a great man this child will be!” (See: [Rhetorical Question](#))

the hand of the Lord was with him

The phrase “the hand of the Lord” refers to the Lord’s power. AT: “the Lord’s power was with him” or “the Lord was working in him powerfully” (See: [Metonymy](#))

translationWords

- [praise](#)
- [God](#)
- [fear, fears, afraid](#)
- [Judea](#)
- [hand, right hand, to hand over](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:67-68**UDB:**

⁶⁷ After Zechariah's son was born, Zechariah was controlled by the Holy Spirit and he spoke these words from God:

⁶⁸ "Praise the Lord, the God whom we people of Israel worship,
because he has come to set us, his people, free.

ULB:

⁶⁷ His father Zechariah was filled with the Holy Spirit and prophesied, saying,

⁶⁸ "Praised be the Lord, the God of Israel,
for he has come to help and he has accomplished redemption for his people.

translationNotes**Connecting Statement:**

Zechariah tells what will happen with his son John.

His father Zechariah was filled with the Holy Spirit

This can be stated in active form. AT: "The Holy Spirit filled his father Zechariah" (See: [Active or Passive](#))

His father

John's father

prophesied, saying

Consider natural ways of introducing direct quotes in your language. AT: "prophesied and said" or "prophesied, and this is what he said" (See: [Direct and Indirect Quotations](#))

the God of Israel

"Israel" here refers to the nation of Israel. The relationship between God and Israel could be stated more directly. AT: "the God who reigns over Israel" or "the God whom Israel worships" (See: [Assumed Knowledge and Implicit Information](#))

his people

“God’s people”

translationWords

- Zechariah (NT)
- filled with the Holy Spirit
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Israel, Israelites
- redeem, redeems, redemption, redeemer
- people of God, my people

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:69-71**UDB:**

⁶⁹ He is sending us someone who will powerfully save us,
someone who is descended from his servant, King David.

⁷⁰ Long ago God caused his prophets to say that he would do that.

⁷¹ This powerful Savior will rescue us from our enemies,
and he will save us from the power of all those who hate us.

ULB:

⁶⁹ He has raised up a horn of salvation for us
in the house of his servant David,

⁷⁰ as he spoke by the mouth of his holy prophets who were in ancient times.

⁷¹ He will bring salvation from our enemies
and from the hand of all who hate us.

translationNotes**a horn of salvation for us**

The horn of an animal is a symbol of its power to defend itself. The Messiah is spoken of as if he were a horn with the power to save Israel. AT: “someone with the power to save us” (See: [Metaphor](#))

in the house of his servant David

David’s “house” here represents his family, specifically, his descendants. AT: “in the family of his servant David” or “who is a descendant of his servant David” (See: [Metonymy](#))

as he spoke

“just as God said”

he spoke by the mouth of his holy prophets who were in ancient times

God speaking by the prophets’ mouths represents God causing his prophets to say what he wanted them to say. AT: “he caused his holy prophets who lived long ago to say” (See: [Metonymy](#))

were in ancient times

“lived long ago”

will bring salvation from our enemies

The abstract noun “salvation” can be expressed with the verbs “save” or “rescue.” AT: “will save us from our enemies” (See: [Abstract Nouns](#))

our enemies ... all who hate us

These two phrases mean basically the same thing and are repeated to emphasize how strongly their enemies are against them. (See: [Parallelism](#))

hand

“power” or “control.” The word “hand” represents the power that wicked persons use against God’s people. (See: [Metonymy](#))

translationWords

- [salvation](#)
- [descendant, descended from](#)
- [house of David](#)
- [servant, slave, slavery](#)
- [David](#)
- [holy, holiness](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [hand, right hand, to hand over](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:72-75**UDB:**

⁷² He has done this because he is merciful to our ancestors and remembers his holy covenant,
⁷³ which is the oath that he promised to our ancestor Abraham.
⁷⁴ God promised to rescue us from the power of our enemies,
and to enable us to serve him without being afraid,
⁷⁵ in holy and righteous ways all of our lives.

ULB:

⁷² He will do this to show mercy to our fathers
and to remember his holy covenant,
⁷³ the oath that he spoke to Abraham our father.
⁷⁴ He swore to grant to us that we, having been delivered out of the hand of our enemies,
would serve him without fear,
⁷⁵ in holiness and righteousness before him all our days.

translationNotes**to show mercy to**

“to be merciful to” or “to act according to his mercy toward”

remember

Here the word “remember” means to keep a commitment or fulfill something.

his holy covenant ... the oath that he spoke

These two phrases refer to the same thing. They are repeated to show the seriousness of God’s promise to Abraham. (See: [Parallelism](#))

to grant to us

“to make it possible for us”

that we, having been delivered ... would serve him without fear

It may be helpful to change the order of these phrases. AT: “that we would serve him without fear after we are rescued from the power of our enemies”

out of the hand of our enemies

“hand” refers to the control or power a person. This could be stated clearly. AT: “from the control of our enemies” (See: [Metonymy](#))

without fear

This refers back to the fear of their enemies. AT: “without being afraid of our enemies” (See: [Ellipsis](#))

in holiness and righteousness

This can be restated to remove the abstract nouns “holiness” and “righteousness.” Possible meanings are 1) we would serve God in holy and righteous ways. AT: “doing what is holy and righteous” or 2) we would be holy and righteous. AT: “being holy and righteous” (See: [Abstract Nouns](#))

before him

This is an idiom which means “in his presence” (See: [Idiom](#))

translationWords

- [mercy, merciful](#)
- [ancestor, father, forefather](#)
- [holy, holiness](#)
- [covenant, covenants](#)
- [oath, swear, swear by](#)
- [Abraham, Abram](#)
- [deliver, deliverer, deliverance](#)
- [serve, service](#)
- [righteous, righteousness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:76-77**UDB:**

⁷⁶ Then Zechariah said this to his baby son:

”My child, you will be called a prophet
of the Most High God.

You will go ahead of the Lord
to prepare a people to be ready when he comes.

⁷⁷ You will tell people that God is able to forgive them and save them from being punished for their sins.

ULB:

⁷⁶ Yes, and you, child, will be called a prophet of the Most High,
for you will go before the face of the Lord to prepare his paths,
to prepare people for his coming,

⁷⁷ to give knowledge of salvation to his people
by the forgiveness of their sins.

translationNotes**Yes, and you**

Zechariah uses this phrase to begin his direct address to his son. You may have a similar way to direct speech in your language.

you, child, will be called a prophet

People will realize that he is a prophet. This can be stated in active form. AT: “people will know that you are a prophet” (See: [Active or Passive](#))

of the Most High

“who serves the Most High.” This refers to God. AT: “who speaks for God Most High.”

go before the face of the Lord

This idiom means “go ahead of the Lord” or “come before the Lord” (See: [Idiom](#))

to prepare his paths

This is a metaphor that means that John will prepare the people to listen to and believe the Lord's message. (See: [Metaphor](#))

to give knowledge of salvation ... by the forgiveness of their sins

The phrase "give knowledge" is a metaphor for teaching. The abstract nouns "salvation" and "forgiveness" can be expressed with the verbs "save" and "forgive." AT: "to teach his people salvation through the forgiveness of their sins" or "to teach his people how God saves people by forgiving their sins" (See: [Metonymy](#) and [Abstract Nouns](#))

translationWords

- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Most High](#)
- [Lord](#)
- [know, knowledge, make known](#)
- [salvation](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:78-79**UDB:**

⁷⁸ God will forgive us because he is kind and merciful to us.

And because of that, this Savior, who is like the rising sun,
will come to us from heaven to help us.

⁷⁹ He will shine on people who live in spiritual darkness and in the fear of death.

He will guide us so that we will live peacefully.

ULB:

⁷⁸ This will happen because of the tender mercy of our God,

because of which the sunrise from on high will come to help us,

⁷⁹ to shine on those who sit in darkness and in the shadow of death.

He will do this to guide our feet into the path of peace.”

translationNotes**because of the tender mercy of our God**

It might be helpful to state that God’s mercy helps people. AT: “because God is compassionate and merciful to us” (See: [Assumed Knowledge and Implicit Information](#))

the sunrise from on high ... to shine on

Light is often a metaphor for truth. Here, the spiritual truth the Savior will provide is spoken of as if it is a sunrise that lights up the earth. (See: [Metaphor](#))

shine on

“give knowledge to” or “give spiritual light to”

those who sit in darkness

Darkness is here a metaphor for the absence of spiritual truth. Here, people who lack spiritual truth are spoken of as if they are sitting in darkness. AT: “people who do not know the truth” (See: [Metaphor](#))

darkness ... shadow of death

These two phrases work together to emphasize the deep spiritual darkness of people before God shows them mercy. (See: [Doublet](#))

in the shadow of death

The shadow often represents something that is about to happen. Here, it refers to approaching death. AT: “who are about to die” (See: [Idiom](#))

guide our feet into the path of peace

Here “guide” is a metaphor for teaching, and “path of peace” is a metaphor for living at peace with God. The phrase “our feet” is a synecdoche that represents the whole person. AT: “teach us how to live at peace with God” (See: [Metaphor](#) and [Synecdoche](#))

translationWords

- [mercy, merciful](#)
- [God](#)
- [darkness](#)
- [death, die, dead](#)
- [peace, peaceful](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 1:80**UDB:**

⁸⁰ Over time, Zechariah and Elizabeth's baby boy grew up and became spiritually strong. Then he lived in a desolate region and was still living there when he began to preach publicly to God's people, Israel. 1

ULB:

⁸⁰ Now the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

translationNotes**General Information:**

This tells briefly about John's growing years.

Now

This word is used here to mark a break in the main storyline. Luke quickly moves from the birth of John to the beginning of his ministry as an adult.

became strong in spirit

"became spiritually mature" or "strengthened his relationship with God"

was in the wilderness

"lived in the wilderness." Luke does not say at what age John began to live in the wilderness.

until

This does not necessarily mark a stopping point. John continued to live out in the desert even after he started preaching publicly.

the day of his public appearance

"when he began to preach in public"

the day

This is used here in the general sense of "the time" or "the occasion."

translationWords

- [spirit, spirits, spiritual](#)
- [desert, wilderness](#)
- [Israel, Israelites](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 01 General Notes](#)
- [Luke 1 translationQuestions](#)

Luke 02 General Notes

Structure and formatting

Some translations prefer to set apart long prayers, songs or prophecies. For this reason, the ULB and many other English translations indent the lines of 2:14, 29-32.

Special concepts in this chapter

“There was no room for them”

Luke’s account of the birth of Christ does not contain as many details as the other gospels. Luke must not have thought these details were significant, possibly because of the birth narratives in other gospels. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Luke 02:01 Notes](#)

Luke 2:1-3**UDB:**

¹ Around that time Caesar Augustus sent out an official order that every person living under Roman rule must be registered in a public record. ² This first happened during the time that Quirinius was governing the province of Syria. ³ So everyone had to go to his family's hometown to be registered.

ULB:

¹ Now in those days, it came about that Caesar Augustus sent out a decree ordering that a census be taken of all the people living in the world. ² This was the first census made while Quirinius was governor of Syria. ³ So everyone went to his own city to be registered for the census.

translationNotes**General Information:**

This gives background to show why Mary and Joseph have to move for the birth of Jesus.

Now

This word marks the beginning of a new part of the story. (See: [Introduction of a New Event](#))

it came about that

This phrase is used to show that this is the beginning of an account. If your language has a way of showing the start of an account, you may use that. Some versions do not include this phrase.

Caesar Augustus

“King Augustus” or “Emperor Augustus.” Augustus was the first emperor of the Roman Empire. (See: [How to Translate Names](#) and [Introduction of New and Old Participants](#))

sent out a decree ordering

This command was probably carried by messengers throughout the empire. AT: “sent messengers with a decree ordering” (See: [Idiom](#))

that a census be taken of all the people living in the world

This can be stated in active form. AT: “that they register all the people living in the world” or “that they count all the people in the world and write down their names” (See: [Active or Passive](#))

the world

Here the word “world” represents only the part of the world that Caesar August ruled. AT: “the Empire” or “the Roman world” (See: [Synecdoche](#))

Quirinius

Quirinius was appointed to be the governor of Syria. (See: [How to Translate Names](#))

everyone went

“everyone started off” or “everyone was going”

his own city

This refers to the cities where people’s ancestors lived. People may have lived in a different city. AT: “the city in which his ancestors lived” (See: [Assumed Knowledge and Implicit Information](#))

to be registered for the census

“to have their names written in the register” or “to be included in the official count”

translationWords

- [Caesar](#)
- [decree](#)
- [census](#)
- [Rome, Roman](#)
- [governor, govern, proconsul, government](#)
- [Syria](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:4**UDB:**

⁴⁻⁵ Joseph also traveled to his family's hometown, along with Mary who was engaged to him and was pregnant. Because Joseph was a descendant of King David, they left the town of Nazareth in the region of Galilee and traveled to the region of Judea, to the town of Bethlehem, which is also known as the city of David. Joseph and Mary went there to be registered in the public record.

ULB:

⁴ Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family line of David. ⁵ He went there to register along with Mary, who was engaged to him and was pregnant.

translationNotes**General Information:**

The UDB rearranges these two verses into a verse bridge in order to make it easier to shorten the sentences. (See: [Verse Bridges](#))

Joseph also

This introduces Joseph as a new participant in the story. (See: [Introduction of New and Old Participants](#))

to the city of David which is called Bethlehem

The phrase “the city of David” was a name for Bethlehem that tells why Bethlehem was important. Although it was a small town, King David was born there, and there was a prophecy that the Messiah would be born there. AT: “to Bethlehem, the city of King David” or “to Bethlehem, the town where King David was born” (See: [Assumed Knowledge and Implicit Information](#))

because he was of the house and family line of David

“because Joseph was a descendant of David”

to register

This means to report to the officials there so they could include him in the count. Use a term for an official government count if possible.

along with Mary

Mary traveled with Joseph from Nazareth. It is likely that women were also taxed, so Mary would have needed to travel and be registered as well. (See: [Introduction of New and Old Participants](#))

who was engaged to him

“his fiancée” or “who was promised to him.” An engaged couple was considered legally married, but there would not have been physical intimacy between them.

translationWords

- [Joseph \(NT\)](#)
- [Galilee, Galilean](#)
- [Nazareth, Nazarene](#)
- [Judea](#)
- [city of David](#)
- [Bethlehem, Ephrathah](#)
- [descendant, descended from](#)
- [family](#)
- [David](#)
- [Mary, the mother of Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:6**UDB:**

⁶⁻⁷ When they arrived in Bethlehem, there was no place for them to stay in a place where visitors usually stayed. So they had to stay in a place where animals slept overnight. While they were there the time came for Mary to give birth and she gave birth to her first child, a son. She wrapped him in wide strips of cloth and laid him down where the food was kept for the animals inside the barn.

ULB:

⁶ Now it came about that while they were there, the time came for her to deliver her baby. ⁷ She gave birth to a son, her firstborn child, and she wrapped him in long strips of cloth and laid him in a manger, because there was no room for them in the inn.

translationNotes**Connecting Statement:**

This tells of the birth of Jesus and the announcement by the angels to the shepherds.

General Information:

The UDB rearranges these verses into a verse bridge in order to keep together the details about the place they stayed. (See: [Verse Bridges](#))

Now it came about

This phrase marks the beginning of the next event in the story. (See: [Introduction of a New Event](#))

while they were there

“while Mary and Joseph were in Bethlehem”

the time came for her to deliver her baby

“it was time to give birth to her baby”

wrapped him in long strips of cloth

In some cultures mothers comfort their babies by wrapping them tightly in cloth or a blanket. AT: “wrapped cloths firmly around him” or “wrapped him tightly in a blanket” (See: [Assumed Knowledge and Implicit Information](#))

laid him in a manger

This was some kind of box or frame that people put hay or other food in for animals to eat. It was most likely clean and may have had something soft and dry like hay in it as a cushion for the baby. Animals were often kept near the home to keep them secure and to feed them easily. Mary and Joseph stayed in a room that was used for animals.

there was no room for them in the inn

“there was no space for them to stay in the guest room.” This was probably because so many people went to Bethlehem to register. Luke adds this as background information. (See: [Background Information](#))

translationWords

- [firstborn](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:8-9**UDB:**

⁸ That night, there were some shepherds who were taking care of their sheep in the fields near Bethlehem. ⁹ Suddenly an angel of the Lord appeared to them. A bright light shone all around them, showing the Lord's glory. So they became very afraid.

ULB:

⁸ There were shepherds in that region who were staying in the fields, guarding their flock at night. ⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear.

translationNotes**An angel of the Lord**

“An angel from the Lord” or “An angel who served the Lord”

appeared to them

“came to the shepherds”

the glory of the Lord

The source of the bright light was the glory of the Lord, which appeared at the same time as the angel.

translationWords

- shepherd, to shepherd
- flock, herd
- angel, angels, archangel
- Lord
- glory, glorious
- fear, fears, afraid

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:10-12**UDB:**

¹⁰ But the angel said to them, "Do not be afraid! I have come to tell you good news, which will benefit all people and will make you all very happy! ¹¹ Today, in the city of David, a baby has been born who will save you from your sins! He is the Messiah, the Lord! ¹² This is how you will recognize him: In Bethlehem you will find a baby who has been wrapped in strips of cloth and placed in a feeding place for animals."

ULB:

¹⁰ Then the angel said to them, "Do not be afraid, because I bring you the good news that will bring great joy to all the people. ¹¹ Today a savior was born for you in the city of David! He is Christ the Lord! ¹² This is the sign that will be given to you: You will find a baby wrapped in strips of cloth and lying in a manger."

translationNotes**Do not be afraid**

"Stop being afraid"

that will bring great joy to all the people

"that will make all the people very happy"

all the people

Some understand this to refer to the Jewish people. Others understand it to refer to all people.

the city of David

This refers to Bethlehem.

This is the sign that will be given to you

This can be stated in active form. AT: "God will give you this sign" or "You will see this sign from God" (See: [Active or Passive](#))

the sign

"the proof." This could either be a sign to prove that what the angel was saying was true, or it could be a sign that would help the shepherds recognize the baby.

wrapped in strips of cloth

This was the normal way that mothers protected and cared for their babies in that culture. See how you translated this in [Luke 2:7](#). AT: “wrapped firmly in a warm blanket” or “wrapped comfortably in a blanket” (See: [Assumed Knowledge and Implicit Information](#))

lying in a manger

This was some kind of box or frame that people put hay or other food in for animals to eat. See how you translated this in [Luke 2:7](#).

translationWords

- [joy, joyful](#)
- [Savior, savior](#)
- [city of David](#)
- [Christ, Messiah](#)
- [Lord](#)
- [sign, signs, proof, reminder](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:13-14**UDB:**

¹³ Suddenly a large group of angels from heaven appeared and joined the other angel. They all praised God, saying,

¹⁴ “May all the angels in the highest heaven praise God! And may there be peace on earth among people who are pleasing to God!”

ULB:

¹³ Suddenly there was together with the angel a great, heavenly army praising God and saying,

¹⁴ ”Glory to God in the highest,

and may there be peace on earth among people

with whom he is pleased.”

translationNotes**a great, heavenly army**

The word “heavenly army” here could refer to a literal army of angels, or it could be a metaphor for an organized group of angels. AT: “a large group of angels from heaven” (See: [Metaphor](#))

praising God

“giving praise to God”

Glory to God in the highest

Possible meanings are 1) “Give honor to God in the highest place” or 2) “Give the highest honor to God.”

may there be peace on earth among people with whom he is pleased

“may those people on earth with whom God is pleased have peace”

translationWords

- [angel, angels, archangel](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [praise](#)
- [God](#)

- [glory, glorious](#)
- [peace, peaceful](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:15-16**UDB:**

¹⁵ After the angels left them and returned to heaven, the shepherds said to each other, “We should go right now to Bethlehem to see this wonderful thing that has happened, which the Lord has told us about!” ¹⁶ So they went quickly and when they had found the place where Mary and Joseph were staying, they saw the baby lying in a feeding place for animals.

ULB:

¹⁵ It came about that when the angels had gone away from them into heaven, the shepherds said to each other, “Let us now go to Bethlehem, and see this thing that has happened, which the Lord has made known to us.” ¹⁶ They hurried there and found Mary and Joseph, and saw the baby lying in the manger.

translationNotes**It came about**

This phrase is used to mark a shift in the story to what the shepherds did after the angels left.

from them

“from the shepherds”

to each other

“to one another”

Let us ... to us

Since the shepherds were speaking to one another, languages that have inclusive forms for “we” and “us” should use the inclusive form here. (See: [Inclusive “We”](#))

Let us

“We should”

this thing that has happened

This refers to the birth of the baby, and not to the appearance of the angels.

lying in the manger

This was some kind of box or frame that people put hay or other food in for animals to eat. See how you translated this in [Luke 2:7](#).

translationWords

- [Bethlehem, Ephrathah](#)
- [know, knowledge, make known](#)
- [Mary, the mother of Jesus](#)
- [Joseph \(NT\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:17-20**UDB:**

¹⁷ After seeing him, they told everyone what had been told to them about this child. ¹⁸ All the people who heard what the shepherds said to them were amazed. ¹⁹ But Mary kept thinking about all the things she had heard and carefully remembered them. ²⁰ The shepherds returned to the fields where their sheep were. They kept talking about how great God is and praising him for all the things that they had heard and seen, because everything happened exactly like the angels had told them.

ULB:

¹⁷ After they had seen him, they made known what had been said to them about this child. ¹⁸ All who heard it were amazed at what was spoken to them by the shepherds. ¹⁹ But Mary kept thinking about all the things she had heard, treasuring them in her heart. ²⁰ The shepherds returned, glorifying and praising God for everything that they had heard and seen, just as it had been spoken to them.

translationNotes**what had been said to them**

This can be stated in active form. AT: “what the angels had told the shepherds” (See: [Active or Passive](#))

this child

“the baby”

what was spoken to them by the shepherds

This can be stated in active form. AT: “what the shepherds told them” (See: [Active or Passive](#))

treasuring them in her heart

A treasure is something that is very valuable or precious. Mary considered the things she was told about her son to be very precious. AT: “carefully remembering them” or “joyfully remembering them” (See: [Metaphor](#))

returned

“went back to the sheep”

glorifying and praising God

These are very similar and emphasize how excited they were about what God had done. AT: “talking about and praising God’s greatness” (See: [Doublet](#))

translationWords

- [marvel, wonder, amazed, astonished](#)
- [shepherd, to shepherd](#)
- [Mary, the mother of Jesus](#)
- [heart, hearts](#)
- [glorify, glorifies](#)
- [praise](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:21**UDB:**

²¹ On the eighth day after the baby was born, he was circumcised and they gave him the name Jesus. This was the name the angel had told them to give him, even before he was conceived.

ULB:

²¹ When it was the end of the eighth day, when he was circumcised, he was named Jesus, the name he had been given by the angel before he was conceived in the womb.

translationNotes**General Information:**

The laws God gave the Jewish believers told them when to circumcise a boy baby and what sacrifice the parents had to bring.

When it was the end of the eighth day

This phrase shows the passing of time before this new event. (See: [Introduction of a New Event](#))

the end of the eighth day

“it was eight days after his birth” or “he was eight days old”

he was named

Joseph and Mary gave him his name.

the name he had been given by the angel

This can be stated in active form. AT: “the name the angel had called him” (See: [Active or Passive](#))

translationWords

- [circumcise, circumcised, circumcision](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [angel, angels, archangel](#)
- [conceive, conception](#)
- [womb](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:22-24**UDB:**

²² When the required number of days for their purification had gone by, according to the law of Moses, Mary and Joseph traveled up to Jerusalem to dedicate their son to the Lord. ²³ It had been written in the law of the Lord, “Every male offspring that is the first to be born will be set apart to be holy to the Lord.” ²⁴ The law of the Lord also said the parents of a newborn son must offer as a sacrifice, “Two turtledoves or two young pigeons.”

ULB:

²² When the required number of days for their purification had passed, according to the law of Moses, Joseph and Mary brought him up to the temple in Jerusalem to present him to the Lord. ²³ As it is written in the law of the Lord, “Every male who opens the womb will be set apart to the Lord.” ²⁴ So they offered a sacrifice according to what was said in the law of the Lord, “a pair of doves or two young pigeons.”

translationNotes**When the required number ... had passed**

This shows the passing of time before this new event. (See: [Introduction of a New Event](#))

the required number of days

This can be stated in active form. AT: “the number of days that God required” (See: [Active or Passive](#))

for their purification

“for them to become ceremonially clean.” You can also state God’s role. AT: “for God to consider them to be clean again” (See: [Assumed Knowledge and Implicit Information](#))

to present him to the Lord

“to bring him to the Lord” or “to bring him into the Lord’s presence.” This was a ceremony acknowledging God’s claim on the firstborn children who were male.

As it is written

This can be stated in active form. AT: “As Moses wrote” or “They did this because Moses wrote” (See: [Active or Passive](#))

Every male who opens the womb

“open the womb” is an idiom that refers to the first baby coming out of the womb. This referred to both animals and people. AT: “Every firstborn offspring who is a male” or “Every firstborn son” (See: [Idiom](#))

what was said in the law of the Lord

“that which the law of the Lord also says.” This is a different place in the law. It refers to all males, whether firstborn or not.

translationWords

- [pure, purify, purification](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [temple](#)
- [Jerusalem](#)
- [Lord](#)
- [written](#)
- [set apart](#)
- [sacrifice, offering](#)
- [dove, pigeon](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:25-26**UDB:**

²⁵ At that time there was an old man in Jerusalem whose name was Simeon. He did what was pleasing to God and obeyed God's laws. He was eagerly waiting for God to send the Messiah to encourage the Israelite people and the Holy Spirit was directing him. ²⁶ The Holy Spirit had previously revealed to him that he would see the Lord's promised Messiah before he died.

ULB:

²⁵ Behold, there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout. He was looking for the consolation of Israel, and the Holy Spirit was upon him. ²⁶ It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

translationNotes**Connecting Statement:**

When Mary and Joseph are at the temple, they meet two people: Simeon, who praises God and gives a prophecy about the child, and the prophetess Anna.

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](#))

was righteous and devout

These abstract terms can be expressed as actions. AT: "did what was right and feared God" or "obeyed God's laws and feared God"

consolation of Israel

This is pointing to the many comforts to Israel when Messiah comes. AT: "the one who would comfort Israel" (See: [Assumed Knowledge and Implicit Information](#))

the Holy Spirit was upon him

"the Holy Spirit was with him." God was with him in a special way and gave him wisdom and direction in his life.

It had been revealed to him by the Holy Spirit

This can be stated in active form. AT: “The Holy Spirit had shown him” or “The Holy Spirit had told him” (See: [Active or Passive](#))

he would not see death before he had seen the Lord’s Christ

“he would see the Lord’s Messiah before he died”

translationWords

- [Jerusalem](#)
- [Simeon](#)
- [righteous, righteousness](#)
- [Israel, Israelites](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [reveal, reveals, revealed, revelation](#)
- [Lord](#)
- [Christ, Messiah](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:27-29**UDB:**

²⁷ When Joseph and Mary brought their baby, Jesus, to the temple in order to perform the rituals that God had commanded in his laws, the Spirit led Simeon to enter the temple courtyard. ²⁸ Then he took Jesus up in his arms and praised God, saying,

²⁹ "Lord, you have made me content and I can now die in peace according to your promise.

ULB:

²⁷ Led by the Spirit, Simeon came into the temple. When the parents brought in the infant Jesus, to do for him according to the custom of the law, ²⁸ he took him into his arms and praised God and he said,

²⁹ "Now let your servant depart in peace, Lord, according to your word.

translationNotes**Led by the Spirit**

This can be stated in active form. AT: "As the Holy Spirit directed him" (See: [Active or Passive](#))

came

Some languages may say "went."

into the temple

"into the temple courtyard." Only priests could enter the temple building. (See: [Assumed Knowledge and Implicit Information](#))

the parents

"Jesus' parents"

the custom of the law

"the custom of the law of God"

he took him into his arms

"Simeon took the infant Jesus into his arms" or "Simeon held Jesus in his arms"

Now let your servant depart in peace

“I am your servant; let me depart in peace.” Simeon was referring to himself.

depart

This is a euphemism meaning “die” (See: [Euphemism](#))

according to your word

“as you have said” or “because you said I would”

translationWords

- [temple](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [praise](#)
- [servant, slave, slavery](#)
- [peace, peaceful](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:30-32**UDB:**

³⁰ I have seen the one whom you sent to save people,

³¹ the one you prepared in the midst of all the peoples.

³² He will be like a light that will reveal your truth to the Gentiles, and he will bring honor to the Israelite people.”

ULB:

³⁰ For my eyes have seen your salvation,

³¹ which you have prepared in the presence of all peoples:

³² A light for revelation to the Gentiles and glory to your people Israel.”

translationNotes**my eyes have seen**

This expression means, “I have personally seen” or “I, myself, have seen” (See: [Synecdoche](#))

your salvation

This expression refers to the person who would bring salvation—the infant Jesus—whom Simeon was holding. AT: “the savior whom you sent” or “the one whom you sent to save” (See: [Metonymy](#))

which you

Depending on how you translate the previous phrase, this may need to be changed to “whom you.”

have prepared

“have planned” or “caused to happen”

A light

This metaphor means that the child will help people to see and understand the same way light helps people see accurately. AT: “this child will enable people to understand as light allows people to see accurately” (See: [Metaphor](#))

for revelation

It may be necessary to state what is to be revealed. AT: “that will reveal God’s truth” (See: [Assumed Knowledge and Implicit Information](#))

glory to your people Israel

“he will be the reason that glory will come to your people Israel”

translationWords

- [salvation](#)
- [people group, peoples, the people, a people](#)
- [light](#)
- [Gentile, Gentiles](#)
- [glory, glorious](#)
- [Israel, Israelites](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:33-35**UDB:**

³³ Jesus' father and mother were very amazed at what Simeon said about him. Then Simeon blessed them, and said to Jesus' mother, Mary, ³⁴ "Note what I say: God has determined that because of this child, many Israelite people will turn away from God, and many others will turn to God. He will be like a sign to warn people, and many people will oppose him. ³⁵ As a result, the thoughts of many people will be made evident. A sword will also pierce your own soul."

ULB:

³³ The child's father and mother were amazed at the things which were spoken concerning him. ³⁴ Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel and for a sign that is rejected— ³⁵ and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed."

translationNotes**the things which were spoken concerning him**

This can be stated in active form. AT: "the things that Simeon said about him" (See: [Active or Passive](#))

said to Mary his mother

"said to the child's mother, Mary." Make sure it does not sound like Mary is the mother of Simeon.

Behold

Simeon used this expression to tell Mary that what he is about to say is extremely important to her.

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

The words "downfall" and "rising up" express turning away from God and drawing closer to God. AT: "this child will cause many people in Israel to fall away from God or to rise closer to God" (See: [Metaphor](#) and [Active or Passive](#))

for a sign that is rejected

"for a message from God that many people will resist"

a sword will pierce your own soul

This metaphor describes the deep sadness that Mary would feel. AT: “Your sadness will be painful as though a sword pierced your heart” (See: [Metaphor](#))

the thoughts of many hearts may be revealed

“hearts” refer to people. AT: “the thoughts of many people will be revealed” (See: [Metonymy](#))

translationWords

- [marvel, wonder, amazed, astonished](#)
- [bless, blessed, blessing](#)
- [sign, signs, proof, reminder](#)
- [sword](#)
- [soul, souls](#)
- [heart, hearts](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:36-38**UDB:**

³⁶ There was also in the temple courtyard a prophetess named Anna who was very old. Her father Phaniel was a member of the tribe of Asher. She had been married for seven years and then her husband died. ³⁷ After that, she lived eighty-four more years as a widow. She was always serving in the temple area and worshiped God night and day. She often fasted and prayed. ³⁸ At that very moment, Anna came up to them and began thanking God for the baby. Then she spoke about Jesus to many people who were expecting God to redeem Jerusalem.

ULB:

³⁶ A prophetess named Anna was there. She was the daughter of Phaniel from the tribe of Asher. She was very old. She had lived with her husband for seven years after her virginity, ³⁷ and was a widow for eighty-four years. She never left the temple but was serving with fastings and prayers, night and day. ³⁸ At that very hour she came near to them and began giving thanks to God and she spoke about the child to everyone who had been waiting for the redemption of Jerusalem.

translationNotes**A prophetess named Anna was there**

This introduces a new participant into the story. (See: [Introduction of New and Old Participants](#))

Phaniel

“Phaniel” is the name of a man. (See: [How to Translate Names](#))

seven years

“7 years” (See: [Numbers](#))

after her virginity

“after she married him”

a widow for eighty-four years

Possible meanings are 1) she had been a widow for 84 years or 2) she was a widow and was now 84 years old. (See: [Numbers](#))

never left the temple

This is probably an exaggeration meaning that she spent so much time in the temple that it seemed as though she never left it. AT: “was always at the temple” or “was often at the temple” (See: [Hyperbole and Generalization](#))

with fastings and prayers

“by abstaining from food on many occasions and by offering many prayers”

came near to them

“approached them” or “went to Mary and Joseph”

the redemption of Jerusalem

Here the word “redemption” is used to refer to the person who would do it. AT: “the one who would redeem Jerusalem” or “the person who would bring God’s blessings and favor back to Jerusalem” (See: [Metonymy](#))

translationWords

- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [tribe](#)
- [Asher](#)
- [temple](#)
- [fast](#)
- [pray, prayer, prayers, prayed](#)
- [redeem, redeems, redemption, redeemer](#)
- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:39-40**UDB:**

³⁹ After Joseph and Mary had finished doing everything required of them by the laws of the Lord, they returned to their own town, Nazareth, in the district of Galilee. ⁴⁰ As the child grew up, he became strong and very wise, and God was very pleased with him.

ULB:

³⁹ When they had finished everything they were required to do according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

⁴⁰ The child grew and became strong, increasing in wisdom, and the grace of God was upon him.

translationNotes**Connecting Statement:**

Mary, Joseph, and Jesus leave the town of Bethlehem and return to the city of Nazareth for his childhood.

they were required to do according to the law of the Lord

This can be stated in active form. AT: “that the law of the Lord required them to do” (See: [Active or Passive](#))

their own town of Nazareth

This phrase means they lived in Nazareth. Make sure it does not sound like they owned the town. AT: “the town of Nazareth, where they lived” (See: [Assumed Knowledge and Implicit Information](#))

increasing in wisdom

“becoming more wise” or “learning what was wise”

the grace of God was upon him

“God blessed him” or “God was with him in a special way”

translationWords

- law, law of Moses, God's law, law of Yahweh
- Galilee, Galilean
- Nazareth, Nazarene
- wise, wisdom
- grace, gracious

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:41-44**UDB:**

⁴¹ Every year Jesus' parents went to Jerusalem to celebrate the Passover. ⁴² So when Jesus was twelve years old, they went up to Jerusalem for the festival as they always did. ⁴³ When all the days for the festival had ended, his parents started to return home, but Jesus stayed behind in Jerusalem. His parents did not know he was still there. ⁴⁴ They assumed that he was with the other people who were traveling with them. After walking a whole day's journey, they started to look for him among their relatives and friends.

ULB:

⁴¹ His parents went every year to Jerusalem for the Festival of the Passover. ⁴² When he was twelve years old, they again went up at the customary time for the feast. ⁴³ After they had stayed the full number of days for the feast, they began to return home. But the boy Jesus stayed behind in Jerusalem and his parents did not know it. ⁴⁴ They assumed that he was with the group that was traveling with them, so they traveled a day's journey. Then they started looking for him among their relatives and friends.

translationNotes**Connecting Statement:**

When Jesus is 12 years old, he goes to Jerusalem with his family. While he is there, he asks and answers questions of the temple teachers.

His parents went ... Festival of the Passover

This is background information. (See: [Background Information](#))

His parents

“Jesus' parents”

they again went up

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem.

at the customary time

“at the normal time” or “as they did every year”

After they had stayed the full number of days for the feast

“When the entire time for celebrating the feast was over” or “After celebrating the feast for the required number of days”

the feast

This was another name for the Festival of the Passover, since it involved eating a ceremonial meal.

They assumed

“They thought”

they traveled a day’s journey

“they traveled one day” or “they went as far as people walk in one day”

translationWords

- [Jerusalem](#)
- [Passover](#)
- [feast](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:45-47**UDB:**

⁴⁵ When they did not find him, they returned to Jerusalem to search for him. ⁴⁶ After three days, they found him in the temple courtyard, sitting in the midst of the Jewish religious teachers. He was listening to them teach, and he was asking them questions. ⁴⁷ All the people who heard what he said were amazed at how much he understood and how well he answered the questions that the teachers asked.

ULB:

⁴⁵ When they did not find him, they returned to Jerusalem and started looking for him there. ⁴⁶ It came about that after three days, they found him in the temple, sitting in the middle of the teachers, listening to them and asking them questions. ⁴⁷ All who heard him were amazed at his understanding and his answers.

translationNotes**It came about that**

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

in the temple

This refers to the courtyard around the temple. Only the priests were allowed in the temple. AT: “in the temple courtyard” or “at the temple” (See: [Assumed Knowledge and Implicit Information](#))

in the middle of

This does not mean the exact center. Rather, it means “among” or “together with” or “surrounded by.”

the teachers

“the religious teachers” or “those who taught people about God”

All who heard him were amazed

They could not understand how a twelve year old boy with no religious education could answer so well.

at his understanding

“at how much he understood” or “that he understood so much about God”

his answers

“at how well he answered them” or “that he answered their questions so well”

translationWords

- temple
- teacher, teachers, Teacher
- marvel, wonder, amazed, astonished
- understand, understanding

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:48-50**UDB:**

⁴⁸ When his parents saw him, they were very surprised. His mother said to him, “My son, why have you done this to us? Your father and I have been very worried as we have been searching for you!” ⁴⁹ He said to them, “Why were you searching for me? Did you not know that I needed to be involved in what my Father does?” ⁵⁰ But they did not understand the meaning of what he said to them.

ULB:

⁴⁸ When they saw him, they were astonished. His mother said to him, “Son, why have you treated us this way? Listen, your father and I have been anxiously searching for you.” ⁴⁹ He said to them, “Why were you searching for me? Did you not know that I must be in my Father’s house?” ⁵⁰ But they did not understand what he meant by those words.

translationNotes**When they saw him**

“When Mary and Joseph found Jesus”

why have you treated us this way?

This was an indirect rebuke because he had not gone with them on the way back home. This caused them to worry about him. AT: “you should not have done this to us!” (See: [Rhetorical Question](#))

Listen

This word is often used to show the beginning of a new or important event. It also can be used to show where the action begins. If your language has a phrase that is used in this way, consider whether it would be natural to use it here.

Why were you searching for me?

Jesus uses two questions to mildly rebuke his parents, and to begin to tell them that he had a purpose from his heavenly Father that they did not understand. AT: “You did not need to be concerned about me” (See: [Rhetorical Question](#))

Did you not know ... house?

Jesus uses this second question to try to say that his parents should have known about the purpose for which his Father sent him. AT: “You should have known ... house” (See: [Rhetorical Question](#))

my Father

At age 12, Jesus, the Son of God, understood that God was his real Father (not Joseph, Mary's husband). (See: [Translating Son and Father](#))

in my Father's house

Possible meanings are 1) "in my Father's house" or 2) "about my Father's business." In either case, when Jesus said "my Father" he was referring to God. If he meant "house," then he was referring to the temple. If he meant "business," he was referring to the work God had given him to do. But since the next verse says that his parents did not understand what he was telling them, it would be best not to explain it more.

translationWords

- [marvel, wonder, amazed, astonished](#)
- [God the Father, heavenly Father, Father](#)
- [word, words](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 2:51-52**UDB:**

⁵¹ Then he returned with them to Nazareth and he always obeyed them. His mother kept thinking deeply about all those things.

⁵² As the years passed, Jesus continued to become wiser and he grew taller. God and people continued to approve of him more and more.

ULB:

⁵¹ Then he went back home with them to Nazareth and was obedient to them. His mother treasured all these things in her heart.

⁵² But Jesus continued to grow in wisdom and stature, and increased in favor with God and people.

translationNotes**he went back home with them**

“Jesus went back home with Mary and Joseph”

was obedient to them

“obeyed them” or “was always obeying them”

treasured all these things in her heart

The things that Mary heard are spoken of as if they were treasures that she carefully saved and valued. AT: “carefully remembered all these things” (See: [Metaphor](#))

in her heart

This expression refers to her deepest, most personal thoughts. (See: [Idiom](#))

grow in wisdom and stature

“become wiser and stronger.” These refer to mental and physical growth.

increased in favor with God and people

This refers to spiritual and social growth. These could be stated separately. AT: “God blessed him more and more, and people liked him more and more.”

translationWords

- Nazareth, Nazarene
- obey, obedient, obedience
- heart, hearts
- wise, wisdom
- favor, favors, favorable, favoritism
- God

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 02 General Notes](#)
- [Luke 2 translationQuestions](#)

Luke 03 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 3:4-6, which is a quotation from the Old Testament.

Special concepts in this chapter

Justice

John's instructions to the soldiers and tax collectors in this chapter are not complicated. They are things that should have been obvious to them. He instructed them to live justly. (See: [just](#), [justice](#), [justly](#) and [Luke 3:12-15](#))

Genealogy

A genealogy is a list which records a person's ancestors or descendants. Such lists were very important in determining who had the right to be king, because the king's authority was usually passed down or inherited from his father. It was also common for other important people to have a recorded genealogy.

Important figures of speech in this chapter

Metaphor

Prophecy often involves the use of metaphors to express its meaning. Spiritual discernment is needed for proper interpretation of the prophecy. The prophecy of Isaiah is an extended metaphor describing the ministry of John the Baptist ([Luke 3:4-6](#)). Translation is difficult. It is suggested that the translator treat each line of the ULB as a separate metaphor. (See: [prophet](#), [prophets](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#)) and [Metaphor](#))

Other possible translation difficulties in this chapter

“(Herod) had John locked up in prison”

This event can cause confusion because the author says John was imprisoned and then says he was baptizing Jesus. The author probably uses this phrase in anticipation of Herod's imprisonment of John. This would mean that this statement is still in the future at the time of the narrative.

Links:

- [Luke 03:01 Notes](#)

Luke 3:1-2**UDB:**

¹ When Tiberius Caesar had been ruling the Roman Empire for about fifteen years, Pontius Pilate was the governor of the province of Judea, Herod Antipas was ruling the district of Galilee, his brother Philip was ruling the regions of Iturea and Trachonitis, and Lysanius was ruling the region of Abilene. ² During that time, when Annas and Caiaphas were the high priests in Jerusalem, God spoke to Zechariah's son John while he was living out in the wilderness.

ULB:

¹ In the fifteenth year of the reign of Tiberius Caesar—while Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, ² during the high priesthood of Annas and Caiaphas—the word of God came to John son of Zechariah in the wilderness.

translationNotes**Connecting Statement:**

As the prophet Isaiah had foretold, John begins to preach good news to the people.

General Information:

These verses give background information to tell what is happening when Jesus' cousin John begins his ministry.

In the fifteenth year of the reign of Tiberius Caesar

“when Tiberius Caesar had ruled for fifteen years” (See: [Ordinal Numbers](#))

Philip ... Lysanias

These are the names of men. (See: [How to Translate Names](#))

Ituraea and Trachonitis ... Abilene

These are names of territories. (See: [How to Translate Names](#))

during the high priesthood of Annas and Caiaphas

“while Annas and Caiaphas were serving together as the high priest.” Annas was the high priest, and the Jews continued to recognize him as such even after the Romans appointed his son-in-law, Caiaphas, to replace him as high priest.

the word of God came

This idiom is used to explain that a God gave a message to someone. AT: “God spoke his message”
(See: [Idiom](#))

translationWords

- [Caesar](#)
- [Pilate](#)
- [governor, govern, proconsul, government](#)
- [Judea](#)
- [Herod Antipas](#)
- [tetrarch](#)
- [Galilee, Galilean](#)
- [high priest](#)
- [Annas](#)
- [Caiaphas](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [John \(the Baptist\)](#)
- [Zechariah \(NT\)](#)
- [desert, wilderness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:3**UDB:**

³ John was traveling all around the area near the Jordan River. He kept telling people, “If you want God to forgive your sins, you must repent; then I will baptize you!”

ULB:

³ He went into all the region around the Jordan, preaching a baptism of repentance for the forgiveness of sins.

translationNotes**preaching a baptism of repentance**

The terms “baptism” and “repentance” could be stated as actions. AT: “and he preached that people should be baptized to show that they were repenting” (See: [Abstract Nouns](#))

for the forgiveness of sins

They would repent so that God would forgive their sins. The term “forgiveness” can be stated as an action. AT: “so that their sins would be forgiven” or “so that God would forgive their sins” (See: [Abstract Nouns](#))

translationWords

- [Jordan River, Jordan](#)
- [preach](#)
- [baptize, baptized, baptism](#)
- [repent, repents, repented, repentance](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:4**UDB:**

⁴ The prophet Isaiah wrote these words on a scroll long ago:

”In the wilderness, someone will be calling out:

Prepare the way of the Lord,

Make straight paths for him.

ULB:

⁴ As it is written in the book of the words of Isaiah the prophet,

”A voice of one calling out in the wilderness,

’Make ready the way of the Lord,

make his paths straight.

translationNotes**General Information:**

The author, Luke, quotes a passage from Isaiah the prophet concerning John the Baptist.

As it is written ... prophet

Verses 4-6 are a quotation from Isaiah. They can be stated in active form. AT: “This happened as Isaiah the prophet had written in his book” or “John fulfilled the words that the prophet Isaiah had written in his book” (See: [Active or Passive](#))

A voice of one calling out in the wilderness

This can be expressed as a sentence. AT: “The voice of one calling out in the wilderness is heard” or “They hear the sound of someone calling out in the wilderness”

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

These two phrases mean basically the same thing. (See: [Parallelism](#))

Make ready the way of the Lord

“Get the road ready for the Lord.” Doing this represents being prepared to hear the Lord’s message when he comes. People do this by repenting of their sins. AT: “Prepare to hear the Lord’s message when he comes” or “Repent and be ready for the Lord to come” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

the way

“the path” or “the road”

translationWords

- [written](#)
- [word, words](#)
- [Isaiah](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [voice](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:5-6**UDB:**

⁵ Every valley will be filled,
 And every mountain and hill will be made level;
 The crooked roads will become straight,
 And the rough ways will be made smooth.
⁶ Then everyone will see God's way of saving people."

ULB:

⁵ Every valley will be filled,
 and every mountain and hill will be made low,
 and the crooked roads will be made straight,
 and the uneven places will be built into roads,
⁶ and all flesh will see the salvation of God."

translationNotes**Every valley will be filled ... every mountain and hill will be made low**

When people prepare the road for an important person who is coming, they cut down the high places and fill in the low places so that the road will be level. This is part of the metaphor started in the previous verse. (See: [Metaphor](#))

Every valley will be filled

This can be stated in active form. AT: "They will fill in every low place in the road" (See: [Active or Passive](#))

every mountain and hill will be made low

This can be stated in active form. AT: "they will level every mountain and hill" or "they will remove every high place in the road" (See: [Active or Passive](#))

see the salvation of God

This can be stated as an action. AT: "learn how God saves people from sin" (See: [Abstract Nouns](#))

translationWords

- [salvation](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:7**UDB:**

⁷ John said to the crowds of people who were coming to be baptized by him, "You people are evil like poisonous snakes! No one warned you that one day God will punish everyone who sins, did they? Do not think that you can escape from him!"

ULB:

⁷ So John said to the crowds who were coming out to be baptized by him, "You offspring of vipers! Who warned you to run away from the wrath that is coming?"

translationNotes**to be baptized by him**

This can be stated in active form. AT: "for John to baptize them" (See: [Active or Passive](#))

You offspring of vipers

This is a metaphor. Here "offspring" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. AT: "You evil poisonous snakes!" or "You are evil like poisonous snakes!" (See: [Metaphor](#))

Who warned you ... coming?

He was not really expecting them to answer. John was rebuking the people because they were asking him to baptize them so that God would not punish them, but they did not want to stop sinning. AT: "You cannot flee from God's wrath like this!" or "You cannot escape from God's wrath just by being baptized!" (See: [Rhetorical Question](#))

from the wrath that is coming

The word "wrath" is used here to refer to God's punishment because his wrath precedes it. AT: "from the punishment that God is sending" or "from God's wrath on which he is about to act" (See: [Metonymy](#) and [Active or Passive](#))

translationWords

- [John \(the Baptist\)](#)
- [baptize, baptized, baptism](#)
- [offspring](#)

- [serpent, snake, viper](#)
- [wrath, fury](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:8**UDB:**

⁸ Do the things that show that you have truly turned away from your sinful behavior! And do not start saying to yourself, ‘We are descendants of Abraham!’ Because I tell you that God could make even these stones become descendants of Abraham!

ULB:

⁸ Therefore, produce fruits that are worthy of repentance, and do not begin to say within yourselves, ‘We have Abraham for our father,’ for I tell you that God is able to raise up children for Abraham from these stones.

translationNotes**produce fruits that are worthy of repentance**

In this metaphor, a person’s behavior is compared to fruit. Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. AT: “produce the kind of fruit that shows that you have repented” or “do the good things that show that you have turned away from your sin” (See: [Metaphor](#))

to say within yourselves

“saying to yourselves” or “thinking”

We have Abraham for our father

“Abraham is our ancestor” or “We are Abraham’s descendants.” If it is unclear why they would say this, you may also add the implied information: “so God will not punish us.” (See: [Assumed Knowledge and Implicit Information](#))

raise up children for Abraham

This idiom means “create children for Abraham” or “cause people to become descendants of Abraham.”

from these stones

John was probably referring to the actual stones along the Jordan River.

translationWords

- [fruit, fruitful](#)
- [repent, repents, repented, repentance](#)
- [Abraham, Abram](#)
- [ancestor, father, forefather](#)
- [God](#)
- [children, child](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:9**UDB:**

⁹ The ax is already placed at the root of the trees, so that every tree that does not produce good fruit will be cut down and thrown into the fire.”

ULB:

⁹ Even now the ax is set against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire.”

translationNotes**now the ax is set against the root of the trees**

The ax that is in position so it can cut the roots of a tree is a metaphor for the punishment that is about to begin. It can be stated in active form. AT: “God is like the man who has placed his ax against the root of the trees” (See: [Active or Passive](#) and [Metaphor](#))

every tree that does not produce good fruit is chopped down

This can be stated in active form. AT: “he chops down every tree that does not produce good fruit” (See: [Active or Passive](#) and [Metaphor](#))

thrown into the fire

“fire” is also a metaphor for punishment. This can be stated in active form. AT: “throws it into the fire” (See: [Active or Passive](#) and [Metaphor](#))

translationWords

- [ax](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:10-11**UDB:**

¹⁰ Then some of the people in the crowd asked him, “What, then, should we do?” ¹¹ He answered them, “If any of you has two shirts, you should give one of them to someone who does not have a tunic. If any of you has plenty of food, you should give some to those who do not have food.”

ULB:

¹⁰ Then the crowds kept asking him, saying, “What then are we to do?” ¹¹ He answered and said to them, “If someone has two tunics, he should share it with a person who has none, and the one having food should do the same.”

translationNotes**Connecting Statement:**

John begins to respond to questions that people in the crowd ask him.

asking him, saying

“asking him and said” or “asking John”

answered and said to them

“answered them, saying” or “answered them” or “said”

do the same

“share extra food just as you shared the extra tunic.” This refers back to giving food to those in need. AT: “give food to someone who does not have any” (See: [Ellipsis](#))

translationWords

- [tunic](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:12-13**UDB:**

¹² Some tax collectors also came to John to be baptized. They asked him, “Teacher, what should we do?” ¹³ He said to them, “Do not collect from the people more money than the Roman government tells you to collect!”

ULB:

¹² Tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?” ¹³ He said to them, “Do not collect more money than you have been ordered to collect.”

translationNotes**to be baptized**

This can be stated in active form. AT: “for John to baptize them” (See: [Active or Passive](#))

Do not collect more money

“Do not ask for more money” or “Do not demand more money.” The tax collectors were collecting more money than they should have been. They should stop doing that.

than you have been ordered to collect

This is passive to show that the tax collector’s authority comes from Rome. AT: “than what the Romans have authorized you to take” (See: [Active or Passive](#))

translationWords

- [tax collector](#)
- [baptize, baptized, baptism](#)
- [teacher, teachers, Teacher](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:14

UDB:

¹⁴ Some soldiers asked him, “And us? What should we do?” He said to them, “Do not force people to give you money by threatening them, and do not falsely accuse anyone of doing something wrong! Be content with the amount of money you earn.”

ULB:

¹⁴ Some soldiers also asked him, saying, “What about us? What must we do?” He said to them, “Do not take money from anyone by force, and do not accuse anyone falsely. Be content with your wages.”

translationNotes

What about us? What must we do?

“How about us soldiers, what must we do?” John is not included in the words “us” and “we.” The soldiers have implied that John had told the crowd and the tax collector what they must do and want to know what they as soldiers are to do. (See: [Exclusive and Inclusive “We”](#))

do not accuse anyone falsely

It seems that the soldiers were making false charges against people in order to get money. This can be stated clearly. AT: “in the same way, do not accuse anyone falsely in order to get money from them” or “do not say that an innocent person has done something illegal”

Be content with your wages

“Be satisfied with your pay”

translationWords

- warrior, soldier
- accuse, accusation, accuser

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:15-16**UDB:**

¹⁵ People were getting very hopeful that the Messiah might be coming soon, and many of them were wondering if John might be the Messiah. ¹⁶ But John replied to them all, "No, I am not. The Messiah is far greater than I am. He is so great that I am not worthy even to untie the straps of his sandals! When I baptized you, I used only water. But when the Messiah comes, he will baptize you with the Holy Spirit and with fire.

ULB:

¹⁵ Now as the people were eagerly expecting the Christ to come, everyone was wondering in their hearts concerning John, whether he might be the Christ. ¹⁶ John answered by saying to them all, "As for me, I baptize you with water, but someone is coming who is more powerful than I, and I am not worthy even to untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire.

translationNotes**as the people**

"because the people." This refers to the same people who came to John.

wondering in their hearts

This expression here means "thinking about them silently" (See: [Idiom](#))

John answered by saying to them all

John's answer about a greater person coming clearly implies that John is not the Christ. It may be helpful to state this clearly for your audience. AT: "John clarified that he was not the Christ by saying to them all" (See: [Assumed Knowledge and Implicit Information](#))

I baptize you with water

"I baptize using water" or "I baptize by means of water"

not worthy even to untie the strap of his sandals

"not important enough even to loosen the straps of his sandals." Untying the straps of sandals was a duty of a slave. John was saying that the one who would come is so great that John was not even worthy enough to be his slave.

He will baptize you with the Holy Spirit and with fire

This metaphor compares literal baptism that brings a person into contact with water to a spiritual baptism that brings them into contact with the Holy Spirit and with fire. (See: [Metaphor](#))

fire

Here the word “fire” may refer to 1) judgment or 2) purification. It is preferred to leave it as “fire” (See: [Metaphor](#))

translationWords

- [Christ, Messiah](#)
- [heart, hearts](#)
- [John \(the Baptist\)](#)
- [baptize, baptized, baptism](#)
- [power, powers](#)
- [worthy, worth, unworthy, worthless](#)
- [sandal](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [fire](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:17**UDB:**

¹⁷ A winnowing fork is in his hand, ready to separate good grain from the useless chaff. He will store the grain safely in his barn but will burn up the chaff in a fire that never stops burning.

ULB:

¹⁷ His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather the wheat into his storehouse. But he will burn up the chaff with fire that can never be put out.”

translationNotes**His winnowing fork is in his hand**

“He is holding a winnowing fork because he is ready.” John speaks of the Christ coming to judge people as if he were a farmer who is ready to separate wheat grain from chaff. AT: “He is ready to judge people like a farmer who is ready” (See: [Metaphor](#))

winnowing fork

This is a tool for tossing wheat into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind. It is similar to a pitchfork.

to thoroughly clear off his threshing floor

The threshing floor is the place where wheat was stacked in preparation for threshing. To “clear off” the floor means to finish threshing the grain. AT: “to finish threshing his grain”

to gather the wheat

The wheat is the acceptable harvest that is kept and stored.

will burn up the chaff

The chaff is not useful for anything, so people burn it up.

translationWords

- [winnow, sift](#)
- [thresh, threshing](#)
- [wheat](#)
- [storehouse](#)
- [chaff](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:18-20**UDB:**

¹⁸ In many different ways like this, John urged the people to repent and turn back to God, as he kept telling them the good message from God. ¹⁹ He also rebuked King Herod for marrying his brother's wife, Herodias, while his brother was still alive, and for doing many other evil things. ²⁰ Then Herod had his soldiers put John in prison, which was another very evil thing.

ULB:

¹⁸ With many other exhortations also, John preached good news to the people. ¹⁹ When Herod the tetrarch had been reprovved for marrying his brother's wife Herodias, and for all the other evil things that Herod had done, ²⁰ he added this to them all, that he locked John up in prison.

translationNotes**General Information:**

The story tells what is going to happen to John but has not happened at this time. (See: [Background Information](#))

With many other exhortations

“With many other strong urgings”

Herod the tetrarch

Herod was a tetrarch, not a king. He had only limited rule over the region of Galilee.

for marrying his brother's wife Herodias

“because Herod married Herodias, his own brother's wife.” This was evil because Herod's brother was still alive. This can be stated clearly. AT: “because he married his brother's wife, Herodias, while his brother was still alive” (See: [Assumed Knowledge and Implicit Information](#))

he locked John up in prison

Because Herod was tetrarch, he probably locked John up by ordering his soldiers to lock John up. AT: “he had his soldiers lock John up in prison” or “he told his soldiers to put John in prison” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [exhort, exhortation](#)
- [John \(the Baptist\)](#)
- [preach](#)
- [good news, gospel](#)
- [Herod Antipas](#)
- [tetrarch](#)
- [Herodias](#)
- [evil, wicked, wickedness](#)
- [prison, prisoner, imprison](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:21-22**UDB:**

²¹ But before John was put in prison, when many people were being baptized, Jesus also was baptized. Afterwards, while he was praying, the sky opened. ²² Then the Holy Spirit, resembling a dove, came down and landed on Jesus. And God spoke to Jesus from heaven, saying, “You are my Son, the one whom I love dearly. I am very pleased with you!”

ULB:

²¹ Now it came about, when all the people were baptized, Jesus also was baptized, and while he was praying, the heavens opened, ²² and the Holy Spirit in bodily form came down on him like a dove, and a voice came from heaven, “You are my Son, whom I love. I am pleased with you.”

translationNotes**Connecting Statement:**

Jesus begins his ministry with his baptism.

General Information:

The previous verse says that Herod put John in prison. It might be helpful to make it clear that the account starting in verse 21 happened before John was arrested. The UDB does this by starting verse 21 with “But before John was put in prison.” (See: [Order of Events](#))

Now it came about

This phrase marks the beginning of a new event in the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

when all the people were baptized

“while John baptized all the people.” The phrase “all the people” refers to the people present with John. (See: [Active or Passive](#))

Jesus also was baptized

This can be stated in active form. AT: “John baptized Jesus also” (See: [Active or Passive](#))

the heavens opened

“the sky opened” or “the sky became open.” This is more than a simple clearing of clouds, but it’s not clear what it means. It possibly means that a hole appeared in the sky.

the Holy Spirit in bodily form came down on him like a dove

“in physical form the Holy Spirit came down like a dove onto Jesus”

a voice came from heaven

Here “a voice came from heaven” represents people on earth hearing God in heaven speaking. It can be made clear that God spoke to Jesus. AT: “a voice from heaven said” or “God spoke to Jesus from heaven, saying” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

my Son

This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

translationWords

- baptize, baptized, baptism
- Jesus, Jesus Christ, Christ Jesus
- pray, prayer, prayers, prayed
- heaven, sky, skies, heavens, heavenly
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- dove, pigeon
- voice
- beloved
- Son of God, Son

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:23-24**UDB:**

²³ When Jesus began his work for God, he was about thirty years old. He was the son of Joseph (or so it was thought). Joseph was the son of Heli. ²⁴ Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph.

ULB:

²³ When Jesus began his ministry, he was about thirty years of age. He was the son (as it was assumed) of Joseph, the son of Heli, ²⁴ the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph.

translationNotes**General Information:**

Luke lists the ancestors of Jesus through the line of his supposed father, Joseph.

When

This word is used here to mark a change from the story to background information about Jesus' age and ancestors. (See: [Background Information](#))

thirty years of age

“30 years old” (See: [Numbers](#))

He was the son (as it was assumed) of Joseph

“It was thought that he was the son of Joseph” or “People assumed that he was the son of Joseph”

the son of Heli, the son of Matthat, the son of Levi

Consider how people normally list ancestors in your language. You should use the same wording throughout the whole list. Possible formats are 1) “who was the son of Heli, who was the son of Matthat, who was the son of Levi” or 2) “Joseph was the son of Heli, Heli was the son of Matthat, Matthat was the son of Levi” or 3) “Heli’s father was Matthat, Matthat’s father was Levi” (See: [How to Translate Names](#))

translationWords

- [Joseph \(NT\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:25-26**UDB:**

²⁵ Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Nahum. Nahum was the son of Esli. Esli was the son of Naggai. ²⁶ Naggai was the son of Maath. Maath was the son of Mattathias. Mattathias was the son of Semein. Semein was the son of Josech. Josech was the son of Joda.

ULB:

²⁵ Joseph was the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ²⁶ the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda.

translationNotes**the son of Mattathias, the son of Amos ... Joda**

This is a continuation of the list of Jesus' ancestors. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:27-29**UDB:**

²⁷ Joda was the son of Joanan. Joanan was the son of Rhesa. Rhesa was the son of Zerubbabel. Zerubbabel was the son of Shealtiel. Shealtiel was the son of Neri. ²⁸ Neri was the son of Melchi. Melchi was the son of Addi. Addi was the son of Cosam. Cosam was the son of Elmadam. Elmadam was the son of Er. ²⁹ Er was the son of Joshua. Joshua was the son of Eliezer. Eliezer was the son of Jorim. Jorim was the son of Matthat. Matthat was the son of Levi.

ULB:

²⁷ Joda was the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, ²⁸ the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, ²⁹ the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi.

translationNotes**the son of Joanan, the son of Rhesa ... Levi**

This is a continuation of the list of Jesus' ancestors. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

the son of Salathiel

The name Salathiel may be a different spelling of the name Shealtiel (as some versions have it), but identification is difficult.

translationWords

- [Zerubbabel](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:30-32**UDB:**

³⁰ Levi was the son of Simeon. Simeon was the son of Judah. Judah was the son of Joseph. Joseph was the son of Jonam. Jonam was the son of Eliakim. ³¹ Eliakim was the son of Melea. Melea was the son of Menna. Menna was the son of Mattatha. Mattatha was the son of Nathan. Nathan was the son of David. ³² David was the son of Jesse. Jesse was the son of Obed. Obed was the son of Boaz. Boaz was the son of Salmon. Salmon was the son of Nahshon.

ULB:

³⁰ Levi was the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, ³¹ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ³² the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

translationNotes**the son of Simeon, the son of Judah ... Nahshon**

This is a continuation of the list of Jesus' ancestors. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

translationWords

- [David](#)
- [Jesse](#)
- [Boaz](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:33-35**UDB:**

³³ Nahshon was the son of Amminadab. Amminadab was the son of Admin. Admin was the son of Arni. Arni was the son of Hezron. Hezron was the son of Perez. Perez was the son of Judah. ³⁴ Judah was the son of Jacob. Jacob was the son of Isaac. Isaac was the son of Abraham. Abraham was the son of Terah. Terah was the son of Nahor. ³⁵ Nahor was the son of Serug. Serug was the son of Reu. Reu was the son of Peleg. Peleg was the son of Eber. Eber was the son of Shelah.

ULB:

³³ Nahshon was the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, ³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah.

translationNotes**the son of Amminadab, the son of Admin ... Shelah**

This is a continuation of the list of Jesus' ancestors. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

translationWords

- [Judah](#)
- [Jacob, Israel](#)
- [Isaac](#)
- [Abraham, Abram](#)
- [Terah](#)
- [Nahor](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 3:36-38**UDB:**

³⁶ Shelah was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Shem. Shem was the son of Noah. Noah was the son of Lamech. ³⁷ Lamech was the son of Methuselah. Methuselah was the son of Enoch. Enoch was the son of Jared. Jared was the son of Mahalalel. Mahalalel was the son of Cainan. ³⁸ Cainan was the son of Enos. Enos was the son of Seth. Seth was the son of Adam. Adam was the son of God, the man God created.

ULB:

³⁶ Shelah was the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ³⁸ the son of Enos, the son of Seth, the son of Adam, the son of God.

translationNotes**the son of Cainan, the son of Arphaxad ... Adam**

This is a continuation of the list of Jesus' ancestors. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Adam, the son of God

“Adam, created by God” or “Adam, who was from God” or “Adam, the son, we could say, of God”

translationWords

- [Shem](#)
- [Noah](#)
- [Lamech](#)
- [Enoch](#)
- [Seth](#)
- [Adam](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 03 General Notes](#)
- [Luke 3 translationQuestions](#)

Luke 04 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 4:10-11, 18-19, which are quotations from the Old Testament.

Other possible translation difficulties in this chapter

“(Jesus) was tempted there by the devil”

In translation, it is important not to imply that Jesus actually considered or was in fact “tempted” by the devil. It is more accurate (theologically) to say that the devil “tried to tempt” Jesus.

Links:

- [Luke 04:01 Notes](#)

Luke 4:1-2**UDB:**

¹ Then Jesus, filled with the Holy Spirit, left the Jordan River, and the Holy Spirit led him into the wilderness. ² The Holy Spirit led him around in the wilderness for forty days. While he was there, the devil kept tempting him. During the entire time Jesus was in the wilderness he did not eat anything, so when the forty days were over, he was very hungry.

ULB:

¹ Then Jesus, being full of the Holy Spirit, returned from the Jordan River, and was led by the Spirit in the wilderness ² where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of that time he was hungry.

translationNotes**Connecting Statement:**

The devil meets Jesus to try to tempt him to sin after Jesus fasts for 40 days.

Then Jesus

This refers to after John baptized Jesus. AT: “After Jesus was baptized” (See: [Introduction of a New Event](#))

was led by the Spirit

This can be stated in active form. AT: “the Spirit led him” (See: [Active or Passive](#))

for forty days he was tempted

Most versions say that the temptation was throughout the forty days. The UDB states “While he was there, the devil kept tempting him” to make this clear.

forty days

“40 days” (See: [Numbers](#))

was tempted by the devil

This can be stated in active form. AT: “the devil tempted him there to disobey God” (See: [Active or Passive](#))

He ate nothing

The word “he” refers to Jesus.

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [filled with the Holy Spirit](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [Jordan River, Jordan](#)
- [desert, wilderness](#)
- [tempt, temptation](#)
- [Satan, devil, evil one](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:3-4**UDB:**

³ Then the devil said to Jesus, “If you really are the Son of God, command these stones to become bread for you to eat!” ⁴ Jesus replied, “No, I will not do that, because it is written in the scriptures, ‘People need more than just food in order to live.’”

ULB:

³ The devil said to him, “If you are the Son of God, command this stone to become bread.” ⁴ Jesus answered him, “It is written, ‘Man does not live on bread alone.’”

translationNotes**If you are the Son of God**

The devil challenges Jesus to do this miracle in order to prove that he is “the Son of God” (See: [Translating Son and Father](#))

this stone

The devil either holds a stone in his hand or points to a nearby stone.

Jesus answered him

Jesus’ rejection of the devil’s challenge is clearly implied in his answer. It may be helpful to state this clearly for your audience, as the UDB does: “Jesus replied, ‘No, I will not do that’” (See: [Assumed Knowledge and Implicit Information](#))

It is written

The quotation is from Moses’ writings in the Old Testament. This can be stated in active form. AT: “Moses has written in the scriptures” (See: [Active or Passive](#))

Man does not live on bread alone

The word “bread” refers to food in general. Food as compared to God, by itself, is not enough to sustain a person. Jesus quotes the scripture to say why he would not turn the stone into bread. AT: “People cannot live on just bread” or “It is not just food that makes a person live” or “God says there are more important things than food” (See: [Synecdoche](#))

translationWords

- [Satan, devil, evil one](#)
- [Son of God, Son](#)
- [command, commands, commanded, commandment, commandments](#)
- [bread](#)
- [written](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:5-7**UDB:**

⁵ Then the devil took Jesus up to the top of a high mountain and showed him in an instant all the nations in the world. ⁶ Then he said to Jesus, "I will give you the right to rule all these nations and you will possess all their splendor and wealth. God has permitted me to control them all, and so I can do whatever I want to do with them. ⁷ So if you worship me, I will let you rule them all!"

ULB:

⁵ Then the devil was leading Jesus up to a high place and he showed him all the kingdoms of the world in an instant of time. ⁶ The devil said to him, "I will give to you all this authority and all their splendor, for they have been given to me, and I can give it to anyone I want. ⁷ So then, if you will bow down and worship me, it will be yours."

translationNotes**a high place**

"a high mountain"

in an instant of time

"in an instant" or "instantly"

they have been given to me

This can be stated in active form. Possibly meanings are that "them" refers to 1) the authority and splendor of the kingdoms or 2) the kingdoms. AT: "God has given them to me" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

if you will bow down ... worship me

These two phrases are very similar. They can be combined. AT: "if you will bow down in worship to me" (See: [Doublet](#))

it will be yours

"I will give you all these kingdoms, with their splendor"

translationWords

- Satan, devil, evil one
- kingdom
- authority, authorities
- ruler, rule
- splendor
- bow, bow down
- worship

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:8**UDB:**

⁸ But Jesus replied, “No, I will not worship you, because it is written in the scriptures, ‘You must only worship the Lord, your God. He is the only one you may serve!’”

ULB:

⁸ But Jesus answered and said to him, “It is written, ‘You will worship the Lord your God, and you will serve only him.’”

translationNotes**But Jesus answered ... It is written**

This contrast implies that Jesus refused to do what the devil asked. It may be helpful to state this clearly for your audience. AT: “But Jesus replied, ‘No, I will not worship you, because it is written’” (See: [Assumed Knowledge and Implicit Information](#))

answered and said to him

“responded to him” or “replied to him”

It is written

This can be stated in active form. AT: “Moses has written in the scriptures” (See: [Active or Passive](#))

You will worship the Lord your God

Jesus was quoting a command from the scriptures to say why he would not worship the devil.

You

This refers to the people in the Old Testament who received God’s Law. You could use the singular form of ‘you’ because each person was to obey it, or you could use the plural form of ‘you’ because all of the people were to obey it. (See: [Forms of You](#))

him

The word “him” refers to the Lord God.

translationWords

- [written](#)
- [worship](#)
- [Lord](#)
- [God](#)
- [serve, service](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:9-11**UDB:**

⁹ Then the devil took Jesus to Jerusalem. He set him on the highest part of the temple and said to him, "If you really are the Son of God, jump down from here. ¹⁰ You will not be hurt, because it is written in the scriptures,

'God will command his angels to protect you.' ¹¹ And it also says,

'They will lift you up in their hands when you are falling, so that you will not get hurt. You will not even strike your foot on a stone.'

ULB:

⁹ Then the devil led Jesus to Jerusalem and put him on the very highest point of the temple building, and said to him, "If you are the Son of God, throw yourself down from here. ¹⁰ For it is written,

'He will give orders to his angels regarding you, to protect you,'

¹¹ and, 'They will lift you up in their hands,

so that you will not strike your foot against a stone.'

translationNotes**the very highest point**

This was the corner of the temple roof. If someone fell from there, they would be seriously injured or die.

If you are the Son of God

The devil was challenging Jesus to prove that he was the Son of God.

Son of God

This is an important title for Jesus. (See: [Translating Son and Father](#))

throw yourself down

"jump down to the ground"

For it is written

The devil implies that his quote from the Psalms means Jesus will not be hurt if he is the Son of God. This can be stated clearly, as the UDB does: AT: "You will not be hurt, because it is written" (See: [Assumed Knowledge and Implicit Information](#))

it is written

This can be stated in active form. AT: “the writer has written” (See: [Active or Passive](#))

He will give orders

“He” refers to God. The devil partially quoted from the Psalms in an effort to persuade Jesus to jump off the building.

translationWords

- [Satan, devil, evil one](#)
- [Jerusalem](#)
- [temple](#)
- [Son of God, Son](#)
- [written](#)
- [command, commands, commanded, commandment, commandments](#)
- [angel, angels, archangel](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:12-13**UDB:**

¹² But Jesus replied, “No, I will not do that, because it is written in the scriptures: ‘Do not try to test the Lord your God.’”

¹³ Then, after the devil had finished trying to tempt Jesus in many ways, he left him until a later time.

ULB:

¹² Answering him, Jesus said, “It is said, ‘Do not put the Lord your God to the test.’”

¹³ When the devil had finished testing Jesus, he went away and left him until another time.

translationNotes**It is said**

Jesus tells the devil why he will not do what the devil told him to do. His refusal to do it can be stated clearly. AT: “No, I will not do that, because it is said” (See: [Assumed Knowledge and Implicit Information](#))

It is said

Jesus quotes from the writings of Moses in Deuteronomy. This can be stated in active form. AT: “Moses has said” or “Moses has said in the scriptures” (See: [Active or Passive](#))

Do not put the Lord your God to the test

Possible meanings are 1) Jesus should not test God by jumping off the temple, or 2) the devil should not test Jesus to see if he is the Son of God. It is best to translate the verse as stated rather than to try to explain the meaning.

until another time

“until another occasion”

had finished testing Jesus

This does not imply that the devil was successful in his temptation—Jesus resisted every attempt. This can be stated clearly. AT: “had finished trying to tempt Jesus” or “stopped trying to tempt Jesus” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [test, tests, tested](#)
- [Lord](#)
- [tempt, temptation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:14-15**UDB:**

¹⁴ After this, Jesus left the wilderness and returned to the district of Galilee. The Holy Spirit was empowering him. Throughout that region, people heard about Jesus and told others about him. ¹⁵ He taught people in their synagogues and they all spoke highly of him because of his teaching.

ULB:

¹⁴ Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire surrounding region. ¹⁵ Then he began to teach in their synagogues and he was praised by all.

translationNotes**Connecting Statement:**

Jesus returns to Galilee, teaches in the synagogue, and tells the people there that he is fulfilling scripture of Isaiah the prophet.

Then Jesus returned

This begins a new event in the story. (See: [Introduction of a New Event](#))

in the power of the Spirit

“and the Spirit was giving him power.” God was with Jesus in a special way, enabling him to do things that humans usually could not.

news about him spread

Those who heard Jesus told other people about him, and then those other people told even more people about him. This can be stated in active form. AT: “people spread the news about Jesus” or “people told other people about Jesus” or “knowledge about him was passed on from person to person” (See: [Active or Passive](#))

throughout the entire surrounding region

This refers to the areas or places around Galilee.

was praised by all

“everyone said great things about him” or “all the people spoke about him in a good way”

translationWords

- Galilee, Galilean
- power, powers
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- teach, teaching, teaches, taught
- synagogue
- praise

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:16-17**UDB:**

¹⁶ Then Jesus went to Nazareth, the town where he grew up. On the Sabbath he went to the synagogue, as he usually did. He stood up to read aloud something from the scriptures. ¹⁷ A synagogue attendant handed him a scroll containing the words that the prophet Isaiah had written long ago. Jesus unrolled the scroll and found the place where these words were written:

ULB:

¹⁶ He came into Nazareth, where he had been raised, and as was his custom, he entered the synagogue on the Sabbath day and he stood up to read aloud. ¹⁷ The scroll of the prophet Isaiah was handed to him. He opened the scroll and found the place where it was written,

translationNotes**where he had been raised**

where his parents had raised him” or “where he lived when he was a child” or “where he grew up”

as was his custom

“as he did each Sabbath.” It was his usual practice to go to the synagogue on the Sabbath day.

The scroll of the prophet Isaiah was handed to him

This can be stated in active form. AT: “Someone gave him the scroll of the prophet Isaiah” (See: [Active or Passive](#))

scroll of the prophet Isaiah

This refers to the book of Isaiah written on a scroll. Isaiah had written the words many years before, and someone else had copied them onto a scroll.

the place where it was written

“the place in the scroll with these words.” This sentence continues on into the next verse.

translationWords

- Nazareth, Nazarene
- synagogue

- [Sabbath](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [scroll](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Isaiah](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:18-19**UDB:**

¹⁸ "The Spirit of the Lord is in me.

He has appointed me to declare God's good news to people who are poor.

He has sent me here to proclaim that the captives will go free,

And will tell those who are blind that they will see again.

I will free people who have been oppressed.

¹⁹ He sent me here to declare that now is the time when the Lord will act favorably toward people.

ULB:

¹⁸ "The Spirit of the Lord is upon me,

because he anointed me to tell good news to the poor.

He has sent me to proclaim freedom to the captives,

and recovery of sight to the blind,

to set free those who are oppressed,

¹⁹ to proclaim the year of the Lord's favor."

translationNotes**The Spirit of the Lord is upon me**

"The Holy Spirit is with me in a special way." When someone says this, he is claiming to speak the words of God.

he anointed me

In the Old Testament, ceremonial oil was poured on a person when they were given power and authority to do a special task. Jesus uses this metaphor to refer to the Holy Spirit being on him to prepare him for this work. AT: "the Holy Spirit is upon me to empower me" or "the Holy Spirit gave me power and authority" (See: [Metaphor](#))

the poor

"the poor people"

proclaim freedom to the captives

“tell people who are being held captive that they can go free” or “set free the prisoners of war”

recovery of sight to the blind

“give sight to the blind” or “make the blind be able to see again”

set free those who are oppressed

“set free those who are treated harshly”

to proclaim the year of the Lord’s favor

“tell everyone that the Lord is ready to bless his people” or “announce that this is the year that the Lord will show his kindness”

translationWords

- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- anoint, anointed, anointing
- preach
- good news, gospel
- proclaim, proclamation
- free, freedom, liberty
- captive, captivity
- oppress, oppression, oppressor
- favor, favors, favorable, favoritism

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:20-22**UDB:**

²⁰ Then he rolled up the scroll and gave it back to the attendant, and sat down. Everyone in the synagogue was looking intently at him. ²¹ He said to them, “Today this scripture passage was fulfilled as you heard it.” ²² Everyone there heard what he said and marveled at him, and they were amazed at how well he spoke. But some of them said, “This man is only Joseph’s son, right?”

ULB:

²⁰ Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹ He began to speak to them, “Today this scripture has been fulfilled in your hearing.” ²² Everyone there spoke well of him and they were amazed at the gracious words which were coming out of his mouth, and they asked, “Is this not the son of Joseph?”

translationNotes**rolled up the scroll**

A scroll was closed by rolling it like a tube to protect the writing inside it.

attendant

This refers to a synagogue worker who brought out and put away with proper care and reverence the scrolls containing the scriptures.

were fixed on him

This idiom means “were focused on him” or “were looking intently at him” (See: [Idiom](#))

this scripture has been fulfilled in your hearing

Jesus was saying that he was fulfilling that prophecy by his actions and speech at that very time. This can be stated in active form. AT: “I am fulfilling what this scripture said right now as you are listening to me” (See: [Active or Passive](#))

in your hearing

This idiom means “while you are listening to me” (See: [Idiom](#))

amazed at the gracious words which were coming out of his mouth

“surprised about the gracious things that he was saying.” Here “gracious” may refer to 1) how well or how persuasively Jesus spoke, or 2) that Jesus spoke words about God’s grace.

Is this not the son of Joseph?

People thought that Joseph was Jesus' father. Joseph was not a religious leader, so they were surprised that his son would preach what he did. AT: "This is just Joseph's son!" or "His father is only Joseph!" (See: [Rhetorical Question](#)).

translationWords

- [synagogue](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [fulfill, fulfilled](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)
- [marvel, wonder, amazed, astonished](#)
- [grace, gracious](#)
- [word, words](#)
- [Joseph \(NT\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:23-24**UDB:**

²³ He said to them, “Surely some of you will quote to me the proverb that says, ‘Doctor, heal yourself!’ You will say, ‘Do here in your hometown the same kind of miracles that you did in Capernaum!’” ²⁴ Then he said, “It is certainly true that the people in a prophet’s own hometown do not accept his message.

ULB:

²³ He said to them, “Surely you will say this proverb to me, ‘Doctor, heal yourself. Whatever we heard that you did in Capernaum, do the same in your hometown.’” ²⁴ But he said, “Truly I say to you, no prophet is received in his own hometown.

translationNotes**General Information:**

Nazareth is the town in which Jesus grew up.

Surely

“Certainly” or “Without doubt.” This is a strong affirmation.

Doctor, heal yourself

If a doctor does not appear to be healthy, there is no reason to believe he is really a doctor. When the people speak this proverb to Jesus, they will mean they do not believe he is a prophet because he does not look like one. (See: [Proverbs](#))

Whatever we heard ... do the same in your hometown

The people of Nazareth did not believe Jesus could be a prophet because of his low status as Joseph’s son. They will not believe unless they personally see him do miracles.

Truly I say to you

“It is certainly true.” This is an emphatic statement about what follows.

no prophet is received in his own hometown

Jesus makes this general statement in order to rebuke the people. He means that they are refusing to believe the reports of his miracles in Capernaum. They thought they already knew all about him. (See: [Proverbs](#))

own hometown

“homeland” or “native city” or “country where he grew up”

translationWords

- [proverb](#)
- [heal, cure](#)
- [Capernaum](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:25-27**UDB:**

²⁵ But think about this: There were many widows in Israel during the time when the prophet Elijah lived, when there was a great famine throughout the country because there had been no rain for three and half years. ²⁶ But God did not send Elijah to help any of those Israelite widows. God sent him to the town of Zarephath near the city of Sidon, to help a widow. ²⁷ There were also many Israelite lepers in Israel during the time when the prophet Elisha lived. But Elisha did not heal any of them. He healed only Naaman, a man from Syria.”

ULB:

²⁵ But in truth I tell you that there were many widows in Israel during the time of Elijah, when the sky was shut up for three years and six months, and a great famine came upon all the land. ²⁶ But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there. ²⁷ There were many lepers in Israel during the time of Elisha the prophet, but none of them were healed except Naaman the Syrian.”

translationNotes**General Information:**

Jesus reminds the people, who are listening to him in the synagogue, about Elijah and Elisha who were prophets about whom they knew. (See: [Background Information](#))

But in truth I tell you

“I tell you truthfully.” This phrase was used to emphasize the importance, truth, and accuracy of the statement that follows.

widows

A widow is a woman whose husband has died.

during the time of Elijah

The people to whom Jesus was speaking would have known that Elijah was one of God’s prophets. If your readers would not know that, you can make this implicit information explicit as in the UDB. AT: “when Elijah was prophesying in Israel” (See: [Assumed Knowledge and Implicit Information](#))

when the sky was shut up

This is a metaphor. The sky is pictured as a ceiling that was closed, and so no rain would fall from it. AT: “when no rain fell down from the sky” or “when there was no rain at all” (See: [Metaphor](#))

a great famine

“a serious lack of food.” A famine is a long period of time when the crops do not produce enough food for the people.

to Zarephath ... to a widow living there

The people living in the town of Zarephath were Gentiles, not Jews. The people listening to Jesus would have understood that the people of Zarephath were Gentiles. AT: “a Gentile widow living in Zarephath” (See: [Assumed Knowledge and Implicit Information](#) and [How to Translate Names](#))

Naaman the Syrian

A Syrian is a person from the country of Syria. The people of Syria were Gentiles, not Jews. AT: “the Gentile Naaman from Syria” (See: [How to Translate Names](#))

translationWords

- [true, truth, truths](#)
- [Israel, Israelites](#)
- [Elijah](#)
- [famine](#)
- [Sidon, Sidonians](#)
- [leprosy, leper, leprous](#)
- [Elisha](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Naaman](#)
- [Syria](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:28-30**UDB:**

²⁸ When all the people in the synagogue heard him say that, they were very angry. ²⁹ So they all got up and shoved him out of the city. They took him to the top of the hill outside their city in order to throw him off the cliff and kill him. ³⁰ But he simply walked through their midst and went away.

ULB:

²⁸ All the people in the synagogue were filled with rage when they heard these things. ²⁹ They got up, forced him out of the town, and led him to the cliff of the hill on which their town was built, so they might throw him off the cliff. ³⁰ But he passed through the middle of them and he went to another place.

translationNotes**All the people in the synagogue were filled with rage when they heard these things**

The people of Nazareth were deeply offended that Jesus had cited scriptures where God had helped Gentiles instead of Jews.

forced him out of the town

“forced him to leave the town” or “shoved him out of the city”

cliff of the hill

“edge of the cliff”

he passed through the middle of them

“through the middle of the crowd” or “between the people who were trying to kill him.” The word “right” here is similar to the word “simply.” It indicates that nothing hindered him from walking past the angry crowd.

he went to another place

“he went away” or “he went on his way” Jesus went where he had planned to go instead of where the people were trying to force him to go.

translationWords

- **synagogue**
- **rage**

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:31-32**UDB:**

³¹ One day he went down to Capernaum, a city in the district of Galilee. On the next Sabbath, he taught the people in the synagogue. ³² They were continually amazed at what he was teaching, because he spoke with confidence.

ULB:

³¹ Then he went down to Capernaum, a city in Galilee, and he began to teach them on the Sabbath.
³² They were astonished at his teaching, because he spoke with authority.

translationNotes**Connecting Statement:**

Jesus then goes to Capernaum, teaches the people in the synagogue there, and commands a demon to leave a man.

Then he

“Then Jesus.” This indicates a new event. (See: [Introduction of a New Event](#))

went down to Capernaum

The phrase “came down” is used here because Capernaum is lower in elevation than Nazareth.

Capernaum, a city in Galilee

“Capernaum, another city in Galilee”

astonished

“greatly surprised” or “impressed” or “amazed”

he spoke with authority

“he spoke as one with authority” or “his words had great power”

translationWords

- [Capernaum](#)
- [Galilee, Galilean](#)
- [Sabbath](#)
- [marvel, wonder, amazed, astonished](#)
- [teach, teaching, teaches, taught](#)
- [authority, authorities](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:33-34**UDB:**

³³ That day, there was a man in the synagogue who was controlled by an evil spirit. The man shouted very loudly, ³⁴ “Ha! Jesus, from Nazareth! Evil spirits have nothing to do with you! Have you come to destroy us all? I know who you are. You are the Holy One from God!”

ULB:

³³ Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, ³⁴ “Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

translationNotes**Now ... there was a man**

This phrase is used to mark the introduction of a new character into the story; in this case, a demon-possessed man. (See: [Introduction of New and Old Participants](#))

who had the spirit of an unclean demon

“who was possessed by an unclean demon” or “who was controlled by an evil spirit”

he cried out with a loud voice

“he shouted loudly”

What do we have to do with you

This belligerent response is an idiom that means: “What do we have in common?” or “What right do you have to bother us?” (See: [Idiom](#))

What do we have to do with you, Jesus of Nazareth?

This question could be written as a statement. AT: “What do you, Jesus of Nazareth, have to do with us!” or “We have nothing to do with you, Jesus of Nazareth!” or “You have no right to bother us, Jesus of Nazareth!” (See: [Rhetorical Question](#))

translationWords

- [synagogue](#)
- [spirit, spirits, spiritual](#)
- [demon, evil spirit, unclean spirit](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Nazareth, Nazarene](#)
- [Holy One](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:35-37**UDB:**

³⁵ Jesus rebuked the evil spirit, saying, “Be quiet and come out of him!” The demon threw the man down on the ground in the midst of the people and came out of him without harming him. ³⁶ All the people in the synagogue were very amazed. They said to each other, “He speaks with confidence, and his words have so much power! Even evil spirits obey him and come out of people when he commands them to!” ³⁷ And in every place throughout the surrounding regions, people kept talking about what Jesus had done.

ULB:

³⁵ Jesus rebuked the demon, saying, “Do not speak and come out of him!” When the demon had thrown the man down in the middle of them, he came out of him, and did not harm him in any way. ³⁶ All the people were very amazed, and they kept talking about it with one another. They said, “What kind of words are these? He commands the unclean spirits with authority and power and they come out.” ³⁷ So news about him began to spread into every part of the surrounding region.

translationNotes**Jesus rebuked the demon, saying**

“Jesus scolded the demon, saying” or “Jesus sternly said to the demon”

come out of him

He commanded the demon to stop controlling the man. AT: “leave him alone” or “do not live in this man any longer”

What kind of words are these?

The people were expressing how amazed they were that Jesus had the authority to command demons to leave a person. This can be written as a statement. AT: “These are amazing words!” or “His words are amazing!” (See: [Rhetorical Question](#))

He commands the unclean spirits with authority and power

“He has authority and power to command the unclean spirits”

So news about him began to spread ... the surrounding region

This is a comment about what happened after the story that was caused by the events within the story itself. (See: [End of Story](#))

news about him began to spread

“reports about Jesus began to spread” or “people began to spread the news about Jesus”

translationWords

- rebuke
- demon, evil spirit, unclean spirit
- word, words
- command, commands, commanded, commandment, commandments
- authority, authorities
- power, powers

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:38-39**UDB:**

³⁸ Then Jesus left the synagogue and went to Simon's house. Simon's mother-in-law was sick and had a high fever. Some people who were there asked Jesus to heal her. ³⁹ So he bent over her and commanded the fever to leave her. Immediately she became well! She got up and served them some food.

ULB:

³⁸ Then Jesus left the synagogue and entered into the house of Simon. Now Simon's mother-in-law was suffering with a high fever, and they pleaded with him on her behalf. ³⁹ So he stood over her and rebuked the fever, and it left her. Immediately she got up and started serving them.

translationNotes**Connecting Statement:**

Jesus is still in Capernaum, but he is now at the house of Simon, where he heals Simon's mother-in-law and many people.

Then Jesus left

This introduces a new event. (See: [Introduction of a New Event](#))

Simon's mother-in-law

"the mother of Simon's wife"

was suffering with

This is an idiom that means "was very sick with" (See: [Idiom](#))

a high fever

"her skin was very hot"

pleaded with him on her behalf

This means they asked Jesus to heal her from the fever. This can be stated clearly. AT: "asked Jesus to heal her from the fever" or "asked Jesus to cure her fever" (See: [Assumed Knowledge and Implicit Information](#))

So he stood

The word “So” makes it clear that he did this because the people pleaded with him on behalf of Simon’s mother-in-law.

stood over her

“went to her and leaned over her”

rebuked the fever

“spoke sternly to the fever” or “commanded the fever to leave her.” It may be helpful to state clearly what he told the fever to do. AT: “commanded that her skin should become cool” or “commanded the sickness to leave her” (See: [Assumed Knowledge and Implicit Information](#))

started serving them

Here this means she began to prepare food for Jesus and the other people in the house.

translationWords

- [Peter, Simon Peter, Cephas](#)
- [plead, pleading, plea](#)
- [serve, service](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:40-41**UDB:**

⁴⁰ When the sun was setting that day, many people brought to Jesus their friends or relatives who were sick with various diseases. He put his hands on them and healed all of them. ⁴¹ He also was forcing evil spirits to come out of many people. As the evil spirits left those people, they shouted to Jesus, “You are the Son of God!” But he commanded those evil spirits not to tell people about him, because they knew that he was the Messiah.

ULB:

⁴⁰ When the sun was setting, people brought to Jesus everyone who was sick with various kinds of diseases. He laid his hands on every one of them and healed them. ⁴¹ Demons also came out from many of them, crying out and saying, “You are the Son of God!” Jesus rebuked the demons and would not let them speak, because they knew that he was the Christ.

translationNotes**laid his hands on**

“placed his hands on” or “touched”

Demons also came out

It is implied that Jesus made the demons leave the demon-possessed people. This can be stated clearly. AT: “Jesus also forced demons to come out” (See: [Assumed Knowledge and Implicit Information](#))

crying out and saying

These mean about the same thing, and probably refer to cries of fear or anger. Some translations use only one term. AT: “screaming” or “shouting” (See: [Doublet](#))

Son of God

This is an important title for Jesus. (See: [Translating Son and Father](#))

rebuked the demons

“spoke sternly to the demons”

would not let them

“did not allow them to”

translationWords

- [demon, evil spirit, unclean spirit](#)
- [Son of God, Son](#)
- [rebuke](#)
- [Christ, Messiah](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 4:42-44**UDB:**

⁴² The next morning Jesus went out to an uninhabited place. Crowds of people were looking for him and when they came to where he was, they tried to keep him from leaving them. ⁴³ But he said to them, “I must tell people in other cities also the message about how God is going to rule everyone, because that is what I was sent to do.” ⁴⁴ So he kept preaching in the synagogues in various towns in the province of Judea.

ULB:

⁴² When daybreak came, he went out into a solitary place. Crowds of people were looking for him and came to the place where he was. They tried to keep him from going away from them. ⁴³ But he said to them, “I must also preach the good news about the kingdom of God to many other cities, because this is the reason I was sent here.”

⁴⁴ Then he continued to preach in the synagogues throughout Judea.

translationNotes**Connecting Statement:**

Though the people wanted Jesus to stay in Capernaum, he goes to preach in other Judean synagogues.

When daybreak came

“At sunrise” or “At dawn”

a solitary place

“a deserted place” or “a place where there were no people”

to many other cities

“to the people in many other cities”

this is the reason I was sent here

This can be stated in active form. AT: “this is the reason God sent me here” (See: [Active or Passive](#))

Judea

Since Jesus had been in Galilee, the term “Judea” here probably refers to the entire region where the Jews lived at that time. AT: “where the Jews lived”

translationWords

- [preach](#)
- [good news, gospel](#)
- [kingdom of God, kingdom of heaven](#)
- [synagogue](#)
- [Judea](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 04 General Notes](#)
- [Luke 4 translationQuestions](#)

Luke 05 General Notes

Special concepts in this chapter

“You will catch men”

The New Testament often talks about making disciples or followers of Christ. This is a major ministry of the church. There are many different figures used to describe this in the New Testament. In this chapter, Jesus uses the metaphor of fishing to explain that the disciples of Christ are to gather together other people to become Christ’s disciples. It is possible that the whole story of fishing parallels the bountiful harvest of men who will be gathered together to follow Christ. (See: [disciple](#), [disciples](#) and [Metaphor](#))

“Sinful people”

The Pharisees refer to a group of people as “sinners.” What they meant was people who seemed to have no concern for keeping the Law of Moses. However, Luke treats the term “sinners” in an ironic way, because Jesus says that he came to call sinners to repent. By “sinners,” Jesus was referring to anyone guilty of sin. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and [Irony](#))

Fasting and Feasting

Fasting was often done during a time of repentance. It was not done during joyous times. This is used in contrast to weddings, which were times of great joy with large feasts. Having Jesus on the Earth was a cause of celebration for mankind. (See: [repent](#), [repents](#), [repented](#), [repentance](#))

Important figures of speech in this chapter

Hypothetical Situation

Jesus uses a hypothetical situation to condemn the Pharisees. This passage includes “people in good health” and “righteous people.” This does not mean that there are people who do not need Jesus. There are no “righteous people,” everybody needs Jesus. (See: [Hypothetical Situations](#) and [Luke 5:31-32](#))

Other possible translation difficulties in this chapter

==Implicit knowledge== Implicit knowledge is needed in several parts of this chapter. The UDB can be quite effective in helping the reader to understand unknown figures. (See: [Translate Unknowns](#) and [Assumed Knowledge and Implicit Information](#))

Past Events

Parts of this chapter are sequences of events that have already happened. In a given passage, Luke sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

“Son of Man”

Jesus refers to himself as the “Son of Man” in this passage. It may not be possible in every language to have someone speaking in the third person about himself. (See: [Son of Man, son of man](#))

Links:

- [Luke 05:01 Notes](#)

Luke 5:1-3**UDB:**

¹ One day, while many people were crowding around Jesus and listening to him teach God's message, he was standing next to Lake Gennesaret. ² He saw two fishing boats there at the edge of the lake. The fishermen had left the boats and were washing their fishing nets. ³ Jesus stepped into one of the two boats; this boat belonged to Simon. Jesus asked Simon to push the boat away from the shore a little ways. Jesus sat in the boat and continued to teach the crowds from there.

ULB:

¹ Now it happened, while the people were crowding around Jesus and listening to the word of God, that he was standing by the lake of Gennesaret. ² He saw two boats pulled up by the edge of the lake. The fishermen had gotten out of them and were washing their nets. ³ Jesus got into one of the boats, which was Simon's, and asked him to put it out in the water a short distance from the land. Then he sat down and taught the people out of the boat.

translationNotes**Connecting Statement:**

Jesus preaches from Simon Peter's boat at the lake of Gennesaret.

Now it happened

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. (See: [Introduction of a New Event](#))

the lake of Gennesaret

This is another name for the Sea of Galilee. Galilee was on the west side of the lake, and the land of Gennesaret was on the east side, so it was called by both names.

washing their nets

They were cleaning their fishing nets in order to use them again to catch fish.

one of the boats, which was Simon's

"the boat belonging to Simon"

asked him to put it out in the water a short distance from the land

"asked Simon to move the boat farther from the shore"

he sat down and taught the people

Sitting was the normal position for a teacher.

taught the people out of the boat

“taught the people while he sat in the boat.” Jesus was in the boat a short distance from the shore and he was speaking to the people who were on the shore.

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)
- [fishermen, fishers](#)
- [Peter, Simon Peter, Cephas](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:4-7**UDB:**

⁴ After he finished teaching them, he said to Simon, “Take the boat out to deeper water and let your nets down into the water to catch some fish.” ⁵ Simon replied, “Master, we worked hard through the whole night, and yet we did not catch any fish. But I will let down the nets again, because you told me to.” ⁶ So Simon and his men let down their nets and they caught so many fish that their nets began to break. ⁷ They motioned to their fishing partners in the other boat to come and help them. So they came and filled both boats so full with fish that they began to sink.

ULB:

⁴ When he had finished speaking, he said to Simon, “Take the boat out into the deeper water and let down your nets for a catch.” ⁵ Simon answered and said, “Master, we worked all night, and caught nothing, but at your word, I will let down the nets.” ⁶ When they had done this, they gathered a very large number of fish, and their nets were breaking. ⁷ So they motioned to their partners in the other boat that they should come and help them. They came and filled both the boats, so that they began to sink.

translationNotes**When he had finished speaking**

“When Jesus had finished teaching the people”

at your word

“because of your word” or “because you have told me to do this”

motioned

They were too far from shore to call so they made gestures, probably waving their arms.

they began to sink

“the boats began to sink.” The reason could be stated clearly. AT: “the boats began to sink because the fish were so heavy” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- Peter, Simon Peter, Cephas
- lord, lords, master, masters, sir, Sir, Sirs
- word, words

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:8-11**UDB:**

⁸ Seeing this, Simon Peter fell at the knees of Jesus and said, “Please leave me, because I am a sinful man, Lord.” ⁹ He said this because he marveled at the huge number of fish that they had caught. All the men who were with him also marveled, including James and John, the sons of Zebedee, who were two of Simon’s fishing partners. ¹⁰ But Jesus said to Simon, “Do not be afraid! Until now you gathered in fish, but from now on you will gather in people to become my disciples.” ¹¹ So after the men brought the boats to the shore, they left their fishing business and everything else and went with Jesus.

ULB:

⁸ But Simon Peter, when he saw it, fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, Lord.” ⁹ For he was amazed, and all who were with him, at the catch of fish which they had taken. ¹⁰ This included James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, “Do not be afraid, because from now on you will catch men.” ¹¹ When they had brought their boats to land, they left everything and followed him.

translationNotes**fell down at Jesus’ knees**

Possible meanings are 1) “knelt down before Jesus” or 2) “bowed down at Jesus’ feet” or 3) “lay down on the ground at Jesus’ feet.” Peter did not fall accidentally. He did this as a sign of humility and respect for Jesus. (See: [Symbolic Action](#))

sinful man

The word here for “man” means “adult male” and not the more general “human being.”

the catch of fish

“the large number of fish”

partners with Simon

“Simon’s partners in his fishing business”

you will catch men

The image of catching fish is being used as a metaphor for gathering people to follow Christ. AT: “you will fish for people” or “you will gather people for me” or “you will bring people to be my disciples” (See: [Metaphor](#))

translationWords

- Peter, Simon Peter, Cephas
- sin, sins, sinned, sinful, sinner, sinning
- Lord
- marvel, wonder, amazed, astonished
- James (son of Zebedee)
- John (the apostle)
- Zebedee
- fear, fears, afraid

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:12-13**UDB:**

¹² While Jesus was in one of the towns nearby, there was a man there who was covered with a skin disease called leprosy. When he saw Jesus, he bowed down to the ground in front of him and pleaded with him, “Lord, please heal me, because you are able to heal me if you are willing!” ¹³ Then Jesus reached out his hand and touched the man. He said, “I am willing to heal you, and I heal you now!” Immediately the man was healed. He no longer had leprosy!

ULB:

¹² It came about that while he was in one of the cities, a man full of leprosy was there. When he saw Jesus, he fell on his face and begged him, saying, “Lord, if you are willing, you can make me clean.” ¹³ Then Jesus reached out his hand and touched him, saying, “I am willing. Be clean.” Immediately the leprosy left him.

translationNotes**Connecting Statement:**

Jesus heals a leper in a different city that is not named.

It came about

This phrase marks a new event in the story. (See: [Introduction of a New Event](#))

a man full of leprosy

“a man who was covered with leprosy.” This introduces a new character in the story. (See: [Introduction of New and Old Participants](#))

he fell on his face

“he knelt and touched the ground with his face” or “he bowed down to the ground”

if you are willing

“if you want to”

you can make me clean

It is understood that he was asking Jesus to heal him. This can be stated clearly. AT: “please make me clean, because you are able” (See: [Assumed Knowledge and Implicit Information](#))

make me clean ... Be clean

This refers to ceremonial cleanness, but it is understood that he is unclean because of the leprosy. He is really asking Jesus to heal him of his disease. This can be stated clearly. AT: “heal me from leprosy so I will be clean ... Be healed” (See: [Assumed Knowledge and Implicit Information](#))

the leprosy left him

“he no longer had leprosy”

translationWords

- [leprosy, leper, leprous](#)
- [Lord](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:14**UDB:**

¹⁴ Then Jesus told him, “Make sure that you do not tell people about your healing immediately. First, go to a priest in Jerusalem and show yourself to him so that he can examine you and see that you no longer have leprosy. Also take to the priest the offering that Moses commanded that people who have been healed from leprosy should offer.”

ULB:

¹⁴ 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.”

translationNotes**to tell no one**

This can be translated as a direct quote: “Do not tell anyone” There is implied information that can also be stated explicitly (AT): ”do not tell anyone **that you have been healed**” (See: [Direct and Indirect Quotations](#) and [Ellipsis](#))

sacrifice for your cleansing

The law required a person to make a specific sacrifice after they were healed. This allowed the person to be ceremonially clean, and able to again participate in religious rituals.

for a testimony

“so proof of your healing”

to them

Possible meanings are 1) “to the priests” or 2) “to all the people.”

translationWords

- [instruct, instruction](#)
- [priest, priests, priesthood](#)
- [sacrifice, offering](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [Moses](#)

- [command, commands, commanded, commandment, commandments](#)
- [testimony, testify](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:15-16**UDB:**

¹⁵ But many people heard about how Jesus had healed the man. The result was that large crowds came to Jesus to hear him teach and to have him heal them from their sicknesses. ¹⁶ But he often would go away from them to isolated areas and pray.

ULB:

¹⁵ But the report about him spread even farther, and large crowds of people came together to hear him teach and to be healed of their sicknesses. ¹⁶ But he often withdrew into the deserted places and prayed.

translationNotes**the report about him**

“the news about Jesus.” This could mean either “the report about Jesus’ healing the man with leprosy” or “the report about Jesus’ healing people.”

the report about him spread even farther

“the report about him went out even farther.” This can be stated in active form. AT: “people kept telling the news about him in other places” (See: [Active or Passive](#))

the deserted places

“lonely places” or “places where there were no other people”

translationWords

- [report](#)
- [teach, teaching, teaches, taught](#)
- [heal, cure](#)
- [pray, prayer, prayers, prayed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:17**UDB:**

¹⁷ One day when Jesus was teaching, some men from the Pharisee sect were sitting nearby. Some of them were expert teachers of the Jewish laws. They had come from many villages in the district of Galilee and also from Jerusalem and other cities in the province of Judea. At that same time, the Lord was giving Jesus power to heal people.

ULB:

¹⁷ It came about on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting there who had come from many different villages in the regions of Galilee and Judea, and also from the town of Jerusalem. The power of the Lord was with him to heal.

translationNotes**Connecting Statement:**

One day when Jesus was teaching in a building, some men brought a paralyzed man for Jesus to heal.

It came about

This phrase marks the beginning of a new part of the story. (See: [Introduction of a New Event](#))

translationWords

- Pharisee, Pharisees
- teacher, teachers, Teacher
- law, law of Moses, God's law, law of Yahweh
- Galilee, Galilean
- Judea
- Jerusalem
- power, powers
- Lord
- heal, cure

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:18-19**UDB:**

¹⁸ While Jesus was there, several men brought to him a man who was paralyzed. They were carrying the man on a sleeping pad and tried to bring him into the house to lay him down in front of Jesus. ¹⁹ But they were not able to bring him in because there was such a large crowd of people in the house, so they went up the outside steps onto the roof. Then they removed some of the tiles from the roof to make an opening. They lowered the man on his sleeping pad through the opening into the middle of the crowd and put him down right in front of Jesus.

ULB:

¹⁸ Now some men came, carrying on a mat a man that was paralyzed, and they looked for a way to bring him inside in order to lay him down in front of Jesus. ¹⁹ They could not find a way to bring him in because of the crowd, so they went up to the housetop and let the man down through the tiles, on his mat, into the midst of the people, right in front of Jesus.

translationNotes**Now some men came**

These are new people in the story. Your language may have a way of showing that these are new people. (See: [Introduction of New and Old Participants](#))

mat

“sleeping pad” or “bed” or “stretcher”

was paralyzed

“could not move himself”

They could not find a way to bring him in because of the crowd, so

In some languages it might be more natural to reorder this. AT: “But because of the crowd of people, they could not find a way to bring the man inside. So”

because of the crowd

It is clear that the reason they could not enter was that the crowd was so large that there was no room for them. (See: [Ellipsis](#))

they went up to the housetop

Houses had flat roofs, and some houses had a ladder or staircase outside to make it easy to go up there. This can be stated. AT: “they went up to the flat roof of the house” (See: [Assumed Knowledge and Implicit Information](#))

right in front of Jesus

“directly in front of Jesus” or “immediately in front of Jesus”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:20-21**UDB:**

²⁰ When Jesus perceived that they believed that he could heal the man, he said to him, “Friend, I forgive your sins!” ²¹ The men who were expert teachers of the Jewish laws and the rest of the Pharisees began to think to themselves, “This man is proud and insults God by saying that! We all know that nobody except God can forgive sins!”

ULB:

²⁰ Seeing their faith, Jesus said, “Man, your sins are forgiven you.” ²¹ The scribes and the Pharisees began to question this, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”

translationNotes**Seeing their faith, Jesus said**

It is understood that they believe Jesus could heal the paralyzed man. This can be stated. AT: “When Jesus perceived that they believed that he could heal the man, he said to him” (See: [Ellipsis](#))

Man

This is a general word that people used when speaking to a man whose name they did not know. It was not rude, but it also did not show special respect. Some languages might use a word like “friend” or “sir.”

your sins are forgiven you

This can be stated in active form. AT: “you are forgiven” or “I forgive your sins” (See: [Active or Passive](#))

question this

“discuss this” or “reason about this.” What they questioned can be stated. AT: “discuss whether or not Jesus had authority to forgive sins” (See: [Ellipsis](#))

Who is this who speaks blasphemies?

This question shows how shocked and angry they were at what Jesus said. This can be written as a statement. AT: “This man is blaspheming God!” or “He blasphemes God by saying that!” (See: [Rhetorical Question](#))

Who can forgive sins but God alone?

The implied information is that if a person claims to forgive sins he says he is God. This can be written as a clear statement. AT: “No one can forgive sins but God alone!” or “God is the only one who can forgive sins!” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [faith](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [scribe, scribes](#)
- [Pharisee, Pharisees](#)
- [blasphemy, blaspheme, blasphemous, blasphemies](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:22-24**UDB:**

²² Jesus knew what they were thinking. So he said to them, "You should not question within yourselves about what I said! Consider this: ²³ It is easy to say, 'Your sins are forgiven' because no one can see whether or not the person was really forgiven. But it is not easy to say 'Get up and walk' because people can immediately see whether or not he was healed. ²⁴ So I will heal this man so that you will know that God has also given to me, the Son of Man, permission to forgive people on earth their sins." Then he said to the man who was paralyzed, "To you I say, 'Get up, pick up your sleeping pad, and go home!'"

ULB:

²² But Jesus, perceiving what they were thinking, answered and said to them, "Why are you questioning this in your hearts? ²³ Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk?' ²⁴ But that you may know that the Son of Man has authority on earth to forgive sins, I say to you, 'Get up, pick up your mat and go to your house.'"

translationNotes**perceiving what they were thinking**

This phrase indicates that they were reasoning silently, so that Jesus sensed rather than heard what they were thinking.

Why are you questioning this in your hearts?

This can be stated in active form. AT: "You should not argue about this in your hearts." or "You should not doubt that I have the authority to forgive sins." (See: [Rhetorical Question](#))

in your hearts

This expression here means they were thinking this silently. (See: [Idiom](#))

Which is easier to say ... walk?

Jesus uses this question to connect his power to forgive with the miracle of healing that he is going to do. It can be stated in active form. AT: "It is easy to say, 'Your sins are forgiven,' but only God can cause this lame man to 'Get up and walk'" (See: [Rhetorical Question](#))

easier to say

The unspoken implication is that one thing is “easier to say because no one will know,” but the other thing is “harder to say because everyone will know.” People could not see if the mans sins were forgiven, but they would all know if he would get up and walk. (See: [Ellipsis](#))

you may know

Jesus was speaking to the scribes and Pharisees. The word “you” is plural. (See: [Forms of You](#))

the Son of Man

Jesus was referring to himself.

I say to you

Jesus was saying this to the paralyzed man. The word “you” is singular.

translationWords

- [heart, hearts](#)
- [Son of Man, son of man](#)
- [authority, authorities](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:25-26**UDB:**

²⁵ Immediately the man was healed! He got up in front of them all. He picked up the sleeping pad on which he had been lying, and he went home, praising God. ²⁶ All the people there were astonished! They praised God and were overcome with amazement at what they saw Jesus do. They kept saying, “We have seen wonderful things today!”

ULB:

²⁵ Immediately he got up in front of them and picked up the mat on which he was lying. Then he went away to his house, glorifying God. ²⁶ Everyone was amazed and they glorified God. They were filled with fear, saying, “We have seen extraordinary things today.”

translationNotes**Immediately**

“At once” or “Right away”

he got up

It may be helpful to clearly say that he was healed. AT: “the man was healed! He got up.”

filled with fear

“very afraid” or “filled with awe”

extraordinary things

“amazing things” or “strange things”

translationWords

- glorify, glorifies
- God
- marvel, wonder, amazed, astonished
- fear, fears, afraid

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:27-28**UDB:**

²⁷ Then Jesus left that place and saw a man named Levi who collected taxes for the Roman government. He was sitting in the booth where the people came to pay him the taxes that the government required. Jesus said to him, “Come with me and become my disciple!” ²⁸ So Levi left his work and went with Jesus.

ULB:

²⁷ After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector’s tent. He said to him, “Follow me.” ²⁸ So Levi got up and followed him, leaving everything behind.

translationNotes**Connecting Statement:**

When Jesus leaves the house, he calls Levi, the Jewish tax collector, to follow him. Levi prepares a big meal for Jesus which annoys the Pharisees and scribes.

After these things happened

The phrase “these things” refers to what happened in the previous verses. This signals a new event. (See: [Introduction of a New Event](#))

saw a tax collector

“looked at a tax collector with attention” or “looked carefully at a tax collector”

Follow me

To “follow” someone was a term that means to become their disciple. AT: “Be my disciple” or “Come, follow me as your teacher” (See: [Idiom](#))

leaving everything behind

“left his work as a tax collector”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [tax collector](#)
- [Matthew, Levi](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:29-32**UDB:**

²⁹ Later on, Levi prepared a big feast in his own house for Jesus and his disciples. There was a large group of tax collectors and others eating together with them. ³⁰ Some men who belonged to the Pharisee sect, including those of them who taught Jewish laws, complained to Jesus' disciples, saying, "You should not be eating with tax collectors and other terrible sinners. ³¹ Then Jesus said to them, "It is people who are sick who know they need a doctor, not those who think they are well. ³² Similarly, I did not come from heaven to invite those who think they are righteous to come to me. On the contrary, I came to invite those who know that they are sinners, to turn from their sinful behavior and come to me."

ULB:

²⁹ Then Levi gave a big banquet in his house for Jesus. There were many tax collectors there and other people who were reclining at the table and eating with them. ³⁰ But the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and other sinful people?" ³¹ Jesus answered them, "People who are well do not need a physician; only those who are sick. ³² I did not come to call righteous people to repentance, but to call sinners to repentance."

translationNotes**Connecting Statement:**

At the meal, Jesus speaks with the Pharisees and scribes.

in his house

"in Levi's house"

reclining at the table

The Greek style of eating at a feast was to lie on a couch and prop oneself up with the left arm on some pillows. AT: "eating together" or "eating at the table" (See: [Assumed Knowledge and Implicit Information](#))

to his disciples

"to Jesus' disciples"

Why do you eat ... sinful people?

The Pharisees and scribes asked this question to express their disapproval that Jesus' disciples were eating with sinners. AT: "You should not eat with sinners!" (See: [Rhetorical Question](#))

you eat and drink with ... sinful people

The Pharisees and scribes believed that religious people should separate themselves from people they considered to be sinners. The word "you" is plural. (See: [Assumed Knowledge and Implicit Information](#))

People who are well ... sick

Jesus expressed this as a proverb. (See: [Proverbs](#))

physician

"medical doctor" or "doctor"

only those who are sick

The words "need a physician" are understood from the phrase before this. AT: "only those who are sick need one" (See: [Ellipsis](#))

righteous people

Some people thought they were righteous. Jesus referred to them by the way they thought about themselves even though he knew that they were not righteous. AT: "people who think they are righteous" (See: [Irony](#))

translationWords

- banquet
- Pharisee, Pharisees
- scribe, scribes
- disciple, disciples
- sin, sins, sinned, sinful, sinner, sinning
- righteous, righteousness
- repent, repents, repented, repentance

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:33-35**UDB:**

³³ Those Jewish leaders said to Jesus, “The disciples of John the Baptizer often abstain from food and pray, and the disciples of the Pharisees do that, too. But your disciples keep on eating and drinking! Why do they not fast like the others?” ³⁴ Jesus answered, You do not tell the friends of the bridegroom to fast while he is still with them, do you? No, no one would do that! ³⁵ But some day the bridegroom will be taken away from his friends. Then, at that time, they will abstain from food.”

ULB:

³³ They said to him, “The disciples of John often fast and pray, and the disciples of the Pharisees do the same. But your disciples eat and drink.” ³⁴ Jesus said to them, “Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them? ³⁵ But the days will come when the bridegroom will be taken away from them, then in those days they will fast.”

translationNotes**They said to him**

“The religious leaders said to Jesus”

Can anyone make ... with them?

Jesus used this question to cause the people to think about a situation that they already know. This can be written as a statement. AT: “No one tells the wedding attendants of the bridegroom to fast while he is still with them” (See: [Rhetorical Question](#))

wedding attendants

“guests” or “friends.” These are friends who celebrate with a man who is getting married.

the wedding attendants of the bridegroom fast

Fasting is a sign of sadness. The religious leaders understood that the wedding attendants would not fast while the bridegroom was with them. (See: [Assumed Knowledge and Implicit Information](#))

the days will come when

“soon” or “some day”

the bridegroom will be taken away from them

Jesus is comparing himself to the bridegroom, and the disciples to the wedding attendants. He did not explain the metaphor, so the translation should explain it only when necessary. (See: [Metaphor](#))

translationWords

- [John \(the Baptist\)](#)
- [fast](#)
- [pray, prayer, prayers, prayed](#)
- [bridegroom](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:36**UDB:**

³⁶ Then Jesus gave other examples to explain what he meant: He said, "People never tear a piece of cloth from a new garment and attach it to an old garment to mend it. If they did that, they would ruin the new garment by tearing it and the new piece of cloth would not match the old garment.

ULB:

³⁶ Then Jesus also spoke a parable to them. "No one tears a piece of cloth from a new garment and uses it to mend an old garment. If he did that, he would tear the new garment, and the piece of cloth from the new garment would not fit with the cloth of the old garment.

translationNotes**General Information:**

Jesus tells a story to the scribes and pharisees who were at Levi's house. (See: [Parables](#))

No one tears

"No one rips" or "People never tear"

mend

"repair"

If he did that

This hypothetical statement explains the reason why a person would not actually mend a garment in that way. (See: [Hypothetical Situations](#))

would not fit with

"would not match" or "would not be the same as"

translationWords

- [parable, parables](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 5:37-39**UDB:**

³⁷ And no one puts newly squeezed wine into old skin bags to store it. If anyone did that, the skin bags would tear open because they would not stretch when the new wine fermented and expanded. Then the skin bags would be ruined, and the wine would also be ruined because it would spill out.

³⁸ On the contrary, new wine must be put into new skin bags.

³⁹ Furthermore, those who have drunk only old wine are content with that. They do not want to drink the new wine, because they say, ‘The old wine is good!’”

ULB:

³⁷ No one puts new wine into old wineskins. If he does that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. ³⁸ But new wine must be put into fresh wineskins. ³⁹ No one after drinking old wine wants the new, for he says, ‘The old is better.’”

translationNotes**new wine**

“grape juice.” This refers to wine that has not yet fermented.

wineskins

These were bags made out of animal skins. They could also be called “wine bags” or “bags made of skin.”

the new wine would burst the skins

When the new wine ferments and expands, it breaks the old skins because they can no longer stretch out. Jesus’ audience would have understood the information about the wine’s fermenting and expanding. (See: [Assumed Knowledge and Implicit Information](#))

the wine would be spilled

This can be stated in active form. AT: “the wine would spill out of the bags” (See: [Active or Passive](#))

fresh wineskins

“new wineskins” or “new wine bags.” This refers to new wineskins, unused.

drinking old wine ... wants the new

This metaphor contrasts the old teaching of the religious leaders against the new teaching of Jesus. The point is that people who are used to the old teaching are not willing to listen to the new things that Jesus is teaching. (See: [Metaphor](#))

old wine

“wine that has fermented”

for he says, ‘The old is better.’

It may be helpful to add: “and he is therefore not willing to try the new wine” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [wine, wineskin, new wine](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 05 General Notes](#)
- [Luke 5 translationQuestions](#)

Luke 06 General Notes

Structure and formatting

Luke 6:20-49 contains many blessings and woes which appear to correspond to Matthew 5-7. This part of Matthew has traditionally been called the “Sermon on the Mount.” In Luke, they are not as connected to a teaching on the kingdom of God as they are in Matthew’s gospel. (See: [kingdom of God, kingdom of heaven](#))

Special concepts in this chapter

“Eating the grain”

This was a culturally acceptable practice for travelers to eat small amounts of grain off of plants in fields they traveled through or near. Farmers were required to allow this according to the law of Moses. The Pharisees considered this to be “gleaning” and forbade it because they would be working on the Sabbath. (See: [law, law of Moses, God’s law, law of Yahweh, works, deeds, work, acts](#) and [Sabbath](#))

Important figures of speech in this chapter

Metaphor

It was common for Jesus to use metaphors as a way to teach people about complex spiritual truths. (See: [Metaphor](#))

Rhetorical Questions

Jesus used rhetorical questions to teach people and to condemn them. (See: [Rhetorical Question](#))

Other possible translation difficulties in this chapter

Implicit information

There are many instances of Luke including information that would have been implicitly understood by someone in the ancient Near East that may not be understood by someone in a different culture today. An example is the expectation of a time of judgment in the future or possibly that people will be judged at the end of their life ([Luke 6:37](#)). (See: [Assumed Knowledge and Implicit Information](#))

The twelve disciples

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

In Mark: Simon (Peter), Andrew, James the son of Zebedee, 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 Judas, the son of James, are two names of the same person.

Links:

- [Luke 06:01 Notes](#)

Luke 6:1-2**UDB:**

¹ One Sabbath day, as Jesus and his disciples were walking through some grain fields, the disciples were picking some heads of grain. They rubbed them in their hands to separate the grains from the husks, and ate the grain. ² Some Pharisees who were watching this said to them, “You should not be doing work; our laws forbid us to do work on the Sabbath day!”

ULB:

¹ Now it happened on a Sabbath that Jesus was going through the grainfields and his disciples were picking the heads of grain, rubbing them between their hands and eating the grain. ² But some of the Pharisees said, “Why are you doing something that is not lawful to do on the Sabbath day?”

translationNotes**Connecting Statement:**

Jesus and his disciples now walk through a grain field while some Pharisees begin to question the disciples about what they are doing on the Sabbath which, in God’s law, has been set aside for God.

General Information:

The word “you” here is plural, and refers to the disciples. (See: [Forms of You](#))

Now it happened

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 can consider using it here. (See: [Introduction of a New Event](#))

grainfields

In this case, these are large sections of land where the people had scattered wheat seed to grow more wheat.

heads of grain

This is the topmost part of the grain plant, which is a kind of large grass. It holds the mature, edible seeds of the plant.

rubbing them between their hands

They did this to separate the grain seeds. This can be stated clearly. AT: “They rubbed them in their hands to separate the grains from the husks” (See: [Assumed Knowledge and Implicit Information](#))

Why are you doing something that is not lawful to do on the Sabbath day?

They asked this question to accuse the disciples of breaking the law. It can be written as a statement.

AT: “Picking grain on the Sabbath is against God’s law!” (See: [Rhetorical Question](#))

doing something

The Pharisees considered even the small action of rubbing a handful of grain to be unlawful work.

This can be stated clearly. AT: “doing work” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Sabbath](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [grain](#)
- [disciple, disciples](#)
- [Pharisee, Pharisees](#)
- [lawful, lawfully, unlawful](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:3-5**UDB:**

³ Jesus replied to the Pharisees, "Certainly you have read what is written in the scriptures about what King David did when he and the men with him were hungry! ⁴ As you know, David entered the tabernacle and asked for some food. The priest gave him the bread that had been on display before God. In one of Moses' laws God had said that only the priests were permitted to eat that bread. But even though David and his men were not priests, he ate some of the bread, and also gave some to the men who were with him!" ⁵ Jesus also said to them, "In the same way, the Son of Man has the authority to determine what is right for people to do on the Sabbath!"

ULB:

³ Answering them, Jesus said, "Have you not even read what David did when he was hungry, he and the men who were with him? ⁴ He went into the house of God, and took the bread of the presence and ate some of it, and also gave some to the men who were with him to eat, even though it was only lawful for the priests to eat it." ⁵ Then he said to them, "The Son of Man is Lord of the Sabbath."

translationNotes**Have you not even read ... him?**

Jesus is rebuking the Pharisees for not learning from the scriptures. This can be written as a statement. AT: "You should learn from what you have read ... him!" or "Certainly you have read ... him!" (See: [Rhetorical Question](#))

the bread of the presence

"the holy bread" or "the bread that was offered to God"

Son of Man

Jesus was referring to himself. This can be stated: AT: "I, the Son of Man"

is Lord of the Sabbath

The title "Lord" here emphasizes his authority over the Sabbath. AT: "has the authority to determine what is right for people to do on the Sabbath!"

translationWords

- David
- house of God, Yahweh's house
- bread
- lawful, lawfully, unlawful
- priest, priests, priesthood
- Son of Man, son of man
- Lord
- Sabbath

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:6-8**UDB:**

⁶ On another Sabbath day, Jesus was teaching the people in the synagogue and a man was there whose right hand was withered. ⁷ The men who taught the Jewish laws and the Pharisees who were there were watching Jesus closely. They wanted to see if he would heal the man and then they would accuse him of disobeying their laws about not working on the Sabbath. ⁸ But Jesus knew what they were thinking. So he said to the man with the withered hand, “Come and stand here in front of everyone!” So the man got up and stood there.

ULB:

⁶ It happened on another Sabbath that he went into the synagogue and taught the people there. A man was there whose right hand was withered. ⁷ The scribes and the Pharisees were watching him closely to see whether he would heal someone on the Sabbath, so that they might find a reason to accuse him. ⁸ But he knew what they were thinking and he said to the man whose hand was withered, “Get up, and stand here in the middle of everyone.” So the man got up and stood there.

translationNotes**Connecting Statement:**

The scribes and Pharisees watch as Jesus heals a man on the Sabbath.

General Information:

It is now another Sabbath day and Jesus is in the synagogue.

It happened

This phrase is used here to mark the beginning of a new event in the story. (See: [Introduction of a New Event](#))

A man was there

This introduces a new character in the story. (See: [Introduction of New and Old Participants](#))

hand was withered

The man’s hand was damaged in such a way that he could not stretch it. It was probably bent into almost a fist, making it look smaller and wrinkled.

were watching him closely

“were watching Jesus carefully”

so that they might find

“because they wanted to find”

in the middle of everyone

“in front of everyone.” Jesus wanted the man to stand where everyone there could see him.

translationWords

- [Sabbath](#)
- [synagogue](#)
- [scribe, scribes](#)
- [Pharisee, Pharisees](#)
- [heal, cure](#)
- [accuse, accusation, accuser](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:9-11**UDB:**

⁹ Then Jesus said to them, “I ask you this: Do the laws that God gave Moses command people to do good on the Sabbath, or to do harm? To save a life on the Sabbath, or destroy it?” ¹⁰ No one answered him, so he looked around at them all and then said to the man, “Stretch out your withered hand!” The man did that, and his hand became completely well again! ¹¹ But the religious leaders were very angry, and they discussed with one another about what they could do to get rid of Jesus.

ULB:

⁹ Jesus said to them, “I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?” ¹⁰ Then he looked around at them all and said to the man, “Stretch out your hand.” He did so, and his hand was restored. ¹¹ But they were filled with anger and they talked to each other about what they might do to Jesus.

translationNotes**to them**

“to the Pharisees”

is it lawful ... save a life ... destroy it?

Jesus wanted to correct the Pharisees’ understanding that it was wrong to heal on the Sabbath. He asked the question as a contrast between doing good and doing evil in order to make it obvious which one is lawful and which one is wrong. AT: “which action does God’s law permit—to do good and heal, or to do harm and destroy a life?” (See: [Rhetorical Question](#))

to do good or to do harm

“to help someone or to harm someone”

Stretch out your hand

“Hold out your hand” or “Extend your hand”

restored

“healed”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- lawful, lawfully, unlawful
- good, goodness
- life, live, lived, lives, living, alive
- restore, restores, restored, restoration

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:12-13**UDB:**

¹² One day, some time after that, Jesus went up into the hills to pray. He prayed to God all night there. ¹³ The next day he summoned all his disciples to come near him. From them he chose twelve men whom he also called apostles.

ULB:

¹² It happened in those days that he went out to the mountain to pray. He continued all night in prayer to God. ¹³ When it was day, he called his disciples to him, and he chose twelve of them, whom he also named apostles.

translationNotes**General Information:**

Jesus chooses twelve apostles after he prays all night.

It happened in those days

This phrase is used here to mark the beginning of a new part of the story. (See: [Introduction of a New Event](#))

in those days

“around that time” or “not long after” or “one day around then”

he went out

“Jesus went out”

When it was day

“When it was morning” or “The next day”

he chose twelve of them

“he chose twelve of the disciples”

whom he also named apostles

“whom he also made apostles” or “and he appointed them to be apostles”

translationWords

- pray, prayer, prayers, prayed
- God
- disciple, disciples
- apostle, apostles, apostleship

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:14-16**UDB:**

¹⁴ These men were: Simon, to whom he gave the new name, Peter; Andrew, Peter's younger brother; James and his younger brother, John; Philip; Bartholomew; ¹⁵ Matthew, whose other name was Levi; Thomas; another James, the son of Alphaeus; Simon the Zealot, ¹⁶ Judas, the son of a different man named James; and Judas Iscariot, who later betrayed Jesus.

ULB:

¹⁴ The names of the apostles were Simon (whom he also named Peter) and his brother Andrew, James, John, Philip, Bartholomew, ¹⁵ Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶ Judas son of James, and Judas Iscariot, who became a traitor.

translationNotes**The names of the apostles were**

This is implied information added to the ULB text. (See: [Assumed Knowledge and Implicit Information](#))

his brother Andrew

“Simon's brother, Andrew”

Zealot

Possible meanings are 1) “the Zealot” is a title that indicates he was part of the group of people who wanted to free the Jewish people from Roman rule. AT: “patriot” or “nationalist” or 2) “the zealous one” is a description that indicates he was zealous for God to be honored. AT: “passionate”

became a traitor

It may be necessary to explain what “traitor” means in this context. AT: “betrayed his friend” or “turned his friend over to enemies” (usually in return for money paid) or “exposed a friend to danger by telling enemies about him” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [Andrew](#)
- [James \(son of Zebedee\)](#)

- [John \(the apostle\)](#)
- [Philip, the apostle](#)
- [Bartholomew](#)
- [Matthew, Levi](#)
- [Thomas](#)
- [James \(son of Alphaeus\)](#)
- [Simon the Zealot](#)
- [Judas the son of James](#)
- [Judas Iscariot](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:17-19**UDB:**

¹⁷ Jesus came down from the hills with his disciples and stood on a level area. There was a great crowd of his disciples there. There was also a large group of people who had come from Jerusalem and from many other places in the region of Judea, and from the coastal areas near the cities of Tyre and Sidon. ¹⁸ They came to hear Jesus teach them and to be healed from their diseases. He also healed those whom evil spirits had troubled. ¹⁹ Everyone in the crowd tried to touch him, because he was healing everyone by his power.

ULB:

¹⁷ Then Jesus came down the mountain with them and stood on a level place with a large crowd of his disciples and a large number of the people from Judea and Jerusalem and the seacoast of Tyre and Sidon. ¹⁸ They had come to listen to him and to be healed of their diseases. People who were troubled with unclean spirits were also healed. ¹⁹ Everyone in the crowd kept trying to touch him because power to heal was coming out from him, and he healed them all.

translationNotes**Connecting Statement:**

Though Jesus especially addresses his disciples, there were many people around who listen.

with them

“with the twelve he had chosen” or “with his twelve apostles”

to be healed

This can be stated in active form. AT: “for Jesus to heal them” (See: [Active or Passive](#))

People who were troubled with unclean spirits were also healed

This can be stated in active form. AT: “Jesus also healed people who were troubled with unclean spirits” (See: [Active or Passive](#))

troubled with unclean spirits

“bothered by unclean spirits” or “controlled by evil spirits”

power to heal was coming out from him

This can be stated in active form. AT: “he had power to heal people” or “he used his power to heal people” (See: [Active or Passive](#))

translationWords

- [Judea](#)
- [Jerusalem](#)
- [Tyre, Tyrians](#)
- [Sidon, Sidonians](#)
- [heal, cure](#)
- [demon, evil spirit, unclean spirit](#)
- [power, powers](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:20-21**UDB:**

²⁰ Then he looked at his disciples and said, "It is very good for you who are poor, because God is ruling you. ²¹ It is very good for you who are hungry now, because God will give you everything you need.

It is very good for you who are grieving now, because God will someday make you laugh with joy.

ULB:

²⁰ Then he looked at his disciples, and said, "Blessed are you who are poor, for yours is the kingdom of God. ²¹ Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh.

translationNotes**Blessed are you**

This phrase is repeated three times. Each time, it indicates that God gives favor to certain people or that their situation is positive or good.

Blessed are you who are poor

"You who are poor receive God's favor" or "You who are poor benefit"

for yours is the kingdom of God

Languages that do not have a word for kingdom might say, "for God is your king" or "because God is your ruler."

yours is the kingdom of God

"the kingdom of God belongs to you." This could mean 1) "you belong to God's kingdom" or 2) "you will have authority in God's kingdom."

you will laugh

"you will laugh with joy" or "you will be joyful"

translationWords

- **bless, blessed, blessing**
- **kingdom of God, kingdom of heaven**

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:22-23**UDB:**

²² It is very good when other people hate you, when they reject you, when they insult you and say that you are evil because you follow me, the Son of Man. ²³ When that happens, rejoice! Jump up and down because you are so happy! God will give you a great reward in heaven! Do not forget that their ancestors did similar things to God's prophets long ago!

ULB:

²² Blessed are you when people hate you and when they exclude you and insult you, because of the Son of Man. ²³ Rejoice in that day and leap for joy, because you will surely have a great reward in heaven, for their ancestors treated the prophets in the same way.

translationNotes**Blessed are you**

“You receive God's favor” or “You benefit” or “How good it is for you”

exclude you

“reject you”

because of the Son of Man

“because you associate with the Son of Man” or “because they reject the Son of Man”

in that day

“when they do those things” or “when that happens”

leap for joy

This idiom means “be extremely joyful” (See: [Idiom](#))

a great reward

“a large payment” or “good gifts”

translationWords

- [bless, blessed, blessing](#)
- [evil, wicked, wickedness](#)
- [Son of Man, son of man](#)
- [rejoice](#)
- [joy, joyful](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:24-25**UDB:**

²⁴ But how sad for you who are rich; your riches have already given you all the comfort you will get. ²⁵ How sad for you who think that you have everything that you need now; you will realize that these things will not satisfy you.

How sad for you who are joyful now; later you will grieve and be very sad.

ULB:

²⁴ But woe to you who are rich, for you have already received your comfort. ²⁵ Woe to you who are full now, for you will be hungry later. Woe to you who laugh now, for you will mourn and weep later.

translationNotes**woe to you**

“how terrible it is for you.” This phrase is repeated three times. It is the opposite of “blessed are you.” Each time, it indicates that God’s anger is directed at the people, or that something negative or bad awaits them.

woe to you who are rich

“how terrible it is for you who are rich” or “trouble will come to you who are rich”

your comfort

“what comforts you” or “what satisfies you” or “what makes you happy”

who are full now

“whose stomachs are full now” or “who eat much now”

who laugh now

“who are happy now”

translationWords

- woe

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:26**UDB:**

²⁶ How sad it is when everyone says good things about you. In the same way, their ancestors used to say good things about men who falsely claimed to be God's prophets.

ULB:

²⁶ Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets.

translationNotes**Woe to you**

“How terrible it is for you” or “How sad you should be”

when all men

Here “men” is used in the generic sense the includes all people. AT: “when all people” or “when everyone” (See: [When Masculine Words Include Women](#))

that is how their ancestors treated the false prophets

“they also spoke well of the false prophets”

translationWords

- [false prophet](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:27-28**UDB:**

²⁷ "But I say this to each of you who are listening to what I say: Love your enemies, not only your friends! Do good things for those who hate you! ²⁸ Ask God to bless those who curse you! Pray for those who treat you badly!

ULB:

²⁷ But I say to you who are listening, love your enemies and do good to those who hate you. ²⁸ Bless those who curse you and pray for those who mistreat you.

translationNotes**Connecting Statement:**

Jesus continues to speak to his disciples and the crowd who is listening to him as well.

to you who are listening

Jesus now begins to speak to the entire crowd, rather than just to his disciples. (See: [Introduction of New and Old Participants](#))

love ... do good ... Bless ... pray

Each of these commands are to be done continually, not just a single time.

love your enemies

This does not mean they were to only love their enemies and not their friends. This can be stated. AT: "Love your enemies, not only your friends!" (See: [Ellipsis](#))

love ... do good to

These two phrases mean the same thing, and together emphasize the point. (See: [Doublet](#))

Bless those

God is the one who blesses. This can be made explicit. AT: "Ask God to bless those" (See: [Assumed Knowledge and Implicit Information](#))

those who curse you

"those who habitually curse you"

those who mistreat you

“those who habitually mistreat you”

translationWords

- love, loves, loving, loved
- adversary, enemy
- bless, blessed, blessing
- curse, cursed, curses, cursing
- pray, prayer, prayers, prayed
- wrong, mistreat, hurt

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:29-30**UDB:**

²⁹ If someone insults you by striking you on one of your cheeks, turn your face so that he can strike the other cheek also. If someone wants to take away your tunic, let him also have your shirt. ³⁰ Give something to everyone who asks you. If someone asks you to give him things that belong to you, do not ask him to return them.

ULB:

²⁹ To him who strikes you on the one cheek, offer him also the other. If someone takes away your coat, do not withhold your tunic either. ³⁰ Give to everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you.

translationNotes**To him who strikes you**

“If anyone hits you”

on the one cheek

“on one side of your face”

offer him also the other

It may be helpful to state what the attacker will do to the person. AT: “turn your face so that he can strike the other cheek also” (See: [Ellipsis](#))

do not withhold

“do not prevent him from taking”

Give to everyone who asks you

“If anyone asks you for something, give it to him”

do not ask him

“do not require him” or “do not demand”

translationWords

- [tunic](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:31-34**UDB:**

³¹ In whatever way you want others to act toward you, that is the way that you should act toward them.

³² If you love only those who love you, do not expect God to praise you for doing that, because even sinners love those who love them. ³³ If you do good things only for those who do good things for you, do not expect God to reward you for doing that, because even sinners do that. ³⁴ If you lend money or property only to those who will give it back to you, do not expect that God will reward you for doing that! Even sinners lend to other sinners, because they expect them to pay everything back.

ULB:

³¹ As you want people to do to you, you should do the same to them. ³² If you only love people who love you, what credit is that to you? For even sinners love those who love them. ³³ If you do good only to people who do good to you, what credit is that to you? For even sinners do the same. ³⁴ If you only lend to people who you expect will pay you back, what credit is that to you? Even sinners lend to sinners, to get back the same amount.

translationNotes**As you want people to do to you, you should do the same to them**

In some languages it may be more natural to reverse the order. AT: “You should do to people the same as what you want them to do to you” or “Treat people they way you want them to treat you”

what credit is that to you?

“What reward will you receive?” or “What praise will you receive for doing that?” This can be written as a statement. AT: “You will not receive any reward for that.” or “God will not reward you for that.” (See: [Rhetorical Question](#))

to get back the same amount

The law of Moses commanded the Jews not to receive interest on money they loaned to each other. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- love, loves, loving, loved
- sin, sins, sinned, sinful, sinner, sinning
- good, goodness

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:35-36**UDB:**

³⁵ Instead, love your enemies! Do good things for them! Lend to them, and do not expect them to pay anything back! Then God will give you a great reward. And you will be children of God the Most High, since God is kind even to people who are unthankful and wicked. ³⁶ So you should act mercifully toward other people, just like your Father in heaven acts mercifully toward people.

ULB:

³⁵ But love your enemies and do good to them. Lend expecting nothing in return and your reward will be great and you will be sons of the Most High, for he himself is kind toward unthankful and evil people. ³⁶ Be merciful, just as your Father is merciful.

translationNotes**your reward will be great**

“you will receive a great reward” or “you will receive good payment” or “you will get good gifts because of it”

you will be sons of the Most High

It is best to translate “sons” with the same word your language would naturally use to refer to a human son or child.

sons of the Most High

Make sure that the word “sons” is plural so it is not confused with Jesus’ title “The Son of the Most High.”

unthankful and evil people

“people who do not thank him and who are evil”

your Father

This refers to God. It is best to translate “Father” with the same word your language would naturally use to refer to a human father.

translationWords

- love, loves, loving, loved
- adversary, enemy
- good, goodness
- reward
- son, sons
- Most High
- evil, wicked, wickedness
- mercy, merciful
- God the Father, heavenly Father, Father

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:37**UDB:**

³⁷ Do not harshly criticize people and then God will not harshly criticize you. Do not condemn other people, and then he will not condemn you. Forgive others for the evil things that they have done, and then God will forgive you.

ULB:

³⁷ Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive others, and you will be forgiven.

translationNotes**Do not judge**

“Do not judge people” or “Do not harshly criticize people”

and you

“and as a result you”

you will not be judged

Jesus did not say who would not judge. Possible meanings are 1) “God will not judge you” or 2) “no one will judge you” (See: [Active or Passive](#))

Do not condemn

“Do not condemn people”

you will not be condemned

Jesus did not say who would not condemn. Possible meanings are 1) “God will not condemn you” or 2) “no one will condemn you” (See: [Active or Passive](#))

you will be forgiven

Jesus did not say who would forgive. Possible meanings are 1) “God will forgive you” or 2) “people will forgive you” (See: [Active or Passive](#))

translationWords

- judge, judges, judgment, judgments
- condemn, condemns, condemned, condemnation
- forgive, forgives, forgiven, forgiveness

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:38**UDB:**

³⁸ Give good things to others, and then God will give good things to you. It will be like he is giving you a generous amount of grain, pressing it down in a basket and shaking the basket to make sure it is completely full, to the point that some of the grain even spills over the sides! Remember that the standard you use to judge or bless others will be the standard God uses to judge or bless you!”

ULB:

³⁸ Give, and it will be given to you. A generous amount—pressed down, shaken together and spilling over—will pour into your lap. For with the measure you use, it will be measured back to you.”

translationNotes**it will be given to you**

Jesus did not say exactly who would give. Possible meanings are 1) “someone will give it to you” or 2) “God will give it to you” (See: [Active or Passive](#))

A generous amount ... your lap

Jesus spoke of either God or people giving generously as if they were a generous grain merchant. AT: “They will pour into your lap a generous amount that they have pressed down and shaken together until it is spilling over” or “Like a generous grain merchant who presses down the grain and shakes it together and pours in so much grain that it spills over, they will give generously to you” (See: [Metaphor](#))

A generous amount

“A large amount”

it will be measured back to you

Jesus did not say exactly who would measure. Possible meanings are 1) “they will measure things back to you” or 2) “God will measure things back to you” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:39-40**UDB:**

³⁹ He also gave his disciples this parable: "A blind man should not try to lead another blind man. If he did, they both would fall into a hole!" ⁴⁰ A disciple is not greater than his teacher. But when he is fully trained, he will become like his teacher. So you should become like me.

ULB:

³⁹ Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?" ⁴⁰ A disciple is not greater than his teacher, but everyone when he is fully trained will be like his teacher.

translationNotes**Connecting Statement:**

Jesus includes some examples to make his point. (See: [Parables](#))

Can a blind person guide another blind person?

Jesus used this question to get the people to think about something that they already know. This can be written as a statement. AT: "We all know that a blind person cannot guide another blind person" (See: [Rhetorical Question](#))

blind person

The person who is "blind" is a metaphor for a person who has not been taught as a disciple. (See: [Metaphor](#))

If he did

Some languages might prefer, "if one did." This is an absurd situation that is not likely to actually happen. (See: [Hypothetical Situations](#))

they would both fall into a pit, would they not?

This can be written as a statement. AT: "both of them would fall into a hole" (See: [Rhetorical Question](#))

A disciple is not greater than his teacher

"A disciple does not surpass his teacher." Possible meanings are 1) "A disciple does not have more knowledge than his teacher" or 2) "A disciple does not have more authority than his teacher."

everyone when he is fully trained

“every disciple who has been trained well” or “every disciple whose teacher has fully taught him”

translationWords

- [parable, parables](#)
- [pit](#)
- [disciple, disciples](#)
- [teacher, teachers, Teacher](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:41-42**UDB:**

⁴¹ None of you should be concerned about someone else's small faults. That is like noticing a speck of straw in that person's eye while not noticing a huge wooden plank in your own eye. ⁴² If you do that, you are a hypocrite! You should first remove the plank out of your own eye before trying to get the speck out of someone else's eye. When you have stopped sinning, then you will have the spiritual insight to help others get rid of their sins.

ULB:

⁴¹ Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye? ⁴² How can you say to your brother, 'Brother, let me take out the piece of straw that is in your eye,' when you yourself do not even see the log that is in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye.

translationNotes**Why do you look ... brother's eye, but you do not notice the log that is in your own eye?**

Jesus uses this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. AT: "Do not look ... brothers eye while you ignore the log that is in your own eye" (See: [Rhetorical Question](#))

the tiny piece of straw that is in your brother's eye

This is a metaphor that refers to the less important faults of a fellow believer. (See: [Metaphor](#))

tiny piece of straw

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother

Here "brother" refers to a fellow Jew or a fellow believer in Jesus.

the log that is in your own eye

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus exaggerates to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults. (See: [Metaphor](#) and [Hyperbole and Generalization](#))

log

“beam” or “plank”

How can you say ... eye?

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. AT: “You should not say ... eye” (See: [Rhetorical Question](#))

translationWords

- [brother, brothers](#)
- [hypocrite, hypocrites, hypocrisy](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:43-44**UDB:**

⁴³ Everyone knows that healthy trees do not produce bad fruit and unhealthy trees do not produce good fruit. ⁴⁴ And anyone can tell what kind of tree it is by looking at the kind of fruit it has. For example, a thornbush does not produce figs and a bramble bush does not produce grapes. In the same way it is easy to know what a person is like inside by looking at what that person does.

ULB:

⁴³ For there is no good tree that produces rotten fruit, nor is there a rotten tree that produces good fruit. ⁴⁴ For each tree is known by the kind of fruit it produces. For people do not gather figs from a thornbush, nor do they gather grapes from a briar bush.

translationNotes**General Information:**

People can tell if a tree is good or bad, and what type of tree it is, by the fruit it produces. Jesus uses this as an unexplained metaphor—we know what kind of person someone is when we see their actions. (See: [Metaphor](#))

For there is

“Because there is.” This indicates that what follows is the reason why we should not judge our brother.

good tree

“healthy tree”

rotten

“decaying” or “bad” or “worthless”

each tree is known

People recognize the kind of tree by the fruit it bears. This can be stated in active form. AT: “people know the type of a tree” or “people recognize a tree” (See: [Active or Passive](#))

thornbush

a plant or shrub that has thorns

briar bush

a vine or shrub that has thorns

translationWords

- [good, goodness](#)
- [fruit, fruitful](#)
- [fig](#)
- [thorn, thistle](#)
- [grape](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:45**UDB:**

⁴⁵ Good people do good things which show that they think good thoughts, and evil people do evil things which show that they think evil thoughts. People will speak and act according to what they think about in their minds.”

ULB:

⁴⁵ The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. For out of the abundance of the heart his mouth speaks.

translationNotes**General Information:**

Jesus compares the thoughts of a person to their good or evil treasure. The good thoughts of good people cause good actions. The evil thoughts of evil people cause evil actions. (See: [Metaphor](#))

The good man

The word “good” here refers to righteousness or moral goodness.

good man

The word “man” here refers to a person, male or female. AT: “good person” (See: [When Masculine Words Include Women](#))

the good treasure of his heart

Here the good thoughts of a person are spoken of as if they are treasures stored in the heart of that person, and “his heart” is a metonym for something deep inside the person. AT: “the good things he keeps deep inside himself” or “the good things he values very intensely” (See: [Metaphor](#))

produces what is good

Producing what is good is a metaphor for doing what is good. AT: “does what is good” (See: [Metaphor](#))

the evil treasure of his heart

Here the evil thoughts of a person are spoken of as if they are evil things stored in the heart of that person, and “his heart” is a metonym for something deep inside the person. AT: “the evil things he keeps deep inside himself” or “the evil things he values very intensely” (See: [Metaphor](#))

out of the abundance of the heart his mouth speaks

The phrase “his mouth” represents him using his mouth. AT: “what he thinks in his heart affects what he says with his mouth” or “what he values in his heart determines what he says with his mouth” (See: [Synecdoche](#))

translationWords

- [good, goodness](#)
- [heart, hearts](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:46-48**UDB:**

⁴⁶ Jesus said to the people, "Why do you call me 'Lord' when you do not even obey what I say to do? ⁴⁷ Let me tell you what people are like who come to me, hear my teachings, and obey them. ⁴⁸ They are like a man who dug deep into the ground to prepare to build his house. He made sure that the foundation for the house was built on solid rock. Then there was a flood and a torrent of water was beating against the house. But the torrent could not even shake the house, because the house was built on a solid foundation.

ULB:

⁴⁶ Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say? ⁴⁷ Every person who comes to me and hears my words and obeys them, I will tell you what he is like. ⁴⁸ He is like a man building a house, who dug down deep in the ground and built the house's foundation on solid rock. When a flood came, the torrent of water flowed against that house, but could not shake it, because it had been well built.

translationNotes**General Information:**

Jesus compares the person who obeys his teaching to a man who builds a house on rock where it will be safe from floods. (See: [Simile](#))

Lord, Lord

The repetition of these words indicates that they regularly called Jesus "Lord."

Every person who comes to me ... I will tell you what he is like

It may be more clear to change the order of this sentence. AT: "I will tell you what every person is like who comes to me and hears my words and obeys them"

built the house's foundation on solid rock

"dug the foundation of the house deep enough to reach a foundation of solid rock." Some cultures may not be familiar with building on bedrock, and may need to use another image for a stable foundation. (See: [Assumed Knowledge and Implicit Information](#))

foundation

"base" or "support"

solid rock

“bedrock.” This is the very large, hard rock that is deep under the soil.

torrent of water

“fast-moving water” or “river”

flowed against

“crashed against”

shake it

Possible meanings are 1) “cause it to shake” or 2) “destroy it.”

because it had been well built

This can be stated in active form. AT: “because the man had built it well” (See: [Active or Passive](#))

translationWords

- [Lord](#)
- [obey, obedient, obedience](#)
- [word, words](#)
- [foundation, founded](#)
- [flood](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 6:49**UDB:**

⁴⁹ But some people who hear my teachings do not obey them. They are like a man who built a house on top of the ground without building a foundation. When the river flooded, the house collapsed immediately and was completely ruined.”

ULB:

⁴⁹ But the person who hears my words and does not obey them, he is like a man who built a house on top of the ground without a foundation. When the torrent of water flowed against that house, it immediately collapsed, and the ruin of that house was complete.”

translationNotes**General Information:**

Jesus compares the person who hears but does not obey his teaching to a man who builds a house without a foundation so it will collapse in a flood. (See: [Simile](#))

But the person

“But” shows a strong contrast to the previous person who built with a foundation.

on top of the ground without a foundation

Some cultures may not know that a house with a foundation is stronger. Additional information may be helpful. AT: “but he did not dig down and build first a foundation” (See: [Assumed Knowledge and Implicit Information](#))

foundation

“base” or “firm support”

torrent of water

“fast-moving water” or “river”

flowed against

“crashed against”

collapsed

“fell down” or “came apart”

the ruin of that house was complete

“that house was completely destroyed”

translationWords

- [word, words](#)
- [obey, obedient, obedience](#)
- [foundation, founded](#)
- [flood](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 06 General Notes](#)
- [Luke 6 translationQuestions](#)

Luke 07 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 7:27, which is a quotation from the Old Testament.

There are times in the narrative of this chapter where there is an abrupt change in topic. The translator should not feel the need to smooth these rough transitions.

Special concepts in this chapter

Centurion

This situation would have been very unusual in ancient Israel. It would not have been common for a Roman soldier to go to an Israelite for anything. They would have been insignificant to the Romans and they would not have sought healing from a Jew. It would also have been unusual for a wealthy man to be so concerned for his slave. It is a great display of faith. (See: [faith](#))

John's Baptism

The baptism John performed was different than the baptism that the church practices. John's baptism was meant to signal that those receiving had repented of their sin. This is why the Pharisees did not participate in John's baptism. (See: [repent](#), [repents](#), [repented](#), [repentance](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#)).

"Sinners"

Luke refers to a group of people as "sinners." The Jewish leaders considered these people to be hopelessly ignorant of the Law of Moses, and so called them "sinners." In reality, the leaders were sinful. This situation can be taken as irony. (See: [Irony](#))

"Feet"

Feet were considered to be very dirty in the Ancient Near East. It would have been a very humble act for this woman to wash Jesus' feet and was a way to show honor to Jesus.

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the "Son of Man" in this passage. Referring to oneself in the third person may not be possible in all languages. (See: [Son of Man](#), [son of man](#))

Links:

- **Luke 07:01 Notes**

Luke 7:1**UDB:**

¹ After Jesus finished speaking to the people, he went to the town of Capernaum.

ULB:

¹ After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.

translationNotes**General Information:**

Jesus enters Capernaum where Jesus heals a centurian's servant.

in the hearing of the people

The idiom “in the hearing” emphasizes that he wanted them to hear what he said. AT: “to the people who were listening to him” or “to the people who were present” or “for the people to hear” (See: [Idiom](#))

he entered Capernaum

This begins a new event in the story. (See: [Introduction of a New Event](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Capernaum](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:2-5**UDB:**

² In that town there was a centurion in the Roman army who had a slave that was dear to him. This slave was so sick that he was about to die. ³ When the centurion heard about Jesus, he sent some Jewish elders to Jesus to ask him to come and heal his slave. ⁴ When they came to Jesus, they earnestly asked him to help the centurion's slave. They said, "He deserves that you do this for him, ⁵ because he loves our people and he built our synagogue for us."

ULB:

² Now a centurion had a slave who was highly regarded by him, and he was sick and about to die. ³ When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. ⁴ When they had come to Jesus, they asked him earnestly, saying, "He is worthy to have you do this for him, ⁵ because he loves our nation, and he is the one who built the synagogue for us."

translationNotes**who was highly regarded by him**

"whom the centurion valued" or "whom he respected"

asked him earnestly

"pleaded with him" or "begged him"

He is worthy

"The centurion is worthy"

our nation

"our people." This refers to the Jewish people.

translationWords

- centurion, centurions
- servant, slave, slavery
- precious
- elder
- Jew, Jewish, Jews

- [worthy, worth, unworthy, worthless](#)
- [nation](#)
- [synagogue](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:6-8**UDB:**

⁶ So Jesus started going to the officer's house with them. When he was almost there, the officer sent some friends to give this message to Jesus: "Lord, do not trouble yourself any further, since I am not worthy that you should come into my house. ⁷ That is why I do not think that I am worthy to come to you myself. But you can heal my slave if you say just one word. ⁸ I know that you can do this because I am a man who must obey the orders of my superiors, and I also have soldiers who must obey my orders. When I say to one of them, 'Go!', he goes, and when I say to another, 'Come!', he comes. When I say to my slave, 'Do this!', he does it."

ULB:

⁶ So Jesus continued on his way with them. But when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, because I am not worthy for you to come under my roof. ⁷ For this reason I did not even consider myself worthy to come to you, but just say a word and my servant will be healed. ⁸ For I also am a man who is under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

translationNotes**continued on his way**

"went along"

not far from the house

The double negative can be replaced. AT: "near the house" (See: [Double Negatives](#))

do not trouble yourself

The centurion was speaking politely to Jesus. AT: "do not trouble yourself by coming to my house" or "I do not wish to bother you"

come under my roof

This phrase is an idiom that means "come into my house." If your language has an idiom that means "come into my house," think about whether it would be good to use here. (See: [Idiom](#))

just say a word

The servant understood that Jesus could heal the servant just by speaking. Here "word" refers to a command. AT: "just give the order" (See: [Synecdoche](#))

my servant will be healed

The word that is translated here as “servant” is normally translated as “boy.” It may indicate that the servant was very young or show the centurion’s affection for him.

I also am a man who is under authority

“I also have someone over me that I must obey”

under me

“under my authority”

to my servant

The word that is translated here as “servant” is the typical word for a servant.

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [servant, slave, slavery](#)
- [word, words](#)
- [heal, cure](#)
- [authority, authorities](#)
- [warrior, soldier](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:9-10**UDB:**

⁹ When Jesus heard what the officer had said, he was amazed at him. Then he turned to the crowd that was with him and said, “I tell you, I have not found any Israelite who trusts me as much as this Gentile does!” ¹⁰ When those people who had come from the centurion returned to his house, they found out that the slave was in good health again.

ULB:

⁹ When Jesus heard this, he was amazed at him, and turning to the crowd following him said, “I say to you, not even in Israel have I found such faith.” ¹⁰ When those who had been sent returned to the house, they found the servant was well.

translationNotes**he was amazed at him**

“he was amazed at the centurion”

I say to you

Jesus said this to emphasize the surprising thing that he was about to tell them.

not even in Israel have I found such faith

The implication is that Jesus expected Jewish people to have this kind of faith, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. You may need to add this implied information. AT: “I have not found any Israelite who trusts me as much as this Gentile does!” (See: [Assumed Knowledge and Implicit Information](#))

those who had been sent

It is understood that these were the people the centurion sent. This can be stated. AT: “the people whom the Roman officer had sent to Jesus” (See: [Ellipsis](#))

translationWords

- [marvel, wonder, amazed, astonished](#)
- [Israel, Israelites](#)
- [faith](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:11-15**UDB:**

¹¹ Soon after that, Jesus traveled to the town of Nain. His disciples and a large crowd went with him. ¹² As Jesus came near to the town gate, he saw a large crowd coming out of the town, carrying a man who had just died. Now his mother was a widow, and he was her only son. She was with the crowd, and they were going to bury her son. ¹³ When the Lord saw her, he had compassion for her and said to her, “Do not cry!” ¹⁴ Then he came close to them and touched the stretcher on which the body was lying. The men carrying it stood still. He said, “Young man, I say to you, get up!” ¹⁵ The man sat up and began to talk! Then Jesus led him back to his mother.

ULB:

¹¹ Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him. ¹² As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her. ¹³ When the Lord saw her, he was deeply moved with compassion for her and said to her, “Do not cry.” ¹⁴ Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, “Young man, I say to you, arise.” ¹⁵ The dead man sat up and began to speak, and Jesus gave him to his mother.

translationNotes**Connecting Statement:**

Jesus goes to the city of Nain, where he heals a man who had died.

Nain

the name of a city (See: [How to Translate Names](#))

behold, a man who had died

The word “behold” alerts us to the introduction of the dead man into the story. Your language may have a way of doing this. AT: “there was a dead man who” (See: [Introduction of New and Old Participants](#))

a man who had died was being carried out

This can be stated in active form. AT: “people were carrying out of the city a man who had died” (See: [Active or Passive](#))

the only son of his mother (who was a widow)

“He was his mother’s only son, and she was a widow.” This is background information about the dead man and his mother. (See: [Background Information](#))

widow

a woman whose husband has died

was deeply moved with compassion for her

“felt very sorry for her”

he went up

“he went forward” or “he approached the dead man”

the wooden frame on which they carried the body

This was a stretcher or bed used to move the body to the burial place. It did not have to be something in which the body was buried. Other translations may have the less common “bier” or “funeral couch.”

I say to you

Jesus said this to emphasize his authority. AT: “Listen to me!”

The dead man

The man was not still dead; he was now alive. It may be necessary to state this clearly. AT: “The man who had been dead”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple, disciples](#)
- [gate, gate bar](#)
- [Lord](#)
- [compassion, compassionate](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:16-17**UDB:**

¹⁶ Everyone there was overcome with awe. They praised God and said to each other, “A great prophet has come among us!” and “God has come to care for his people!” ¹⁷ Then this news about what Jesus had done spread throughout the region of Judea and all the other nearby areas.

ULB:

¹⁶ Then fear overcame all of them, and they kept praising God, saying, “A great prophet has been raised among us” and “God has looked upon his people.” ¹⁷ This news about Jesus spread throughout the whole of Judea and all the neighboring regions.

translationNotes**Connecting Statement:**

This tells what happens as a result of Jesus’ healing the man who had died.

fear overcame all of them

“fear filled all of them.” This can be stated in active form. AT: “they all became very afraid” (See: [Active or Passive](#))

A great prophet

They were referring to Jesus, not to some unidentified prophet.

has been raised among us

“has come to be with us” or “has appeared to us.” This can be stated in active form. AT: “God has raised a great prophet among us” (See: [Active or Passive](#))

looked upon

This idiom means “cared for” (See: [Idiom](#))

This news about Jesus spread

“This news” refers to the things people were saying in verse 16. This can be stated in active form. AT: “People spread this report about Jesus” or “People told others this report about Jesus”

This news

“This report” or “This message”

translationWords

- [fear, fears, afraid](#)
- [praise](#)
- [God](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [people of God, my people](#)
- [Judea](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:18-20**UDB:**

¹⁸⁻¹⁹ The disciples of John the Baptizer told him about all these things. So John called for two of his disciples and told them to go to the Lord and ask him: “Are you the one whom God promised would come, or should we be expecting someone else?” ²⁰ When those two men came to Jesus, they said, “John the Baptizer sent us to ask you, ‘Are you the one whom God promised would come, or should we expect someone else?’”

ULB:

¹⁸ John’s disciples told him about all these things. ¹⁹ Then John called two of his disciples and sent them to the Lord to say, “Are you the one who is to come, or should we look for another?” ²⁰ When they had come near to Jesus, the men said, “John the Baptist has sent us to you to say, ‘Are you the one who is coming, or should we look for another?’”

translationNotes**Connecting Statement:**

John sends two of his disciples to question Jesus.

John’s disciples told him about all these things

This introduces a new event in the story. (See: [Introduction of a New Event](#))

told him

“told John”

all these things

“all the things Jesus was doing”

the men said, “John the Baptist has sent us to you to say, ‘Are you ... or should we look for another?’”

This sentence can be rewritten so that it only has one direct quote. AT: “the men said that John the Baptist had sent them to him to ask, ‘Are you the one who is coming, or should we look for another?’” or “the men said, ‘John the Baptist has sent us to you to ask if you are the one who is coming, or if we should look for another.’” (See: [Direct and Indirect Quotations](#))

should we look for another

“should we wait for another” or “should we expect someone else”

translationWords

- [John \(the Baptist\)](#)
- [disciple, disciples](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:21-23**UDB:**

²¹ At that same time Jesus was healing many people from sicknesses and serious diseases, and from evil spirits. He also healed many blind people so that they were able to see. ²² So he answered those two men, "Go back and report to John what you have seen and heard: People who were blind are now seeing. People who were lame are now walking. People who had skin diseases are being healed. People who were deaf can now hear. People who were dead are being made to live again and good news is being proclaimed to the poor. ²³ And also tell him, "God will bless anyone who sees what I do and hears what I teach and does not turn away from me."

ULB:

²¹ In that hour he healed many people from sicknesses and afflictions and from evil spirits, and to many blind people he gave sight. ²² Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, dead people are being raised back to life, and needy people are being told the good news. ²³ The person who does not stop believing in me because of my actions is blessed."

translationNotes**In that hour**

"At that time"

from evil spirits

It may be helpful to restate the healing. AT: "he healed them from evil spirits" or "he set people free from evil spirits" (See: [Ellipsis](#))

said to them

"said to John's messengers" or "said to the messengers that John sent"

report to John

"tell John"

needy people

"poor people"

The person who does not stop believing in me because of my actions is blessed

This can be stated in active form. AT: “God will bless the person who does not stop believing in me because of my actions” (See: [Active or Passive](#))

The person

“People” or “Anyone” or “Whoever.” This is not a specific person.

not stop

This double negative means “continues to” (See: [Double Negatives](#))

believing in me

“trusting me completely”

translationWords

- [hour](#)
- [heal, cure](#)
- [afflict, affliction](#)
- [demon, evil spirit, unclean spirit](#)
- [John \(the Baptist\)](#)
- [leprosy, leper, leprous](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [good news, gospel](#)
- [believe, believes, believed, belief](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:24-26**UDB:**

²⁴ When the men whom John had sent left, Jesus began to talk to the crowd of people about John. He said, "What did you go into the wilderness to see? A thin stalk of a plant shaken by the wind? ²⁵ But what did you go out to see? A man in fancy clothing? Look, those who wear splendid clothes and who have the best of everything live in kings' palaces. ²⁶ Then what did you go out there to see? A prophet? Yes! But I tell you that John is more important than an ordinary prophet.

ULB:

²⁴ After John's messengers had gone away, Jesus began to say to the crowds about John, "What did you go out into the desert to see? A reed shaken by the wind? ²⁵ But what did you go out to see? A man dressed in soft clothes? Look, those who wear expensive clothing and who live in luxury are in kings' palaces. ²⁶ But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

translationNotes**Connecting Statement:**

Jesus begins to speak to the crowd about John the Baptist. He asks rhetorical questions to lead them to think about what John the Baptist is really like.

What ... A reed shaken by the wind?

This expects a negative answer. "Did you go out to see a reed shaken by the wind? Of course not!" It can also be written as a statement. AT: "Surely you did not go out to see a reed being shaken by the wind!" (See: [Rhetorical Question](#))

A reed shaken by the wind

Possible meanings of this metaphor are 1) a person who easily changes his mind, as reeds are easily moved by the wind, or 2) a person who talks a lot but does not say anything important, as reeds rattle when the wind blows. (See: [Metaphor](#))

But what ... A man dressed in soft clothes?

This also expects a negative answer, since John wore rough garments. "Did you go out to see a man dressed in soft clothes? Of course not!" This can also be written as a statement. AT: "You certainly did not go out to see a man dressed in soft clothes!" (See: [Rhetorical Question](#))

dressed in soft clothes

This refers to expensive clothing. Normal clothing was rough. AT: “wearing expensive clothing” (See: [Assumed Knowledge and Implicit Information](#))

kings’ palaces

A palace is a large, expensive house that a king lives in.

But what ... A prophet?

This leads to a positive answer. “Did you go out to see a prophet? Of course you did!” This can also be written as a statement. AT: “But you actually went out to see a prophet!” (See: [Rhetorical Question](#))

Yes, I say to you

Jesus said this to emphasize the importance of what he would say next.

more than a prophet

This phrase means that John was indeed a prophet, but that he was even greater than a typical prophet. AT: “not just an ordinary prophet” or “much more important than a normal prophet”

translationWords

- messenger
- John (the Baptist)
- desert, wilderness
- reed, reeds
- king
- palace
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:27-28**UDB:**

²⁷ He is the one about whom the prophets wrote long ago: ‘See, I am sending my messenger ahead of you. He will prepare people for your coming.’

²⁸ I tell you that of all the people who ever lived, there is no one greater than John. Yet, the most insignificant people who will live with God where he dwells, will be greater than John.”

ULB:

²⁷ This is he of whom it is written,

‘See, I am sending my messenger before your face,
who will prepare your way before you.’

²⁸ I say to you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he is.”

translationNotes**This is he of whom it is written**

“That prophet is the one the prophets wrote about” or “John is the one the prophets wrote about long ago”

See, I am sending

In this verse, Jesus is quoting the prophet Malachi and saying that John is the messenger of which Malachi spoke.

before your face

This idiom means “in front of you” or “to go ahead of you” (See: [Idiom](#))

your

The word “your” is singular because God was speaking to the Messiah in the quotation. (See: [Forms of You](#))

I say to you

Jesus was speaking to the crowd so “you” is plural. Jesus used this phrase to emphasize the truth of the surprising thing he was about to say next. (See: [Forms of You](#))

among those born of women

“among those to whom a woman has given birth.” This is a metaphor that refers to all people. AT: “of all the people who have ever lived” (See: [Metaphor](#))

none is greater than John

“John is the greatest”

the one who is least in the kingdom of God

This refers to anyone who is part of the kingdom that God will establish.

greater than he is

The spiritual state of people in the kingdom of God will be higher than of the people before the kingdom was established. AT: “higher spiritual status than John” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [written](#)
- [messenger](#)
- [face](#)
- [John \(the Baptist\)](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:29-30**UDB:**

²⁹ When all the people who had been baptized by John heard what Jesus said—including the tax collectors—they agreed that God was just. ³⁰ But the Pharisees and the experts in the Jewish laws had not been baptized by John and they rejected God’s will for them.

ULB:

²⁹ (When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John. ³⁰ But the Pharisees and the experts in Jewish law rejected God’s purpose for themselves, because they had not been baptized by John.)

translationNotes**General Information:**

Luke, the author of this book, comments on how people responded to John and Jesus.

When all the people ... baptism of John

This verse could be reordered to be more clear. AT: “When all the people who had been baptized by John, including the tax collectors, heard this, they declared that God is righteous”

they declared that God is righteous

“they said that God had shown himself to be righteous” or “they declared that God had acted righteously”

because they had been baptized with the baptism of John

This can be stated in active form. AT: “because they had let John baptize them” or “because John had baptized them” (See: [Active or Passive](#))

rejected God’s purpose for themselves

“rejected what God wanted them to do” or “chose to disobey what God told them”

they had not been baptized by John

This can be stated in active form. AT: “they did not let John baptize them” or “they rejected John’s baptism” (See: [Active or Passive](#))

translationWords

- [tax collector](#)
- [declare, declaration](#)
- [God](#)
- [righteous, righteousness](#)
- [baptize, baptized, baptism](#)
- [John \(the Baptist\)](#)
- [Pharisee, Pharisees](#)
- [scribe, scribes](#)
- [reject](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:31-32**UDB:**

³¹ Then Jesus also said, "What are you people living in this time period like? I will tell you: ³² You are like children playing games in an open area. They call out to each other, saying, "We played happy music for you on the flute, but you did not dance! Then we sang sad funeral songs for you, but you did not cry!"

ULB:

³¹ "To what, then, can I compare the people of this generation? What are they like? ³² They are like children playing in the marketplace, who sit and call to one another and say, 'We played a flute for you, and you did not dance. We sang a funeral song, and you did not cry.'

translationNotes**Connecting Statement:**

Jesus continues speaking to the people about John the Baptist.

To what, then, can I compare ... they like?

Jesus used these questions to introduce a comparison. They can be written as a statement. AT: "This is what I compare this generation to, and what they are like" (See: [Rhetorical Question](#))

I compare ... What are they like

These are two ways of saying that this is a comparison. (See: [Parallelism](#))

the people of this generation

The people living when Jesus spoke.

They are like

These words are the beginning of Jesus' comparison. Jesus is saying that the people were like children who were never satisfied with the way other children acted. (See: [Simile](#))

marketplace

a large, open-air area where people came to sell their goods

and you did not dance

“but you did not dance to the music”

and you did not cry

“but you did not cry with us”

translationWords

- [generation](#)
- [flute, pipe](#)
- [mourn, mourning](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:33-35**UDB:**

³³ Similarly, when John came to you and did not eat ordinary food or drink wine, you rejected him and said, ‘A demon is controlling him!’ ³⁴ But when the Son of Man came to you and he ate ordinary food and drink wine as others do, then you rejected him and said, ‘Look! This man eats too much food and drinks too much wine, and he associates with tax collectors and other sinners!’ ³⁵ But God’s wisdom is proved right by those who follow it.

ULB:

³³ For John the Baptist came eating no bread and drinking no wine, and you say, ‘He has a demon.’
³⁴ The Son of Man came eating and drinking, and you say, ‘Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ ³⁵ But wisdom is justified by all her children.”

translationNotes**eating no bread**

Possible meanings are 1) “frequently fasting” or 2) “not eating normal food.”

you say, ‘He has a demon.’

Jesus was quoting what people were saying about John. This can be stated without the direct quote. AT: “you say that he has a demon.” or “you accuse him of having a demon.” (See: [Direct and Indirect Quotations](#))

The Son of Man

Jesus expected the people to understand that he was referring to himself. AT: “I, the Son of Man” (See: [First, Second, or Third Person](#))

you say, ‘Look, he is a gluttonous man and a drunkard ... sinners!’

This can be translated as an indirect quote. AT: “you say that he is a gluttonous man and a drunkard ... sinners.” or “you accuse him of eating and drinking too much and of being ... sinners.” (See: [Direct and Indirect Quotations](#))

you say, ‘Look, he is a gluttonous man and a drunkard ... sinners!’

If you translated “The Son of Man” as “I, the Son of man,” you can state this as an indirect statement and use the first person. AT: “you say that I am a gluttonous man and a drunkard ... sinners.” (See: [Direct and Indirect Quotations](#) and [First, Second, or Third Person](#))

he is a gluttonous man

“he is a greedy eater” or “he continually eats too much food”

a drunkard

“a drunk” or “he continually drinks too much alcohol”

wisdom is justified by all her children

This appears to be a proverb that Jesus applied to this situation, probably to teach that wise people would understand that the people should not have rejected Jesus and John.

translationWords

- [John \(the Baptist\)](#)
- [bread](#)
- [wine, wineskin, new wine](#)
- [demon, evil spirit, unclean spirit](#)
- [Son of Man, son of man](#)
- [drunk, drunkard](#)
- [tax collector](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [wise, wisdom](#)
- [justify, justification](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:36-38**UDB:**

³⁶ One day a certain Pharisee named Simon invited Jesus to eat a meal with him. So Jesus went to the man's house and reclined at a table to eat. ³⁷ There was also a woman in that city whom many people knew had been a prostitute. When she heard that Jesus was eating in the Pharisee's house, she went there, taking a stone jar that contained perfume. ³⁸ As Jesus was reclining to eat, the woman stood behind him at his feet. She was crying, and her tears fell on Jesus' feet. She continually wiped his feet with her hair, and kept kissing them and anointing them with the perfume.

ULB:

³⁶ Now one of the Pharisees invited Jesus to eat with him. So after Jesus entered into the Pharisee's house, he reclined at the table to eat. ³⁷ Behold, there was a woman in the city who was a sinner. When she found out that he was reclining at the table in the Pharisee's house, she brought an alabaster jar of perfumed oil. ³⁸ As she stood behind him near his feet, weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head and kissed his feet and anointed them with perfumed oil.

translationNotes**Connecting Statement:**

A Pharisee invites Jesus to eat at his house.

General Information:

It was a custom in that time for onlookers to attend dinners without eating.

Now one of the Pharisees

The marks the beginning of a new part of the story and introduces the Pharisee into the story. (See: [Introduction of a New Event](#) and [Introduction of New and Old Participants](#))

reclined at the table to eat

“sat down at the table for the meal.” It was the custom at a relaxed meal such as this dinner for men to eat while lying down comfortably around the table.

Behold, there was a woman

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](#))

who was a sinner

“who lived a sinful lifestyle” or “who had a reputation for living a sinful life.” She may have been a prostitute.

an alabaster jar

“a jar made of soft stone.” Alabaster is a soft, white rock. People stored precious things in alabaster jars.

of perfumed oil

“with perfume in it.” The oil had something in it that made it smell nice. People rubbed it on themselves or sprinkled their clothing with it in order to smell nice.

with the hair of her head

“with her hair”

anointed them with perfumed oil

“poured perfume on them”

translationWords

- [Pharisee, Pharisees](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [anoint, anointed, anointing](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:39-40**UDB:**

³⁹ When the Pharisee who had invited Jesus saw what the woman was doing, he thought, “If this man were really a prophet, he would have known who this woman is who is touching him, and what kind of person she is, that she is a sinner. ” ⁴⁰ In response, Jesus said to him, “Simon, there is something I want to tell you.” He replied, “Teacher, what is it?”

ULB:

³⁹ When the Pharisee who had invited Jesus saw this, he thought to himself, saying, “If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner.” ⁴⁰ Jesus responded and said to him, “Simon, I have something to say to you.” He said, “Say it, Teacher!”

translationNotes**he thought to himself, saying**

“he said to himself”

If this man were a prophet, then he would know ... a sinner

The Pharisee thought that Jesus was not a prophet because he allowed the sinful woman to touch him. AT: “Apparently Jesus is not a prophet, because a prophet would know that this woman who is touching him is a sinner”

is a sinner

Simon wrongly assumed that a prophet would never allow a sinner to touch him. This fact could be added. AT: “is a sinner and would not allow her to touch him” (See: [Assumed Knowledge and Implicit Information](#))

Simon

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- teacher, teachers, Teacher

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:41-43**UDB:**

⁴¹ Jesus told him this story: "Two people owed money to a man who had a business lending money to people. One of these people owed him five hundred silver coins, and the other one owed him fifty silver coins. ⁴² Neither of them was able to pay back what he owed, so the man very kindly said that they did not have to pay back anything. So, which of those two men will love that man more?" ⁴³ Simon replied, "I assume that the one who had owed him the most money will love him more." Jesus said to him, "You are correct."

ULB:

⁴¹ Jesus said, "A certain moneylender had two debtors. The one owed five hundred denarii, and the other fifty. ⁴² When they could not pay him, he forgave them both. Therefore, which of them will love him more?" ⁴³ Simon answered him and said, "I suppose the one whom he forgave the most." Jesus said to him, "You have judged correctly."

translationNotes**General Information:**

To emphasize what he is going to tell Simon the Pharisee, Jesus tells him a story. (See: [Parables](#))

A certain moneylender had two debtors

"Two men owed money to a certain moneylender"

five hundred denarii

"500 days' wages." "Denarii" is the plural of "denarius." A "denarius" was a silver coin. (See: [Biblical Money](#) and [Numbers](#))

fifty

"50 days' wages"

he forgave them both

"he forgave their debts" or "he canceled their debts"

I suppose

Simon was cautious about his answer. AT: "Probably"

You have judged correctly

“You are right”

translationWords

- [forgive, forgives, forgiven, forgiveness](#)
- [love, loves, loving, loved](#)
- [judge, judges, judgment, judgments](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:44-45**UDB:**

⁴⁴ Then he turned toward the woman and said to Simon, "Think about what this woman has done! When I entered your house, you did not do what hosts usually do to welcome their guests. You did not give me any water to wash my feet, but this woman has washed my feet with her tears and then wiped them with her hair! ⁴⁵ You did not greet me with a kiss, but from the moment I came in she has not stopped kissing my feet!

ULB:

⁴⁴ Jesus turned to the woman and said to Simon, "You see this woman. I have entered into your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but from the time I came in she did not stop kissing my feet.

translationNotes**Jesus turned to the woman**

Jesus directed Simon's attention to the woman by turning to her.

You gave me no water for my feet

It was a basic responsibility of a host to provide water and a towel for guests to wash and dry their feet after walking on dusty roads. (See: [Assumed Knowledge and Implicit Information](#))

You ... but she

Jesus twice uses these phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude.

she has wet my feet with her tears

The woman used her tears in place of the missing water.

wiped them with her hair

The woman used her hair in place of the missing towel.

You did not give me a kiss

A good host in that culture would greet his guest with a kiss on the cheek. Simon did not do this. (See: [Assumed Knowledge and Implicit Information](#))

did not stop kissing my feet

“has continued to kiss my feet”

kissing my feet

The woman kissed the feet of Jesus rather than his cheek as a sign of extreme repentance and humility.

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:46-47**UDB:**

⁴⁶ You did not anoint my head with olive oil, but she has anointed my feet with fragrant perfume. ⁴⁷ So I tell you that she has been forgiven for her many sins and that is why she loves me very much. But a person who thinks he has only a few sins, and has been forgiven, will love me only a little bit.”

ULB:

⁴⁶ You did not anoint my head with oil, but she has anointed my feet with perfumed oil. ⁴⁷ Therefore I say to you, her sins, which were many, have been forgiven—for she loved much. But the one who is forgiven little, loves little.”

translationNotes**You did not ... but she**

Jesus continues to contrast Simon’s poor hospitality with the actions of the woman.

anoint my head with oil

“put oil on my head.” This was the custom to welcome an honored guest. AT: “welcome me by anointing my head with oil” (See: [Assumed Knowledge and Implicit Information](#))

anointed my feet

The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

I say to you

This emphasizes the importance of the statement that follows.

her sins, which were many, have been forgiven

This can be stated in active form. AT: “God has forgiven her many sins” (See: [Active or Passive](#))

for she loved much

Her love was the evidence that her sins were forgiven. Some languages require that the object of “love” be stated. AT: “for she greatly loves the one who forgave her” or “for she loves God very much”

the one who is forgiven little

“anyone who is forgiven only a few things.” In this sentence Jesus states a general principle. However, he expected Simon to understand that he showed very little love for Jesus. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [anoint, anointed, anointing](#)
- [oil](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [love, loves, loving, loved](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 7:48-50**UDB:**

⁴⁸ Then he said to the woman, “You have been forgiven for your sins.” ⁴⁹ Then those who were eating with him said among themselves, “Who is this man who says that he can forgive sins?” ⁵⁰ But Jesus said to the woman, “Because you have believed in me, God has saved you. May God give you peace as you go!”

ULB:

⁴⁸ Then he said to her, “Your sins are forgiven.” ⁴⁹ Those reclining together began to say among themselves, “Who is this that even forgives sins?” ⁵⁰ Then Jesus said to the woman, “Your faith has saved you. Go in peace.”

translationNotes**Then he said to her**

“Then he said to the woman”

Your sins are forgiven

“You are forgiven.” This can be stated in active form. AT: “I forgive your sins” (See: [Active or Passive](#))

reclining together

“reclining together around the table” or “eating together”

Who is this that even forgives sins?

The religious leaders knew that only God could forgive sin, and did not believe that Jesus was God. This question was probably intended to be an accusation. AT: “Who does this man think he is? Only God can forgive sin!” or “Why is this man pretending to be God who can forgive sin?” (See: [Assumed Knowledge and Implicit Information](#))

Your faith has saved you

“Because of your faith, you are saved.” The abstract noun “faith” could be stated as an action. AT: “Because you believe, you are saved” (See: [Abstract Nouns](#))

Go in peace

This is a way of saying good-bye while giving a blessing at the same time. AT: “As you go, do not worry anymore” or “May God give you peace as you go”

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [faith](#)
- [save, saves, saved, safe](#)
- [peace, peaceful](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 07 General Notes](#)
- [Luke 7 translationQuestions](#)

Luke 08 General Notes

Structure and formatting

There are times in the narrative of this chapter where there is an abrupt change in topic. The translator should not feel the need to smooth these rough transitions.

Special concepts in this chapter

Miracles

Jesus' miracles in this chapter appear to indicate that he had authority over things beyond human control. They also show that worship of Jesus is the proper response to his deeds. (See: [authority](#), [authorities](#))

Important figures of speech in this chapter

Parables

A parable is a short story used to illustrate a moral or religious lesson. This chapter has an extended parable, revealing truth to those who have faith in Jesus. They also conceal these same truths from those who reject Jesus. Parables usually take the form of stories.

Other possible translation difficulties in this chapter

Brother and Sisters

This chapter introduces the concept of “spiritual” brothers and sisters. Scripture often uses these terms to refer to the relationship between fellow Israelites. Here, those who follow Jesus are now referred to as brothers and sisters. (See: [spirit](#), [spirits](#), [spiritual](#) and [brother](#), [brothers](#))

Links:

- [Luke 08:01 Notes](#)

Luke 8:1-3**UDB:**

¹ After that, Jesus and his twelve disciples traveled around through various cities and villages. As they went, Jesus preached to people, proclaiming the good news that God would soon reveal himself as king. ² Also traveling with them were several women whom he had healed from evil spirits and sicknesses. These included Mary from the village of Magdala, out of whom he had forced seven evil spirits, ³ Joanna, the wife of Chuza, who was one of King Herod Antipas' managers, Susanna, and many others. They were providing some of their own funds to support Jesus and his disciples.

ULB:

¹ It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him, ² as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out; ³ Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

translationNotes**General Information:**

These verses give background information about Jesus' preaching while traveling.

It happened

This phrase is used here to mark a new part of the story. (See: [Introduction of a New Event](#))

who had been healed of evil spirits and diseases

This can be stated in active form. AT: "whom Jesus had set free from evil spirits and healed of diseases" (See: [Active or Passive](#))

Mary ... Susanna

Three of the women are listed: Mary, Joanna, and Susanna. (See: [How to Translate Names](#))

seven demons had been driven out

This can be stated in active form. AT: "Jesus had driven out seven demons" (See: [Active or Passive](#))

Joanna, the wife of Chuza, Herod's manager

Joanna was Chuza's wife, and Chuza was Herod's manager. "Joanna, the wife of Herod's manager, Chuza" (See: [How to Translate Names](#))

provided for their needs

"financially supported Jesus and his twelve disciples"

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [preach](#)
- [proclaim, proclamation](#)
- [good news, gospel](#)
- [kingdom of God, kingdom of heaven](#)
- [the twelve, the eleven](#)
- [heal, cure](#)
- [demon, evil spirit, unclean spirit](#)
- [Mary Magdalene](#)
- [cast out, drive out, throw out](#)
- [Herod Antipas](#)
- [manager, steward](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:4-6**UDB:**

⁴ One day a very large crowd was gathering, because people were traveling to see Jesus from many different towns. Then he told them this story: ⁵ "A man went out to his field to plant some grain seeds. As he was scattering them over the soil, some of the seeds fell on the hard pathway. Then people walked on those seeds, and birds ate them. ⁶ Some of the seeds fell on rocky ground which had very little soil. Therefore, as soon as the seeds grew, the plants dried up because there was no moisture.

ULB:

⁴ While a large crowd of people was gathering, and people were coming to him from town after town, he told a parable: ⁵ "A farmer went out to sow his seed. As he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky devoured it. ⁶ Some fell on the rock, and as soon as it grew up, it withered away, because it had no moisture.

translationNotes**General Information:**

Jesus tells the parable of the soils to the crowd. He explains its meaning to his disciples. (See: [Parables](#))

coming to him

"coming to Jesus"

A farmer went out to sow his seed

"A farmer went out to scatter some seeds in a field"

some fell

"some of the seed fell" or "some of the seeds fell"

it was trampled underfoot

This can be stated in active form. AT: "people walked on it" (See: [Active or Passive](#))

birds of the sky

This idiom can be translated simply as "birds" or as "birds flew down and" to keep the sense of "sky."

devoured it

“ate it all”

it withered away

“the plants became dry and shriveled up”

it had no moisture

“they were too dry.” The cause can also be stated. AT: “the ground was too dry”

translationWords

- [parable, parables](#)
- [sow, sower, plant](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:7-8**UDB:**

⁷ Some of the seeds fell on ground that contained seeds of thorn plants. The thorn plants grew up together with the young grain plants and crowded them out so that they could not grow. ⁸ But some of the grain seeds fell on fertile soil, and grew so well that they produced a crop that had a hundred times as many seeds.” After saying these things, Jesus called out to them, “All of you should think carefully about what you just heard me say!”

ULB:

⁷ Some fell among thorns, and the thorns grew up together with the seed and choked it. ⁸ But some fell on good soil and produced a crop that was a hundred times greater.” After Jesus had said these things, he called out, “Whoever has ears to hear, let him hear.”

translationNotes**Connecting Statement:**

Jesus finishes telling the parable to the crowd.

choked it

The thorn plants took all the nutrients, water, and sunlight, so the farmer’s plants could not grow well.

produced a crop

“grew a harvest” or “grew more seeds”

a hundred times greater

This means a hundred times more than the seeds that were sown. (See: [Ellipsis](#))

Whoever has ears to hear, let him hear

It may be more natural in some languages to use the second person: “You who have ears to hear, hear” (See: [First, Second, or Third Person](#))

Whoever has ears to hear

Possible meanings are 1) “Everyone” since everyone has ears or 2) “Whoever has the ability to understand” which refers to those who are willing to listen to God. (See: [Idiom](#))

let him hear

“he should listen well” or “he should pay attention to what I say”

translationWords

- [thorn, thistle](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:9-10**UDB:**

⁹ Then Jesus' disciples asked him to tell them the meaning of the story. ¹⁰ And he said, "To you has been granted the privilege of knowing the hidden things about how God will rule as king. But I speak to everyone else only in parables, so that,

'Although they see, they may not perceive, and although they hear, they may not understand.'

ULB:

⁹ His disciples asked him what this parable meant. ¹⁰ He said, "The knowledge of the secrets of the kingdom of God has been given to you, but for others I speak in parables, so that 'seeing they may not see, and hearing they may not understand.'

translationNotes**Connecting Statement:**

Jesus begins to speak to his disciples.

The knowledge of ... God has been given to you

This can be stated in active form. AT: "God has given to you the knowledge of ... God" or "God has made you able to understand ... God" (See: [Active or Passive](#))

the secrets of the kingdom of God

These are truths that had been hidden, but Jesus was now revealing them.

for others

"for other people." This refers to the people who rejected the teaching of Jesus and did not follow him.

seeing they may not see

"though they see, they will not perceive." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. AT: "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

hearing they may not understand

“though they hear, they will not understand.” This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. AT: “though they hear instruction, they will not understand the truth”

translationWords

- [disciple, disciples](#)
- [understand, understanding](#)
- [mystery, hidden truth](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:11-13**UDB:**

¹¹ Now, this is what the story means: The seeds represent God's word. ¹² The seeds that fell on the pathway show what happens when people hear God's word, but afterwards the devil comes and takes that word away from their minds and hearts. As a result, they do not believe it and are not saved. ¹³ The seeds that fell on the rocky ground show what happens when people hear God's word and receive it joyfully, but they do not have deep roots. As a result, they only believe for a short time. As soon as difficult things happen to them, they stop believing God's word.

ULB:

¹¹ Now this is the meaning of the parable: The seed is the word of God. ¹² The ones along the path are those who have heard, but then the devil comes and takes away the word from their hearts, so they may not believe and be saved. ¹³ The ones on the rock are those who, when they hear the word, receive it with joy. But they have no root; they believe for a while, and in a time of testing they fall away.

translationNotes**Connecting Statement:**

Jesus begins to explain the meaning of the parable of the soils to his disciples.

The seed is the word of God

"The seed represents the word of God"

The ones along the path are

"the seeds that fell along the path." Jesus speaks of what happens to the seeds as if he were speaking about the seeds themselves. AT: "What happens to the seeds along the path" or "The part of the parable about the seeds that fell along the path" (See: [Metonymy](#))

are those who

Jesus speaks of the seeds showing something about people as if the seeds were the people. AT: "show what happens to people who" (See: [Metonymy](#))

the devil comes and takes away the word from their hearts

This means that he causes them to forget the word of God that they have heard.

takes away

In the parable this was a metaphor of a bird snatching away the seeds. Try to use words in your language that keep that image. (See: [Metaphor](#))

so they may not believe and be saved

Since this is the devil's purpose, it can be translated as: AT: "because the devil thinks, 'They must not believe and they must not be saved' " or "so they will not believe with the result that God saves them" (See: [Active or Passive](#))

The ones on the rock

"The seeds that fell on the rocky soil." Jesus speaks of what happens to the seeds as if he were speaking about the seeds themselves. AT: "What happens to the seeds on the rocky soil" or "The part of the parable about the seeds that fell on the rocky soil" (See: [Metonymy](#))

the rock

"the rocky soil"

in a time of testing

"when they experience hardship"

they fall away

This idiom means "they stop believing" or "they stop following Jesus" (See: [Idiom](#))

translationWords

- [parable, parables](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [Satan, devil, evil one](#)
- [heart, hearts](#)
- [believe, believes, believed, belief](#)
- [save, saves, saved, safe](#)
- [joy, joyful](#)
- [test, tests, tested](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:14-15**UDB:**

¹⁴ The seeds that fell among the thorny plants show what happens when people hear God's word, but then as they go on in life they allow such things as the worries, riches and pleasures of this life to crowd out God's word from their life. As a result, they do not become spiritually mature. ¹⁵ But the seeds that fell on the fertile ground show what happens when people hear God's word and receive it with an honorable and upright heart. They persevere in believing and obeying the word, and so they produce good spiritual fruit.

ULB:

¹⁴ The seeds that fell among the thorns are people who hear the word, but as they go on their way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature. ¹⁵ But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, they hold it securely and bear fruit with patient endurance.

translationNotes**The seeds that fell among the thorns**

Jesus speaks of what happens to the seeds as if he were speaking about the seeds themselves. AT: "What happens to the seeds that fell among the thorns" or "The part of the parable about the seeds that fell among the thorns" (See: [Metonymy](#))

are people who

Jesus speaks of the seeds showing something about people as if the seeds were the people. AT: "show what happens to people who" (See: [Metonymy](#))

they are choked ... pleasures of this life

This can be stated in active form. AT: "the cares and riches and pleasures of this life choke them" (See: [Active or Passive](#))

cares

"the things that people worry about"

pleasures of this life

"the things in this life that people enjoy"

they are choked by ... pleasures of this life

This metaphor refers to the way weeds cut off light and nutrients from plants and keep them from growing. AT: “as weeds prevent good plants from growing, the cares, riches, and pleasures of this life keep these people from becoming mature” (See: [Metaphor](#))

their fruit does not mature

“they do not bear ripe fruit.” Mature fruit is a metaphor for good works. AT: “so like a plant does not produce mature fruit, they do not produce good works” (See: [Metaphor](#))

the seed that fell on the good soil

Jesus speaks of what happens to the seeds as if he were speaking about the seeds themselves. AT: “What happens to the seeds that fell on the good soil” or “The part of the parable about the seeds that fell on the good soil” (See: [Metonymy](#))

are the ones who

Jesus speaks of the seeds showing something about people as if the seeds were the people. AT: “show what happens to people who” (See: [Metonymy](#))

bear fruit with patient endurance

“produce fruit by enduring patiently” or “produce fruit by continued effort.” Fruit is a metaphor for good works. AT: “like healthy plants that produce good fruit, they produce good works by persevering” (See: [Metaphor](#))

translationWords

- [word, words](#)
- [fruit, fruitful](#)
- [heart, hearts](#)
- [persevere, perseverance](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:16-18**UDB:**

¹⁶ After lighting a lamp, people do not cover it with a basket or put it under a bed. Instead, they put it on a lampstand, so that everyone who enters the room can see by its light. ¹⁷ This illustrates that everything that is hidden now will someday be made visible. And everything that is secret now will someday be brought out into the open. ¹⁸ So make sure that you are listening carefully to what I tell you, because God will enable those who believe his truth to understand even more. But God will cause those who do not believe his truth to not understand even the little that they think they have understood.”

ULB:

¹⁶ Now, no one, when he has lit a lamp, covers it with a bowl or puts it under a bed. Rather, he puts it on a lampstand, so that everyone who enters may see the light. ¹⁷ For nothing is hidden that will not be made known, nor is anything secret that will not be known and come into the light. ¹⁸ So listen carefully, for to the one who has, more will be given to him, but the one who does not have, even what he thinks he has will be taken away from him.”

translationNotes**Connecting Statement:**

Jesus continues with another parable then he finishes speaking to his disciples as he emphasizes the role of his family in his work.

Now, no one

This marks the beginning of another parable. (See: [Parables](#))

nothing is hidden that will not be made known

This double-negative can be written as a positive statement. AT: “everything that is hidden will be made known” (See: [Double Negatives](#))

nor is anything secret that will not be known and come into the light

This double-negative can be written as a positive statement. AT: “and everything that is secret will be made known and will come into the light” (See: [Double Negatives](#))

to the one who has, more will be given to him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. AT: “whoever has understanding will be given more understanding” or “God will enable those who believe the truth to understand even more” (See: [Ellipsis](#) and [Active or Passive](#))

the one who does not have ... will be taken away from him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. AT: “But whoever does not have understanding will lose even what understanding he thinks he has” or “But God will cause those who do not believe the truth not to understand even the little that they think they have understood” (See: [Ellipsis](#) and [Active or Passive](#))

translationWords

- [lamp](#)
- [lampstand](#)
- [know, knowledge, make known](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:19-21**UDB:**

¹⁹ One day Jesus' mother and brothers came to see him, but they could not get near to him because there was such a large crowd around him in the house where he was. ²⁰ Then someone told him, "Your mother and your brothers have been standing outside, wanting to see you." ²¹ But he replied to them, "Those who hear God's word and obey it are as dear to me as my mother and my brothers."

ULB:

¹⁹ Then his mother and brothers came to him, but they could not get near him because of the crowd. ²⁰ He was told, "Your mother and your brothers are standing outside, wanting to see you." ²¹ But Jesus answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

translationNotes**brothers**

These were Jesus' younger brothers—the other sons of Mary and Joseph who were born after Jesus. Since the Father of Jesus was God, and their father was Joseph, they were technically his half-brothers. This detail is not normally translated.

He was told

This can be stated in active form. AT: "People told him" or "Someone told him" (See: [Active or Passive](#))

wanting to see you

"and they want to see you"

My mother and my brothers are those who hear the word of God and do it

This metaphor expresses that the people who were coming to listen to Jesus were as important to him as his own family was. AT: "Those who hear the word of God and obey it are like a mother and brothers to me" or "Those who hear the word of God and obey it are as important to me as my mother and brothers" (See: [Metaphor](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)

- [brother, brothers](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [obey, obedient, obedience](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:22-23**UDB:**

²² On another day Jesus got into a boat with his disciples. He said to them, “I would like us to go across to the other side of the lake.” So they started to sail across the lake. ²³ But as they were sailing, Jesus fell asleep. Then a powerful windstorm came down on the lake. Soon the boat was filling with water, and they were in danger.

ULB:

²² Now one day he got into a boat with his disciples, and he said to them, “Let us go over to the other side of the lake.” They set sail. ²³ But as they sailed he fell asleep. A terrible windstorm came down on the lake, and their boat was filling with water, and they were in danger.

translationNotes**Connecting Statement:**

Jesus and his disciples then use a boat to cross Lake Genneseret. The disciples learn more about Jesus’ power through the storm that arises.

the lake

This is the lake of Genneseret which is also called the Sea of Galilee.

They set sail

This expression means they began to travel across the lake in their sailboat.

as they sailed

“as they went”

fell asleep

“slept”

A terrible windstorm came down

“a storm of very strong winds began” or “very strong winds suddenly began to blow”

their boat was filling with water

The strong winds caused high waves which pushed water over the sides of the boat. This can be stated clearly. AT: “the winds caused high waves that started to fill up their boat with water” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple, disciples](#)
- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:24-25**UDB:**

²⁴ So Jesus' disciples came to him and woke him up. They said to him, "Master! Master! We are going to die!" He then woke up and commanded the wind and the violent waves to be still and they became still. Everything became calm. ²⁵ Then he said to them, "Why is your faith so weak?" The disciples were alarmed and amazed because of what had just happened. They kept saying to one another, "Who is this, that he is able to command even the winds and the water, and they obey him?"

ULB:

²⁴ Then Jesus' disciples came over to him and woke him up, saying, "Master! Master! We are about to die!" He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm. ²⁵ Then he said to them, "Where is your faith?" and they were afraid. While they were afraid they were also amazed, and they asked one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

translationNotes**rebuked**

"spoke sharply to"

the raging of the water

"the violent waves"

they ceased

"the wind and the waves stopped" or "they became still"

Where is your faith?

Jesus was rebuking them mildly because they did not trust him to take care of them. This can be written as a statement. AT: "You should have had faith!" or "You should have trusted me!" (See: [Rhetorical Question](#))

Who then is this ... obey him?

"What kind of man is this ... obey him?" This question expresses the shock and confusion over how Jesus was able to control the storm. (See: [Rhetorical Question](#))

that he commands

This can be the beginning of a new sentence: “He commands”

translationWords

- lord, lords, master, masters, sir, Sir, Sirs
- rebuke
- faith
- marvel, wonder, amazed, astonished
- command, commands, commanded, commandment, commandments
- obey, obedient, obedience

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:26-27**UDB:**

²⁶ Jesus and his disciples continued sailing and came to the region where the Gerasene people lived, on the opposite side of the lake from the district of Galilee. ²⁷ After Jesus stepped out of the boat onto the land, he was met by a certain man from the town in that area. This man had demons in him. For a long time this man had not worn clothes and did not live in a house. Instead, he lived in the burial caves.

ULB:

²⁶ They sailed to the region of the Gerasenes, which is across the lake from Galilee. ²⁷ When Jesus stepped on the land, he was met by a certain man from the city who had demons. For a long time he had worn no clothes, and he did not live in a house but among the tombs.

translationNotes**Connecting Statement:**

Jesus and his disciples come ashore at Gerasa where Jesus removes many demons from a man.

region of the Gerasenes

Gerasenes were people from the city called Gerasa. (See: [How to Translate Names](#))

across the lake from Galilee

“on the other side of the lake from Galilee”

a certain man from the city

“a man from the city of Gerasa”

a certain man from the city who had demons

The man had demons; it was not the city that had demons. AT: “a certain man from the city, and this man had demons”

who had demons

“who was controlled by demons” or “whom demons controlled”

For a long time he had worn no clothes ... but among the tombs

This is background information about the man who had demons. (See: [Background Information](#))

he had worn no clothes

“he had not worn clothes”

tombs

These are places where people put dead bodies, possibly caves or small buildings that the man could use for shelter.

translationWords

- [Galilee, Galilean](#)
- [demon-possessed](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:28-29**UDB:**

²⁸ When he saw Jesus, the man cried out, lay facedown before him, and said with a loud voice, “What do you want with me, Jesus, Son of the Most High God? I beg you, do not torment me!” ²⁹ The man said this because Jesus had just commanded the evil spirit to come out of him. Although the man had been bound with chains on his wrists and ankles while people guarded him, many times the evil spirit would suddenly seize him by force. Then the man would break the chains and the demon would make him go out into deserted places.

ULB:

²⁸ When he saw Jesus, he cried out and fell down before him and he said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.” ²⁹ For Jesus had commanded the unclean spirit to come out of the man. For many times it had seized him, and though he was bound with chains and shackles and kept under guard, he had broken his chains and he would be driven by the demon into the wilderness.

translationNotes**When he saw Jesus**

“When the man who had the demon saw Jesus”

he cried out

“he screamed” or “he shrieked”

fell down before him

“lay down on the ground before Jesus.” He did not fall accidentally. (See: [Symbolic Action](#))

he said with a loud voice

“He said loudly” or “He shouted out”

What have you to do with me

This idiom means “Why are you bothering me?” (See: [Idiom](#))

Son of the Most High God

This is an important title for Jesus. (See: [Translating Son and Father](#))

many times it had seized him

“many times it had taken control of the man” or “many times it had gone into him.” This tells about what the demon had done many times before Jesus met the man.

hough he was bound ... and kept under guard

This can be stated in active form. AT: “though the people had bound him with chains and shackles and guarded him” (See: [Active or Passive](#))

be driven by the demon

This can be stated in active form. AT: “the demon would make him go out” (See: [Active or Passive](#))

translationWords

- [Son of God, Son](#)
- [Most High](#)
- [torment](#)
- [demon, evil spirit, unclean spirit](#)
- [seize](#)
- [bind, bond, bound](#)
- [desert, wilderness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:30-31**UDB:**

³⁰ Then Jesus asked him, “What is your name?” He replied, “My name is Thousands.” He said that because many demons had entered that man. ³¹ The demons kept begging Jesus not to command them to go into the deep pit where God punishes demons.

ULB:

³⁰ Then Jesus asked him, “What is your name?” and he said, “Legion,” for many demons had entered into him. ³¹ They kept begging him not to send them into the abyss.

translationNotes**Legion**

Translate this with a word that refers to a large number of soldiers or people. Some other translations say “Army.” AT: “Battalion” or “Brigade”

kept begging him

“kept begging Jesus”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [demon, evil spirit, unclean spirit](#)
- [abyss](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:32-33**UDB:**

³² There was a large herd of pigs grazing on the hillside nearby. The demons begged Jesus to allow them to enter the pigs, and he allowed them. ³³ So the demons left the man and entered the pigs, and the herd of pigs rushed down the steep bank into the lake and drowned.

ULB:

³² Now a large herd of pigs was there feeding on the hillside. The demons begged him to let them go into them, and he gave them permission. ³³ So the demons came out of the man and went into the pigs, and the herd rushed down the steep slope into the lake and was drowned.

translationNotes**Now a large herd of pigs was there feeding on the hillside**

This is supplied as background information to introduce the pigs. (See: [Background Information](#))

was there feeding on the hillside

“was nearby eating grass on a hill”

So the demons came out

The word “so” is used here to explain that the reason the demons came out of the man was because Jesus had told them that they could go into the pigs.

rushed

“ran very fast”

translationWords

- [flock, herd](#)
- [pig, swine, pork](#)
- [demon, evil spirit, unclean spirit](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:34-35**UDB:**

³⁴ When the men who were taking care of the pigs saw what happened, they ran away! They reported what they had seen to people in the town and in the countryside. ³⁵ Then the people went out to see what had happened. When they came to where Jesus was, they saw that the man from whom the demons had gone out was sitting at the feet of Jesus, listening to him. They saw that he had clothes on, and that his mind was normal again, and they became afraid.

ULB:

³⁴ When those tending the pigs saw what had happened, they ran off and told about it in the city and countryside. ³⁵ So the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out. He was sitting at the feet of Jesus, clothed and in his right mind; and they were afraid.

translationNotes**found the man from whom the demons had gone out**

“saw the man whom the demons had left”

in his right mind

“sane” or “behaving normally”

sitting at the feet of Jesus

“sitting at the feet” is an idiom that means “sitting humbly nearby” or “sitting in front of.” AT: “sitting on the ground in front of Jesus” (See: [Idiom](#))

they were afraid

It may be helpful to state explicitly that they were afraid of Jesus. AT: “they were afraid of Jesus” (See: [Ellipsis](#))

translationWords

- [report](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [demon, evil spirit, unclean spirit](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:36-37**UDB:**

³⁶ The men who had seen what had happened told the people who had just arrived how Jesus had healed the man who had been controlled by demons. ³⁷ Then many people from the surrounding region of the Gerasenes asked Jesus to leave their area because they were very afraid. So Jesus and the disciples got into the boat to go back across the lake.

ULB:

³⁶ Then those who had seen it told them how the man who had been possessed by demons had been healed. ³⁷ Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat so they could start back.

translationNotes**those who had seen it**

“those who had seen what had happened”

the man who had been possessed by demons had been healed

This can be stated in active form. AT: “Jesus had healed the man whom demons had possessed” or “Jesus had healed the man whom demons had controlled” (See: [Active or Passive](#))

the region of the Gerasenes

“that area of the Gerasenes” or “the area where the Gerasene people lived”

they were overwhelmed with great fear

This can be stated in active form. AT: “they became very afraid” (See: [Active or Passive](#))

start back

The destination can be stated. AT: “go back across the lake” (See: [Ellipsis](#))

translationWords

- [demon-possessed](#)
- [heal, cure](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:38-39**UDB:**

³⁸ Before they left, the man from whom the demons had gone out begged Jesus saying, “Please, let me go with you!” But instead, Jesus sent him away by saying to him, ³⁹ “No, go back to your house and tell people how much God has done for you!” So the man went away and told people throughout the town how much Jesus had done for him.

ULB:

³⁸ The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying, ³⁹ “Return to your home and give a full account of what God has done for you.” The man went on his way, proclaiming throughout the whole city what Jesus had done for him.

translationNotes**The man**

The events in these verses happened before Jesus left in the boat. It may be helpful to state this clearly at the beginning. AT: “Before Jesus and his disciples left, the man” or “Before Jesus and his disciples set sail, the man”

your home

“your household” or “your family”

give a full account of what God has done for you

“and tell them everything about what God has done for you”

translationWords

- [plead, pleading, plea](#)
- [house](#)
- [God](#)
- [proclaim, proclamation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:40-42**UDB:**

⁴⁰ Then Jesus and the disciples went back across the lake to Capernaum. A crowd of people was waiting for him there, and they welcomed him. ⁴¹ Just then a man named Jairus, who was one of the leaders of the synagogue there, came near to Jesus and he laid facedown before him. He pleaded with Jesus to come to his house ⁴² because his only daughter, who was about twelve years old, was dying and he wanted Jesus to heal her.

But as Jesus went, many people were crowding around him.

ULB:

⁴⁰ Now when Jesus returned, the crowd welcomed him, for they were all expecting him. ⁴¹ Behold, a man named Jairus, who was one of the leaders of the synagogue, came and fell down at Jesus' feet, and he begged him to come to his house, ⁴² because his only daughter, a girl of about twelve years of age, was dying. As Jesus was on his way, the crowds of people pressed together around him.

translationNotes**Connecting Statement:**

When Jesus and his disciples return to Galilee on the other side of the lake, he heals the 12 year old daughter of the ruler of the synagogue as well as a woman who has been bleeding for 12 years.

General Information:

These verses give background information about Jairus. (See: [Background Information](#))

the crowd welcomed him

“the crowd joyfully greeted him”

one of the leaders of the synagogue

“one of the leaders at the local synagogue” or “a leader of the people who met at the synagogue in that city”

fell down at Jesus' feet

Possible meanings are 1) “bowed down at Jesus feet” or 2) “lay down on the ground at Jesus feet.” Jairus did not fall accidentally. He did this as a sign of humility and respect for Jesus. (See: [Symbolic Action](#))

was dying

“was about to die”

As Jesus was on his way

Some translators may need to first say that Jesus had agreed to go with Jairus. AT: “So Jesus agreed to go with him. As he was on his way” (See: [Assumed Knowledge and Implicit Information](#))

the crowds of people pressed together around him

“the people were crowding tightly around Jesus”

translationWords

- [synagogue](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:43-44**UDB:**

⁴³ Now in the crowd there was a woman who had been suffering for twelve years from a disease that caused continual bleeding. She had spent all her money to pay doctors to help her, but none of them was able to heal her. ⁴⁴ She came behind Jesus and touched the edge of his robe. At once her bleeding stopped.

ULB:

⁴³ Now a woman was there who had been bleeding for twelve years and had spent all her money ^[1] should be included here. , and could not be healed by anyone. ⁴⁴ She came behind Jesus and touched the edge of his coat, and immediately her bleeding stopped.

8:43 ^[1]Scholars are divided whether the phrase *[she] had spent all her money*

translationNotes**a woman was there**

This introduces a new character in the story. (See: [Introduction of New and Old Participants](#))

had been bleeding

“had a flow of blood.” She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition. (See: [Euphemism](#))

and could not be healed by anyone

This can be stated in active form. AT: “but no one could heal her” (See: [Active or Passive](#))

touched the edge of his coat

“touched the fringe of his robe.” Jewish men wore tassels on the edges of their robes as a part of their ceremonial dress as commanded in God’s Law. This is likely what she touched.

translationWords

- [heal, cure](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:45-46**UDB:**

⁴⁵ Jesus said, “Who touched me?” As everyone around Jesus was saying they had not touched him, Peter said, “Master, there are many people crowding around you and pressing up against you, so any one of them might have touched you!” ⁴⁶ But Jesus said, “I know that someone deliberately touched me, because power has gone out of me to heal that person.”

ULB:

⁴⁵ Jesus said, “Who was it who touched me?” When all denied it, Peter said, “Master, the crowds of people are all around you and they are pressing in against you.” ⁴⁶ But Jesus said, “Someone did touch me, for I know that power has gone out from me.”

translationNotes**the crowds of people ... are pressing in against you**

By saying this, Peter was implying that anyone could have touched Jesus. This implicit information can be made explicit if necessary. AT: “there are many people crowding around you and pressing in against you, so any one of them might have touched you!” (See: [Assumed Knowledge and Implicit Information](#))

Someone did touch me

It may be helpful to distinguish this intentional “touch” from the accidental touches of the crowd. AT: “I know that someone deliberately touched me” (See: [Assumed Knowledge and Implicit Information](#))

I know that power has gone out from me

Jesus did not lose power or become weak, but his power healed the woman. AT: “I know that healing power went out from me” or “I felt my power heal someone” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- Jesus, Jesus Christ, Christ Jesus
- lord, lords, master, masters, sir, Sir, Sirs
- Peter, Simon Peter, Cephas
- lord, lords, master, masters, sir, Sir, Sirs
- power, powers

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:47-48**UDB:**

⁴⁷ And when the woman realized that she could not hide, she came trembling to him and she laid facedown on the ground before him. As the other people were listening, she told Jesus why she had touched him and that she had been healed immediately. ⁴⁸ And Jesus said to her, “My dear woman, because you believed that I could heal you, you are now well. Now go on your way, and may God’s peace be with you.”

ULB:

⁴⁷ When the woman saw that she could not escape notice, she came trembling and falling down before him. She declared in the presence of all the people why she had touched him, and how she had been immediately healed. ⁴⁸ Then he said to her, “Daughter, your faith has made you well. Go in peace.”

translationNotes**that she could not escape notice**

“that she could not keep secret what she had done.” It may be helpful to state what she did. AT: “that she could not keep it a secret that she was the one who had touched Jesus” (See: [Ellipsis](#))

she came trembling

“she came trembling with fear”

falling down before him

Possible meanings are 1) “She bowed down in front of Jesus” or 2) “She lay down on the ground at Jesus’ feet.” She did not fall accidentally. This was a sign of humility and respect for Jesus.

in the presence of

“in the sight of” or “among”

Daughter

This was a kind way of speaking to a woman. Your language may have another way of showing this kindness.

your faith has made you well

“because of your faith, you have become well.” The abstract noun “faith” could be stated as an action. AT: “because you believe, you are healed” (See: [Abstract Nouns](#))

Go in peace

This idiom is a way of saying, “Goodbye” and giving a blessing at the same time. AT: “As you go, do not worry anymore” or “May God give you peace as you go” (See: [Idiom](#))

translationWords

- [tremble](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [declare, declaration](#)
- [heal, cure](#)
- [faith](#)
- [peace, peaceful](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:49-50**UDB:**

⁴⁹ While he was still speaking to her, a man from Jairus' house came and said to Jairus, "Your daughter has died. So do not bother the teacher anymore!" ⁵⁰ But when Jesus heard that, he said to Jairus, "Do not be afraid. Just believe in me and she will live again."

ULB:

⁴⁹ While he was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Do not trouble the teacher any longer." ⁵⁰ But when Jesus heard this, he answered Jairus, "Do not be afraid; only believe, and she will be healed."

translationNotes**While he was still speaking**

"While Jesus was still speaking to the woman"

synagogue leader

This refers to Jairus. (See: [Luke 8:41](#))

Do not trouble the teacher

This statement implies that Jesus will not be able to do anything to help now that the girl is dead. (See: [Assumed Knowledge and Implicit Information](#))

the teacher

This refers to Jesus.

she will be healed

"she will be well" or "she will live again" .

translationWords

- [synagogue](#)
- [teacher, teachers, Teacher](#)
- [believe, believes, believed, belief](#)
- [save, saves, saved, safe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:51-53**UDB:**

⁵¹ When he arrived outside the house, Jesus did not allow anyone to go in the house with him, except for Peter, John and James, and the girl's mother and father. ⁵² And all the people there were crying loudly to show that they were very sad because the girl had died. But Jesus said to them, "Stop crying! She is not dead! She is just sleeping!" ⁵³ And the people laughed at him, because they knew that the girl was dead.

ULB:

⁵¹ When he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father of the child and her mother. ⁵² Now all were mourning and wailing for her, but he said, "Do not weep; she is not dead but asleep." ⁵³ But they laughed at him, knowing that she was dead.

translationNotes**When he came to the house**

"When they came to the house." Jesus went their with Jairus. Also some of Jesus' disciples went with them.

he allowed no one ... except Peter and John and James, and the father of the child and her mother

This could be stated positively. AT: "Jesus allowed only Peter, John, and James, and the girl's father and mother to go inside with him"

the father of the child

This refers to Jairus.

all were mourning and wailing for her

This was the normal way of showing grief in that culture. AT: "all the people there were showing how sad they were and crying loudly because the girl had died" (See: [Assumed Knowledge and Implicit Information](#))

knowing that she was dead

"because they knew the girl was dead"

translationWords

- [Peter, Simon Peter, Cephas](#)
- [John \(the apostle\)](#)
- [James \(son of Zebedee\)](#)
- [mourn, mourning](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 8:54-56**UDB:**

⁵⁴ But Jesus took hold of her hand and called to her, saying, “Child, get up!” ⁵⁵ And immediately her spirit returned to her body and she got up. Jesus told them to give her something to eat. ⁵⁶ And her parents were amazed, but Jesus told them not to tell anyone else yet what had happened.

ULB:

⁵⁴ But he took her by the hand and called out, saying, “Child, get up!” ⁵⁵ Her spirit returned, and she rose up immediately. He ordered them to get her something to eat. ⁵⁶ Her parents were astonished, but he ordered them to tell no one what had happened.

translationNotes**he took her by the hand**

“Jesus took hold of the girl’s hand”

Her spirit returned

“Her spirit returned to her body.” The Jews understood that life was the result of the spirit coming into a person. AT: “She came back to life” or “She became alive again” (See: [Assumed Knowledge and Implicit Information](#))

spirit

“breath” or “life”

to tell no one

This could be stated differently. AT: “not to tell anyone”

translationWords

- [spirit, spirits, spiritual](#)
- [command, commands, commanded, commandment, commandments](#)
- [marvel, wonder, amazed, astonished](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 08 General Notes](#)
- [Luke 8 translationQuestions](#)

Luke 09 General Notes

Special concepts in this chapter

“To preach the kingdom of God”

There is some controversy among scholars about whether the kingdom of God here refers to the reign of God on earth or the gospel message (Jesus died for the sins of man). It is best to translate this as “to preach about the kingdom of God” or “to teach them about how God was going to show himself as king.” It is best not to treat it as a metaphor for the gospel because it is unnecessary here. (See: [Metaphor](#))

Elijah

The prophet Malachi prophesied that one day Elijah would return before the Messiah came. Jesus explains that John the Baptist fulfilled this prophecy by serving God in the same manner as Elijah. Elijah is mentioned in two different ways in this chapter, the actual person of Elijah and the metaphorical return of Elijah. (See: [prophet](#), [prophets](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [Christ, Messiah](#))

“Kingdom of God”

The term “kingdom of God” is used in this chapter to refer to a kingdom that is still in the future when the words were spoken. (See: [kingdom of God](#), [kingdom of heaven](#))

“They saw his [Jesus] glory”

The glory of God is seen as a great, brilliant light in Scripture. God’s grandeur always produces fear in the person who sees it. Such an event, presented in this chapter, is called the “transfiguration,” in which Jesus is changed or transfigured so that he shows some of his divine glory. (See: [glory](#), [glorious](#) and [fear](#), [fears](#), [afraid](#))

Other possible translation difficulties in this chapter

Paradox

This is a statement that seems absurd or appears to contradict itself. An example in this chapter is: “Whoever would try to save his life will lose it” ([Luke 9:24](#)).

Son of Man

Jesus refers to himself as the “Son of Man” in this passage. Referring to oneself using the third person may not be possible in all languages. (See: [Son of Man](#), [son of man](#))

“Receiving”

The ULB uses this word several times in this chapter with a variety of meanings. Jesus says, “If someone receives a little child like this in my name, he also is receiving me, and if someone receives me, he is also receiving the one who sent me” ([Luke 9:48](#)). In this verse, “receiving” could be translated as “serving.” In another verse it is said, “the people there did not receive him” ([Luke 9:53](#)). In this verse, “receive” can be translated as “believe” or “accept.” (See: [believe](#), [believes](#), [believed](#), [belief](#))

Links:

- [Luke 09:01 Notes](#)

Luke 9:1-2**UDB:**

¹ Then Jesus called together his twelve disciples and gave them the right and power to drive out all kinds of demons and to heal people's diseases. ² He sent them out to heal people and to teach them about how God was going to show himself as king.

ULB:

¹ He called the twelve together and gave them power and authority over all the demons and to cure diseases. ² He sent them out to preach the kingdom of God and to heal the sick.

translationNotes**Connecting Statement:**

Jesus reminds his disciples not to depend on money and their things, gives them power, and then sends them out to various places.

power and authority

These two terms are used together to show that the twelve had both the ability and the right to heal people. Translate this phrase with a combination of words that include both of these ideas.

all the demons

Possible meanings are 1) "every demon" or 2) "every kind of demon."

diseases

"sicknesses"

sent them out

"sent them to various places" or "told them to go"

translationWords

- the twelve, the eleven
- power, powers
- authority, authorities
- demon, evil spirit, unclean spirit

- [heal, cure](#)
- [send, send out, sent](#)
- [preach](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:3-4**UDB:**

³ Before they left, he said to them, "Do not take anything with you for your journey. Do not take a walking stick or a traveler's bag or food or money. Do not even take an extra tunic. ⁴ Whatever house you enter, stay in that house until you leave that area.

ULB:

³ He said to them, "Take nothing for your journey—no staff, no wallet, no bread, no money, and no extra tunic. ⁴ Whatever house you enter, stay there until you leave.

translationNotes**He said to them**

"Jesus said to the twelve." It may be helpful to state that this happened before they went out. AT: "Before they left, Jesus said to them"

Take nothing

"Do not take anything with you" or "Do not bring anything with you"

for your journey

"for your trip" or "when you travel." They are to take nothing for their entire trip, as they move from village to village, and until they come back to Jesus.

staff

"rod" or "walking stick." A staff was a large stick that was used for balance when climbing or on uneven ground. It could also be used for defense against attackers.

wallet

a bag a traveler uses for carrying what he needs on a journey

bread

This is here used as a general reference to "food."

Whatever house you enter

"Any house you enter"

stay there

“remain there” or “temporarily live in that house as a guest”

until you leave

“until you leave that town” or “until you leave that place”

translationWords

- [staff](#)
- [bread](#)
- [tunic](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:5-6**UDB:**

⁵ In any town where the people do not welcome you, you should not continue to stay there. As you leave that town, shake off the dust from your feet. Do that as a warning against them for rejecting you.” ⁶ Then Jesus’ disciples left and traveled through many villages. Everywhere they went, they talked to people about the good news from God and healed sick people.

ULB:

⁵ Wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them.” ⁶ Then they departed and went through the villages, proclaiming the good news and healing everywhere.

translationNotes**Wherever they do not receive you**

“Here is what you should do in places where people who do not receive you”

shake off the dust from your feet as a testimony against them

To “shake off the dust from your feet” was an expression of strong rejection in that culture. It showed they did not want even the dust of that town to remain on them. (See: [Symbolic Action](#))

they departed

“they left the place where Jesus was”

everywhere

“everywhere they went”

translationWords

- [receive](#)
- [testimony, testify](#)
- [proclaim, proclamation](#)
- [good news, gospel](#)
- [heal, cure](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:7-9**UDB:**

⁷ Herod, the ruler over the district of Galilee, heard about everything that was happening. He was perplexed, because some people were saying that John the Baptizer had become alive again. ⁸ Other people were saying that the prophet Elijah had appeared again and still others were saying that one of the other prophets from long ago had become alive again. ⁹ But Herod said, “It cannot be John because I had his head cut off. So who is this man that I am hearing these things about?” And he kept looking for a way to see Jesus.

ULB:

⁷ Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John the Baptist had risen from the dead ones, ⁸ and it was said that Elijah had appeared, and still others that one of the prophets of long ago had risen. ⁹ Herod said, “I beheaded John, but who is this about whom I hear such things?” and he tried to see him.

translationNotes**General Information:**

These verses interrupt to give information about Herod.

Now Herod

This phrase marks a break in the main storyline. Here Luke tells background information about Herod. (See: [Background Information](#))

Herod the tetrarch

This refers to Herod Antipas, who was the ruler of one-fourth of Israel.

perplexed

“confused”

it was said by some ... and it was said ... and still others

These phrases can be stated in active form. AT: “some people said ... and others said ... and others said” (See: [Active or Passive](#))

I beheaded John, but who is this

Herod assumed that it was impossible for John to rise from the dead. This can be stated clearly. AT: “It cannot be John because I had his head cut off. So who is this man” (See: [Assumed Knowledge and Implicit Information](#))

I beheaded John

Herod’s soldiers would have carried out executions. AT: “I commanded my soldiers to cut off John’s head” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Herod Antipas](#)
- [tetrarch](#)
- [John \(the Baptist\)](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [death, die, dead](#)
- [Elijah](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:10-11**UDB:**

¹⁰ When the apostles returned from their trip, they told Jesus everything that they had done. Then he took them aside to go by themselves with him to the town of Bethsaida. ¹¹ But when the crowds heard about where Jesus had gone, they followed him there. He welcomed them and spoke to them about how God was soon going to show himself as king, and he healed those who needed to be healed.

ULB:

¹⁰ When the apostles returned, they told him everything they had done. Then he took them with him, and they went away privately to a town called Bethsaida. ¹¹ But when the crowds heard about this, they followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing.

translationNotes**Connecting Statement:**

Though the disciples return to Jesus and they go to Bethsaida to spend time together, the crowds follow Jesus for healing and to listen to his teaching. He multiplies bread and fish to help them as they return home.

returned

“came back to where Jesus was”

everything they had done

This refers to the teaching and healing that they did when they went to the other cities.

Bethsaida

This is the name of a city. (See: [How to Translate Names](#))

translationWords

- [apostle, apostles, apostleship](#)
- [kingdom of God, kingdom of heaven](#)
- [heal, cure](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:12-14**UDB:**

¹² Now it was getting late in the day, so the twelve disciples came to him and said, “Please send this large crowd of people away so that they can go to the surrounding villages and farms to get some food and find places to stay, since we are out here in this isolated place” ¹³ But he said to them, “You must give them something to eat!” They replied, “All we have are five small loaves of bread and two small fish. We could never go buy enough food for all these people!” ¹⁴ They said this because there were about five thousand men there. Then Jesus said to the disciples, “Tell the people to sit down in groups, with about fifty people in each group.”

ULB:

¹² Now the day was about to come to an end, and the twelve came to him and said, “Send the crowd away that they may go into the surrounding villages and countryside to find lodging and food, because we are here in an isolated place.” ¹³ But he said to them, “You give them something to eat.” They said, “We have no more than five loaves of bread and two fish—unless we go and buy food for all these people.” ¹⁴ (There were about five thousand men.) He said to his disciples, “Have them sit down in groups of about fifty each.”

translationNotes**the day was about to come to an end**

“the day was about to end” or it was near the end of the day”

five loaves of bread

A loaf of bread is a lump of dough that is shaped and baked.

unless we go and buy food

If “unless” is difficult to understand in your language, you could make this a new sentence. AT: “In order to feed them all, we would have to go and buy food”

about five thousand men

“about 5,000 men.” This number does not include the women and children who might have been present. (See: [Numbers](#))

Have them sit down

“Tell them to sit down”

fifty each

“50 each” (See: [Numbers](#))

translationWords

- [the twelve, the eleven](#)
- [desert, wilderness](#)
- [bread](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:15-17**UDB:**

¹⁵ So the disciples did that and the people all sat down. ¹⁶ Then he took the five bread loaves and the two fish. He looked up toward heaven and praised God for them. Then he tore them into pieces and gave them to the disciples for them to distribute to the people. ¹⁷ They all ate and everyone had enough to eat. Then the disciples collected the leftover pieces of food, which filled twelve baskets!

ULB:

¹⁵ So they did this, and made the people sit down. ¹⁶ Taking the five loaves and the two fish, he looked up to heaven, he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd. ¹⁷ They all ate and were satisfied, and what was left over was picked up—twelve baskets of broken pieces.

translationNotes**So they did this**

“This” refers to what Jesus told them to do [Luke 9:14](#). They told the people to sit down in groups of about fifty people.

Taking the five loaves

“Jesus took the five loaves of bread”

up to heaven

This refers to looking up, toward the sky. The Jews believed that heaven was located above the sky. (See: [Assumed Knowledge and Implicit Information](#))

he blessed them

This refers to the loaves of bread and the fish.

to set before

“to pass out to” or “to give to”

were satisfied

This idiom means they ate enough food so they were not hungry. AT: “they had as much as they wanted to eat” (See: [Idiom](#))

what was left over was picked up

This can be stated in active form. AT: “the disciples picked what was left over” or “the disciples picked up the pieces of food that remained” (See: [Active or Passive](#))

translationWords

- [heaven, sky, skies, heavens, heavenly](#)
- [bless, blessed, blessing](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:18-19**UDB:**

¹⁸ One day while Jesus was praying in private, his disciples came to him and he asked them, “Who do the crowds say that I am?” ¹⁹ They replied, “Some people say that you are John the Baptizer, but others say that you are the prophet Elijah, and still others say that you are one of the other prophets from long ago who has come back to life again.”

ULB:

¹⁸ It came about while Jesus was praying by himself, the disciples were with him. He questioned them, saying, “Who do the crowds say that I am?” ¹⁹ They answered, “John the Baptist. But others say Elijah, and others say that one of the prophets from long ago has risen.”

translationNotes**Connecting Statement:**

Jesus is praying, alone with his disciples, and they begin to talk about who Jesus is. Jesus tells them of his death and resurrection that will follow and urges them to follow him no matter what happens.

It came about

This phrase is used here to mark the beginning of a new event. (See: [Introduction of a New Event](#))

praying by himself

“praying alone.” The disciples were with Jesus, but he was praying personally and privately by himself.

John the Baptist

It may be helpful to restate part of the question here. AT: “Some say you are John the Baptist” (See: [Ellipsis](#))

that one of the prophets from long ago has risen

It may be helpful to clarify how this answer relates to Jesus’ question. AT: “that you are one of the prophets from long ago and have risen” (See: [Assumed Knowledge and Implicit Information](#))

has risen

“has come back to life”

translationWords

- pray, prayer, prayers, prayed
- disciple, disciples
- John (the Baptist)
- Elijah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- raise, raises, raised, rise, risen, arise, arose

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:20-22**UDB:**

²⁰ He asked them, “What about you? Who do you say that I am?” Peter replied, “You are the Messiah, who has come from God.” ²¹ Then Jesus warned them strongly to not tell that to anyone yet. ²² Then he said, “I, the Son of Man, must suffer many things: I will be rejected by the elders, chief priests and teachers of the Jewish laws and then I will be killed. Then, on the third day after that, I will come back to life again.”

ULB:

²⁰ Then he said to them, “But who do you say that I am?” Peter answered, “The Christ of God.” ²¹ But he strongly warned them to tell this to no one, ²² saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and he will be killed and on the third day be raised.”

translationNotes**Then he said to them**

“Then Jesus said to his disciples”

to tell this to no one

“not to tell anyone” or “that they should not tell anyone.” This could be stated as a direct quote. AT: “Do not tell anyone” (See: [Direct and Indirect Quotations](#))

The Son of Man must suffer many things

“People will cause the Son of Man to suffer greatly”

The Son of Man ... and he will

Jesus is referring to himself. AT: “I, the Son of Man ... and I will” (See: [First, Second, or Third Person](#))

be rejected by the elders and chief priests and scribes

This can be stated in active form. AT: “the elders, chief priests, and scribes will reject him” (See: [Active or Passive](#))

he will be killed

This can be stated in active form. AT: “they will kill him” (See: [Active or Passive](#))

on the third day

“three days after he dies” or “on the third day after his death” (See: [Ordinal Numbers](#))

be raised

“be made alive again.” This can be stated in active form. AT: “God will make him alive again” or “he will live again” (See: [Active or Passive](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [Christ, Messiah](#)
- [God](#)
- [Son of Man, son of man](#)
- [suffer, suffering](#)
- [reject](#)
- [elder](#)
- [chief priests](#)
- [scribe, scribes](#)
- [raise, raises, raised, rise, risen, arise, arose](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:23-25**UDB:**

²³ Then he said to them all, "If any one of you wants to follow me as my disciple, you must not do only what you desire to do. Rather, every day you must be willing to suffer, even to the point of giving up your life. ²⁴ You must do that, because those who try to save their own lives for themselves will lose them eternally, but those who give up their lives because of being my disciples will save their lives eternally. ²⁵ How does it benefit you if you gain everything in this world but then end up losing, or even giving up, your own self?"

ULB:

²³ Then he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross daily and follow me. ²⁴ Whoever would save his life will lose it, but whoever loses his life for my sake will save it. ²⁵ What good is it for a person to gain the whole world, and yet lose or forfeit himself?"

translationNotes**he said**

"Jesus said"

to them all

This refers to the disciples who were with Jesus.

come after me

"follow me." Coming after Jesus represents being one of his disciples. AT: "be my disciple" or "be one of my disciples" (See: [Metaphor](#))

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross daily and follow me

"carry his cross and follow me every day." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. AT: "must obey me every day even to the point of suffering and dying" (See: [Metonymy](#) and [Metaphor](#))

follow me

Following Jesus here represents obeying him. AT: “obey me” (See: [Metaphor](#))

follow me

“go along with me” or “begin to follow me and keep on following me”

What good is it ... forfeit himself?

The implied answer to this question is that it is not good. AT: “It will not benefit someone at all to gain the whole world, and yet lose himself” (See: [Rhetorical Question](#))

to gain the whole world

“to get everything in the world”

lose or forfeit himself

“ruin himself or give up his life”

translationWords

- [cross](#)
- [save, saves, saved, safe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:26-27**UDB:**

²⁶ As for people who reject my message and refuse to say that they belong to me, I, the Son of Man will also refuse to say that they belong to me when I come back in my glory and in the glory of the Father and of the holy angels. ²⁷ But I tell you this fact: Some of you standing here now will not die until you see God show himself as king!”

ULB:

²⁶ Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his own glory, and the glory of the Father and of the holy angels. ²⁷ But I say to you truly, there are some standing here who will not taste death before they see the kingdom of God.”

translationNotes**my words**

“what I say” or “what I teach”

of him will the Son of Man be ashamed

This can be stated in active form. AT: “the Son of Man will also be ashamed of him” (See: [Active or Passive](#))

the Son of Man ... when he comes

Jesus was speaking about himself. AT: “I, the Son of Man ... when I come” (See: [First, Second, or Third Person](#))

the Father

This is an important title for God. (See: [Translating Son and Father](#))

But I say to you truly

Jesus uses this phrase to emphasize the importance of what he will say next.

there are some standing here who will not taste death

“some of you who are standing here will not taste death”

before they see

Jesus was speaking to the people he was talking about. AT: “before you see” (See: [First, Second, or Third Person](#))

will not taste death before they see the kingdom of God

This idea with “not ... until” can be expressed positively with “before”. AT: “will see the kingdom of God before they die” or “will see the kingdom of God before you die”

taste death

This idiom means “die” (See: [Idiom](#))

translationWords

- [shame, shameful, ashamed](#)
- [word, words](#)
- [Son of Man, son of man](#)
- [glory, glorious](#)
- [God the Father, heavenly Father, Father](#)
- [holy, holiness](#)
- [angel, angels, archangel](#)
- [amen, truly](#)
- [death, die, dead](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:28-29**UDB:**

²⁸ About eight days after Jesus said those words, he took with him Peter, John and James, and went up onto a mountain to pray there. ²⁹ While he was praying, the appearance of his face became very different and his clothes became dazzling white and shining like lightning.

ULB:

²⁸ Now about eight days after Jesus said these words, he took with him Peter and John and James and went up on the mountain to pray. ²⁹ As he was praying, the form of his face was changed, and his clothes became brilliant white.

translationNotes**Connecting Statement:**

Eight days after Jesus tells his disciples that some would not die before they saw the kingdom of God, Jesus goes up the mountain to pray with Peter, James, and John who all fall asleep while Jesus is changed to a dazzling appearance.

these words

This refers to what Jesus said to his disciples in the preceding verses.

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Peter, Simon Peter, Cephas](#)
- [John \(the apostle\)](#)
- [James \(son of Zebedee\)](#)
- [pray, prayer, prayers, prayed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:30-31**UDB:**

³⁰ Suddenly, two prophets from long ago were there talking with Jesus; they were Moses and Elijah.
³¹ They appeared surrounded in glory, and spoke with Jesus about his departure, which would soon be accomplished in Jerusalem.

ULB:

³⁰ Behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glorious splendor. They spoke about his departure, which he was about to bring to completion in Jerusalem.

translationNotes**Behold**

The word “Behold” here alerts us to pay attention to the surprising information that follows. AT: “Suddenly”

who appeared in glorious splendor

This phrase gives information about how Moses and Elijah looked. Some languages would translate it as a separate clause. AT: “and they appeared in glorious splendor” or “and they were shining brightly” (See: [Distinguishing versus Informing or Reminding](#))

his departure

“his leaving” or “how Jesus would leave this world.” This was a polite way of talking about his death. AT: “his death” (See: [Euphemism](#))

translationWords

- [Moses](#)
- [Elijah](#)
- [glory, glorious](#)
- [fulfill, fulfilled](#)
- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:32-33**UDB:**

³² Peter and the other disciples who were with him were very sleepy. When they woke up, they saw Jesus' glory; they also saw the two men standing with him. ³³ As Moses and Elijah were starting to leave Jesus, Peter said to him, "Master, it is good for us to be here! We should make three shelters, one for you, one for Moses, and one for Elijah!" But he really did not realize what he was saying.

ULB:

³² Now Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who were standing with him. ³³ As they were going away from Jesus, Peter said to him, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah." (He did not know what he was saying.)

translationNotes**Now**

This word is used here to mark a break in the main storyline. Here Luke tells information about Peter, James, and John. (See: [Background Information](#))

heavy with sleep

This idiom means "very sleepy" .

they saw his glory

This refers to the brilliant light that surrounded them. AT: "they saw brilliant light coming from Jesus" or "they saw very bright light coming out of Jesus"

the two men who were standing with him

This refers to Moses and Elijah.

As they were going away

"as Moses and Elijah were going away"

shelters

"tents" or "huts"

translationWords

- [Peter, Simon Peter, Cephas](#)
- [glory, glorious](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [Moses](#)
- [Elijah](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:34-36**UDB:**

³⁴ As he was saying these things, a cloud formed and covered them. The disciples were afraid as the cloud surrounded them. ³⁵ God's voice spoke to them from the cloud, saying, "This is my Son, whom I have chosen; listen to him!" ³⁶ When the voice had finished speaking, the three disciples saw that only Jesus was there. They were silent and for a long time they did not tell anyone what they had seen.

ULB:

³⁴ As he was saying this, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. ³⁵ A voice came out of the cloud, saying, "This is my Son, the one who is chosen; listen to him." ³⁶ When the voice had spoken, Jesus was found alone. They kept silent and told no one in those days anything of what they had seen.

translationNotes**As he was saying this**

"While Peter was saying these things"

they were afraid

These adult disciples were not afraid of clouds. This phrase indicates that some kind of unusual fear came over them with the cloud. AT: "they were terrified" (See: [Assumed Knowledge and Implicit Information](#))

they entered into the cloud

This can be expressed in terms of what the cloud did. AT: "the cloud surrounded them"

A voice came out of the cloud

It is understood that the voice could only have belonged to God. AT: "God spoke to them from the cloud" (See: [Assumed Knowledge and Implicit Information](#))

Son

This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

the one who is chosen

This can be stated with an active form. AT: “the one I have chosen” or “I have chosen him” (See: [Active or Passive](#))

They kept silent ... what they had seen

This is information that tells what happened after the story as a result of the events in the story itself. (See: [End of Story](#))

kept silent ... told no one

The first phrase refers to their immediate response, and the second refers to what they did in the following days.

translationWords

- [voice](#)
- [chosen one, chosen ones, choose, chosen people, Chosen One, elect](#)
- [Son of God, Son](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:37-40**UDB:**

³⁷ The next day, when they had come down from the mountain, a large crowd of people met Jesus. ³⁸ Suddenly a man from the crowd called out, "Teacher, I plead with you, do something to help my son! He is my only child. ³⁹ An evil spirit suddenly seizes him and causes him to scream. It shakes him violently and causes him to foam at the mouth. It hardly ever leaves my child and when it does, it injures him severely. ⁴⁰ I pleaded with your disciples to command the evil spirit to come out of him, but they were not able to do it!"

ULB:

³⁷ Now on the next day, when they came down from the mountain, a large crowd met him. ³⁸ Behold, a man from the crowd cried out, saying, "Teacher, I beg you to look at my son, for he is my only child. ³⁹ You see, a spirit takes control over him and he suddenly screams; it causes him to have convulsions so that he foams at the mouth. It hardly ever leaves him and it bruises him badly. ⁴⁰ I begged your disciples to force it out, but they could not."

translationNotes**Connecting Statement:**

The next day after Jesus' dazzling appearance, Jesus heals a demon-possessed boy that the disciples were unable to make better.

Behold, a man from the crowd

The word "behold" alerts us to the new person in the story. Your language may have a way of doing this. English uses "There was a man in the crowd who said" (See: [Introduction of New and Old Participants](#))

You see, a spirit

The phrase "You see" introduces us to the evil spirit in the man's story. Your language may have a way of doing this. English uses "There was an evil spirit" (See: [Introduction of New and Old Participants](#))

he foams at the mouth

"foam comes out of his mouth." When a person has a seizure, they can have trouble breathing or swallowing. This causes white foam to form around their mouths.

translationWords

- teacher, teachers, Teacher
- beg, beggar
- spirit, spirits, spiritual
- plead, pleading, plea
- disciple, disciples

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:41-42**UDB:**

⁴¹ In response, Jesus said, “This generation of people does not believe and so your thinking is corrupt! How much longer must I be with you before you believe?” Then he said to the boy’s father, “Bring your son here to me!” ⁴² While they were bringing the boy to him, the demon threw the boy down to the ground, and shook him severely. But Jesus rebuked the evil spirit and healed the boy. Then he returned him to his father.

ULB:

⁴¹ Jesus answered and said, “You unbelieving and depraved generation, how long must I be with you and put up with you? Bring your son here.” ⁴² While the boy was coming, the demon threw him to the ground and shook him with convulsions. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.

translationNotes**Jesus answered and said**

“In answer Jesus said”

You unbelieving and depraved generation

Jesus said this to the crowd that had gathered, and not to his disciples.

depraved generation

“corrupt generation”

how long must I be with you and put up with you?

Here “you” is plural. Jesus uses these questions to express his sadness that the people did not believe. They can be written as statements. AT: “I have been with you so long, yet you do not believe. I wonder how long I must put up with you.” (See: [Forms of You](#) and [Rhetorical Question](#))

Bring your son here

Here “your” is singular. Jesus is speaking directly to the father who addressed him. (See: [Forms of You](#))

translationWords

- Jesus, Jesus Christ, Christ Jesus
- unbeliever, unbelievers, unbelief
- generation
- demon, evil spirit, unclean spirit
- rebuke
- heal, cure

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:43-45**UDB:**

⁴³ Then all the people there were completely amazed at the great power of God.

While they were all still in wonderment at all the miracles Jesus was doing, he said to his disciples, ⁴⁴ “Listen carefully to what I am about to tell you: I, the Son of Man, will soon be handed over to my enemies.” ⁴⁵ But the disciples did not understand what he meant by this. God prevented them from understanding it, so that they would not know yet what he meant, and they were afraid to ask him about what he had said.

ULB:

⁴³ Then they were all amazed at the greatness of God. While they all were marveling at everything he was doing, he said to his disciples, ⁴⁴ “Let these words go deeply into your ears: The Son of Man will be betrayed into the hands of men.” ⁴⁵ But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.

translationNotes**they were all amazed at the greatness of God**

Jesus performed the miracle, but the crowd recognized that God was the power behind the healing.

everything he was doing

“everything Jesus was doing”

Let these words go deeply into your ears

This is an idiom that means they should pay attention. AT: “Listen carefully and remember” or “Do not forget this” (See: [Idiom](#))

The Son of Man will be betrayed into the hands of men

This can be stated with an active clause. Here “hands” refers to power or control. AT: “they will betray the Son of Man and put him in the control of men” (See: [Active or Passive](#) and [Metonymy](#))

The Son of Man

Jesus is speaking about himself in the third person. AT: “I, the Son of Man” (See: [First, Second, or Third Person](#))

into the hands of men

Jesus does not identify these men here, but it might be helpful to state that information. AT: “to my enemies” (See: [Assumed Knowledge and Implicit Information](#))

It was hidden from them

This can be stated in active form. AT: “God hid the meaning from them” (See: [Active or Passive](#))

translationWords

- [marvel, wonder, amazed, astonished](#)
- [God](#)
- [disciple, disciples](#)
- [word, words](#)
- [Son of Man, son of man](#)
- [hand, right hand, to hand over](#)
- [understand, understanding](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:46-48**UDB:**

⁴⁶ Sometime later, the disciples began to argue among themselves about which one of them would be the most important. ⁴⁷ But Jesus knew what they were thinking, so he brought a young child to stand beside him. ⁴⁸ He said to them, “If someone welcomes a little child like this because of me, it is the same as welcoming me. And if someone welcomes me, it is the same as welcoming God, who sent me. Remember that those among you who seem to be the least important are the ones whom God considers to be most important.”

ULB:

⁴⁶ Then an argument started among them about which of them would be the greatest. ⁴⁷ But Jesus, knowing the reasoning in their hearts, took a little child and put him by his side ⁴⁸ and said to them, “Whoever welcomes this child in my name, welcomes me; and whoever welcomes me, welcomes the one who sent me. For whoever is least among you all is the one who is great.”

translationNotes**General Information:**

A dispute that revolves around power starts among the disciples.

among them

“among the disciples”

reasoning in their hearts

The “heart” refers to the deepest thoughts and desires of a person. AT: “thinking about individually” or “considering in their private thoughts” (See: [Metonymy](#))

in my name

This refers to a person doing something as a representative of Jesus. AT: “because of me” (See: [Metonymy](#))

welcomes me

This metaphor could also be stated as a simile. AT: “it is like he is welcoming me” (See: [Metaphor](#))

the one who sent me

“God, who sent me”

the one who is great

“the ones whom God considers to be most important”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [heart, hearts](#)
- [receive](#)
- [name, names, named](#)
- [send, send out, sent](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:49-50**UDB:**

⁴⁹ John replied to Jesus, “Master, we saw a man who was using your name to command demons to come out of people. So we told him to stop doing that, because he is not following you as part of our group.” ⁵⁰ But Jesus said, “Do not stop him from doing that! If someone is not doing something that is harmful to you, then what he is doing is helpful to you!”

ULB:

⁴⁹ John answered, “Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us.” ⁵⁰ “Do not stop him,” Jesus said, “because whoever is not against you is for you.”

translationNotes**John answered**

“In reply, John said” or “John replied to Jesus.” John was responding to what Jesus had said about being the greatest. He was not answering a question.

we saw

John speaks of himself but not Jesus, so “we” here is exclusive. (See: [Exclusive and Inclusive “We”](#))

in your name

This means the person was speaking with the power and authority of Jesus. (See: [Metonymy](#))

Do not stop him

This can be stated positively. AT: “Allow him to continue”

whoever is not against you is for you

Some modern languages have sayings that mean the same thing. AT: “if a person does not hinder you, it is as if they were helping you” or “if someone is not working contrary to you, he is working in your favor”

translationWords

- [John \(the apostle\)](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [demon, evil spirit, unclean spirit](#)
- [name, names, named](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:51-53**UDB:**

⁵¹ When it was getting close to the day when God would take him back up to heaven, Jesus firmly resolved to go to Jerusalem. ⁵² He sent some messengers to go ahead of him, and they entered a village in the region of Samaria to prepare for him to go there. ⁵³ But the Samaritans would not let Jesus come to their village because he was on his way to Jerusalem.

ULB:

⁵¹ When the days drew near for him to be taken up, he set his face to go to Jerusalem. ⁵² He sent messengers on ahead of him, and they went and entered into a Samaritan village to prepare everything for him. ⁵³ But the people there did not welcome him, because he had set his face to go to Jerusalem.

translationNotes**General Information:**

It is now obvious that Jesus has decided to go to Jerusalem.

When the days drew near for him to be taken up

“When the time was coming for him to go up” or “When it was almost time for him to go up”

set his face

This idiom means he “firmly decided.” AT: “made up his mind” or “decided” (See: [Idiom](#))

to prepare everything for him

This means to make arrangements for his arrival there, possibly including a place to speak, a place to stay, and food.

did not welcome him

“did not want him to stay”

because he had set his face to go to Jerusalem

The Samaritans and the Jews hated each other. Therefore the Samaritans would not help Jesus on his journey to Jerusalem, the Jewish capital. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [heaven, sky, skies, heavens, heavenly](#)
- [face](#)
- [Jerusalem](#)
- [messenger](#)
- [Samaria, Samaritan](#)
- [receive](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:54-56**UDB:**

⁵⁴ When two of his disciples, James and John, heard that, they said, “Lord, do you want us to ask God to send fire down from heaven to destroy those people?” ⁵⁵ But Jesus turned to them and sternly told them they were wrong to say that. ⁵⁶ So they went to a different village.

ULB:

⁵⁴ When the disciples James and John saw this, they said, “Lord, do you want us to command fire to come down from heaven and destroy them?” ⁵⁵ But he turned and rebuked them, ⁵⁶ and they went on to another village.

translationNotes**saw this**

“saw that the Samaritans did not receive Jesus”

command fire to come down from heaven and destroy them

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had judged people who rejected God. (See: [Assumed Knowledge and Implicit Information](#))

he turned and rebuked them

“Jesus turned and rebuked James and John.” Jesus did not condemn the Samaritans, as the disciples expected.

translationWords

- [James \(son of Zebedee\)](#)
- [John \(the apostle\)](#)
- [command, commands, commanded, commandment, commandments](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [rebuke](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:57-58**UDB:**

⁵⁷ As Jesus and the disciples were walking along the road, someone said to him, “I will go with you wherever you go!” ⁵⁸ Jesus replied, “Foxes have holes in the ground to live in, and birds have nests, but I, the Son of Man, do not have a home to sleep in!”

ULB:

⁵⁷ As they were going along the road, someone said to him, “I will follow you wherever you go.”
⁵⁸ Jesus said to him, “Foxes have holes, and birds in the sky have nests, but the Son of Man has nowhere to lay his head.”

translationNotes**someone**

This was not one of the disciples.

Foxes have holes ... nowhere to lay his head

Jesus responds with a proverb to teach the man about being Jesus’ disciple. Jesus implies that if the man were to follow him, that man too might not have a home. AT: “Foxes have holes ... nowhere to lay his head. So do not expect that you will have a home” (See: [Proverbs](#) and [Assumed Knowledge and Implicit Information](#))

Foxes

These are land animals similar to small dogs. They sleep in a den or a burrow in the ground.

birds in the sky

“birds that fly in the air”

Son of Man

Jesus is speaking about himself in the third person. AT: “I, the Son of Man” (See: [First, Second, or Third Person](#))

nowhere to lay his head

“nowhere to rest my head” or “nowhere to sleep.” Jesus exaggerates to emphasize that he has no permanent home and that people did not often invite him to stay with them. (See: [Hyperbole and Generalization](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Son of Man, son of man](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:59-60**UDB:**

⁵⁹ Jesus told a different person, “Follow me!” But that person said, “Lord, let me first go home and bury my father after he dies.” ⁶⁰ But Jesus said to him, “Let the dead bury their own dead; but you go and tell people everywhere that God will soon show himself as king!”

ULB:

⁵⁹ Then he said to another, “Follow me.” But he said, “Lord, first let me go and bury my father.” ⁶⁰ But he said to him, “Leave the dead to bury their own dead. But as for you, go and proclaim far and wide the kingdom of God.”

translationNotes**Connecting Statement:**

Jesus continues to talk with the people along the road.

Follow me

This implies to be Jesus’ disciple and go with him.

first let me go and bury my father

It is unclear whether the man’s father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is the man wants to do something else first before he follows Jesus.

first let me go

“before I do that, let me go”

Leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of “the dead” are 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus. (See: [Metaphor](#))

the dead

This refers to dead people in general. AT: “the dead people” (See: [Nominal Adjectives](#))

translationWords

- [Lord](#)
- [bury, buried, burial](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 9:61-62**UDB:**

⁶¹ Someone else said, “Lord, I will come with you and be your disciple, but first let me go home to say goodbye to my people.” ⁶² Jesus said to him, “Anyone who starts plowing his field and then looks behind him is not able to serve God when he rules everything as king.”

ULB:

⁶¹ Then someone else said, “I will follow you, Lord, but first let me say goodbye to those in my home.” ⁶² Jesus replied to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

translationNotes**I will follow you**

“I will join you as a disciple” or “I am ready to follow you”

first let me say goodbye to those in my home

“before I do that, let me tell my people at my home that I am leaving”

No one ... fit for the kingdom of God

Jesus responds with a proverb to teach the man about being his disciple. Jesus means that a person is not suitable for the kingdom to God if he focuses on people in his past instead of following Jesus. (See: [Proverbs](#) and [Assumed Knowledge and Implicit Information](#))

No one who puts his hand to the plow

Here “put his hand to” is an idiom that means the person started to do something. AT: “No one who has started to plow his field” or “No one who has started to prepare his field” (See: [Idiom](#) and [Translate Unknowns](#))

looks back

A person who is looking back while plowing cannot guide the plow where it needs to go. They must focus on looking forward in order to plow well.

fit for the kingdom of God

“useful for the kingdom of God” or “suitable for the kingdom of God”

translationWords

- [Lord](#)
- [house](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [plow](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 09 General Notes](#)
- [Luke 9 translationQuestions](#)

Luke 10 General Notes

Special concepts in this chapter

Harvest

Harvest is a common image used in the New Testament. Having people come to faith in Jesus is referred to as a harvest. (See: [faith](#))

“Was a neighbor”

The concept of “being a neighbor” was important in the culture of the ancient Near East, which greatly valued hospitality. In this chapter, “neighbor” is used in reference to someone who lives nearby or possibly another person in general. “Was a neighbor” is also used to mean “was being a good neighbor.”

Links:

- [Luke 10:01 Notes](#)

Luke 10:1-2**UDB:**

¹ After that, the Lord Jesus appointed seventy other people to go preach. He prepared to send them out in pairs to go ahead of him to every town and village where he intended to go. ² He said to them, "The harvest is certainly plentiful, but the workers are few. So pray to the Lord of the harvest and plead with him to send more workers to reap his harvest."

ULB:

¹ Now after these things, the Lord appointed seventy^[1] others, and sent them out two by two ahead of him to every town and place where he himself was about to go. ² He said to them, "The harvest is plentiful, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest."

10:1 ^[1] Many of the best ancient copies read "seventy" but some read "seventy-two"

translationNotes**General Information:**

Jesus sends out 70 more people ahead of him. Those 70 return with joy, and Jesus responds with praise to his heavenly Father.

Now

This word is used here to mark a new event in the story. (See: [Introduction of a New Event](#))

seventy

"70." Some versions say "seventy-two" or "72." You may want to include a footnote that says that. (See: [Numbers](#))

sent them out two by two

"sent them out in groups of two" or "sent them out with two people in each group"

He said to them

This was before the men actually went out. AT: "This is what he had said to them" or "Before they went out he told them" (See: [Order of Events](#))

The harvest is plentiful, but the laborers are few

“There is a big crop, but not enough workers to bring it in.” Jesus means there are many people ready to enter God’s kingdom, but there are not enough disciples to go teach and help the people. (See: [Metaphor](#))

translationWords

- [Lord](#)
- [appoint, appoints, appointed](#)
- [harvest](#)
- [labor, laborer](#)
- [pray, prayer, prayers, prayed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:3-4**UDB:**

³ Go now, but remember that I am sending you out to tell my message to people who will try to get rid of you. You will be like lambs among wolves. ⁴ Do not take along any money. Do not take a traveler's bag. Do not take extra shoes. Do not stop to greet people along the way.

ULB:

³ Go on your way. See, I send you out as lambs in the midst of wolves. ⁴ Carry no bag of money, no traveler's bag, no sandals, and greet no one on the road.

translationNotes**Go on your way**

“Go to the cities” or “Go to the people”

I send you out as lambs in the midst of wolves

Wolves attack and kill sheep. This metaphor therefore means that there are people who would attempt to harm the disciples that Jesus is sending out. The names of other animals could be substituted. AT: “when I send you out, people will want to harm you as wolves attack sheep” (See: [Simile](#))

Carry no bag of money

“Do not take a bag of money with you”

greet no one on the road

Jesus was emphasizing that they go quickly to the towns and do this work. He was not telling them to be rude.

translationWords

- [lamb](#), [Lamb of God](#)
- [wolf](#), [wolves](#), [wild dogs](#)
- [sandal](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:5-7**UDB:**

⁵ Whenever you enter a house, first say to those people, ‘May God give peace to you who are in this house!’ ⁶ If the people who live there are desiring to have God’s peace, they will experience the peace that you are offering them. If the people who live there are not desiring to have God’s peace, the peace you have offered will return to you. ⁷ Stay in that same house until you leave that village. Do not move around from one house to another. Eat and drink whatever they provide for you, because a worker deserves to receive payment for his work.

ULB:

⁵ Whatever house you enter, first say, ‘May peace be on this house!’ ⁶ If a person of peace is there, your peace will rest upon him, but if not, it will return to you. ⁷ Remain in that same house, eating and drinking what they provide, for the laborer is worthy of his wages. Do not move around from house to house.

translationNotes**May peace be on this house**

This was both a greeting and a blessing. Here “house” refers to those who live in the house. AT: “May the people in this household receive peace” (See: [Metonymy](#))

a person of peace

“a peaceful person.” This is a person who wants peace with God and with people.

your peace will rest upon him

“peace” is described as a living thing that can choose where to stay. AT: “he will have the peace you blessed him with” (See: [Personification](#))

if not

It may be helpful to restate the entire phrase. AT: “if there is no person of peace there” or “if the owner of the house is not a peaceful person” (See: [Ellipsis](#))

it will return to you

“peace” is described as a living thing that can choose to leave. AT: “you will have that peace” or “he will not receive the peace you blessed him with” (See: [Personification](#))

Remain in that same house

Jesus was not saying that they should stay in the house all day, but that they should sleep at the same house every night they were there. AT: “Continue to sleep at that house”

for the laborer is worthy of his wages

This is a general principle that Jesus was applying to the men he was sending out. Since they would be teaching and healing the people, the people should provide them with a place to stay and with food.

Do not move around from house to house

Moving around from house to house means going to different houses. It can be made clear that he was talking about staying overnight at different houses. “Do not go sleep at a different house each night” (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [house](#)
- [peace, peaceful](#)
- [worthy, worth, unworthy, worthless](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:8-9**UDB:**

⁸ Whenever you enter a town and the people there welcome you, eat whatever food they provide for you. ⁹ Heal the people there who are sick. Tell them, ‘God will soon rule everywhere as king.’

ULB:

⁸ Whatever town you enter, and they receive you, eat what is set before you, ⁹ and heal the sick that are there. Say to them, ‘The kingdom of God has come close to you.’

translationNotes**and they receive you**

“if they welcome you”

eat what is set before you

This can be stated in active form. AT: “eat whatever food they give you” (See: [Active or Passive](#))

the sick

This refers to sick people in general. AT: “the sick people” (See: [Nominal Adjectives](#))

The kingdom of God has come close to you

The abstract noun “kingdom” can be expressed with the verbs “reign” or “rule.” Possible meanings are 1) the kingdom of God will begin soon. AT: “God will soon rule everywhere as king” or 2) the activities of kingdom of God are happening all around you. AT: “The proof that God is reigning is all around you” (See: [Abstract Nouns](#))

translationWords

- [receive](#)
- [heal, cure](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:10-12**UDB:**

¹⁰ But if you enter a town whose people do not welcome you, go into its main streets and say, ¹¹ ‘As a warning against you, we will wipe off even the dust that sticks to our feet as we are leaving your town. Yet be sure of this; God will soon rule everything as king.’ ¹² I tell you that on the final day when God judges everyone, the people of that town will be punished even more severely than the wicked people who lived long ago in the city of Sodom!

ULB:

¹⁰ Whenever you enter a town and they do not receive you, go out into its streets and say, ¹¹ ‘Even the dust from your town that clings to our feet we wipe off against you! But know this: The kingdom of God has come near.’ ¹² I say to you that on the judgment day it will be more tolerable for Sodom than for that town.

translationNotes**and they do not receive you**

“if the people of the city reject you”

Even the dust from your town that clings to our feet we wipe off against you!

This is a symbolic action to show that they reject the people of the city. AT: “Just as you rejected us, we thoroughly reject you. We even reject the dust from your town that clings to our feet” (See: [Symbolic Action](#))

we wipe off

Since Jesus was sending these people out in groups of two, it would be two people saying this. So languages that have a dual form of “we” would use it. (See: [Exclusive and Inclusive “We”](#))

But know this: The kingdom of God has come near

The phrase “But know this” introduces a warning. It means “Even though you reject us, it does not change the fact that the kingdom of God is near!”

The kingdom of God has come near

The abstract noun “kingdom” can be expressed with the verbs “reign” or “rule.” See how you translated a similar sentence in [Luke 10:8](#). AT: “God will soon rule everywhere as king” or “The proof that God is reigning is all around you” (See: [Abstract Nouns](#))

I say to you

Jesus was saying this to the 70 people he was sending out. He said this to show that he was about to say something very important.

the judgment day

The disciples would have understood that this refers to the time of final judgment of sinners. (See: [Assumed Knowledge and Implicit Information](#))

it will be more tolerable for Sodom than for that town

“God will not judge Sodom as severely as he will judge that town.” AT: “God will judge the people of that town more severely than he will judge the people of Sodom” (See: [Metonymy](#))

translationWords

- [kingdom of God, kingdom of heaven](#)
- [judgment day](#)
- [Sodom](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:13-15**UDB:**

¹³ How terrible it will be for you people who live in the cities of Chorazin and Bethsaida, because you refuse to repent! If the miracles that I performed for you had been done in the ancient cities of Tyre and Sidon, the wicked people who lived there would long ago have shown that they were sorry for their sins by sitting on the ground wearing coarse cloth and putting ashes on their heads. ¹⁴ So on the final day when God judges everyone, he will punish you more severely than the wicked people who lived in Tyre and Sidon because you did not repent and believe in me even though you saw me do miracles! ¹⁵ I also have something to say to you people who live in the town of Capernaum. Do you think you will be honored up in heaven? On the contrary, you will be brought down to the place of the dead!”

ULB:

¹³ Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴ But it will be more tolerable for Tyre and Sidon at the judgment than for you. ¹⁵ You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades.

translationNotes**Woe to you, Chorazin! Woe to you, Bethsaida!**

Jesus spoke as if the people of the cities of Chorazin and Bethsaida were there listening to him, but they were not. (See: [Apostrophe](#) and [How to Translate Names](#) and [Metonymy](#))

If the mighty works which were done in you had been done in Tyre and Sidon

Jesus is describing a situation that could have happened in the past but did not. AT: “If someone had performed the miracles for the people of Tyre and Sidon that I performed for you” (See: [Hypothetical Situations](#) and [Active or Passive](#))

they would have repented long ago

“the wicked people who lived there would have shown that they were sorry for their sins”

sitting in sackcloth and ashes

“wearing sackcloth and sitting in ashes”

But it will be more tolerable for Tyre and Sidon at the judgment than for you

It may be helpful to clearly state the reason for their judgment. AT: “But because you did not repent and believe in me even though you saw me do miracles, God will judge you more severely than he will judge the people of Tyre and Sidon” (See: [Assumed Knowledge and Implicit Information](#) and [Metonymy](#))

at the judgment

“on that final day when God judges everyone”

You, Capernaum

Jesus now speaks to the people in the city of Capernaum as if they were listening to him, but they were not. (See: [Apostrophe](#) and [Metonymy](#))

do you think you will be exalted to heaven?

Jesus uses a question to rebuke the people of Capernaum for their pride. AT: “you will certainly not go up to heaven!” or “God will not honor you!” (See: [Rhetorical Question](#) and [Active or Passive](#))

exalted to heaven

This expression means “greatly exalted.”

you will be brought down to Hades

This can be stated in active form. AT: “you will go down to Hades” or “God will send you to Hades” (See: [Active or Passive](#))

translationWords

- woe
- mighty, might
- works, deeds, work, acts
- Tyre, Tyrians
- Sidon, Sidonians
- repent, repents, repented, repentance
- sackcloth
- judge, judges, judgment, judgments
- Capernaum
- exalt, exalted, exalts, exaltation
- heaven, sky, skies, heavens, heavenly
- Hades, Sheol

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:16**UDB:**

¹⁶ Jesus also said to the disciples, “Whoever listens to your message is listening to me, and whoever rejects your message is rejecting me. And whoever rejects me is rejecting God, the one who sent me.”

ULB:

¹⁶ The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me.”

translationNotes**The one who listens to you listens to me**

The comparison can be clearly stated as a simile. AT: “When someone listens to you, it is as if they are listening to me” (See: [Simile](#))

the one who rejects you rejects me

The comparison can be clearly stated as a simile. AT: “when someone rejects you, it is as if they are rejecting me” (See: [Simile](#))

the one who rejects me rejects the one who sent me

The comparison can be clearly stated as a simile. AT: “when someone rejects me, it is as if they are rejecting the one who sent me” (See: [Simile](#))

the one who sent me

This refers to God the Father who appointed Jesus for this special task. AT: “God, who sent me” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [reject](#)
- [send, send out, sent](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:17-20**UDB:**

¹⁷ The seventy people whom Jesus appointed went and did as he told them to. When they returned, they were very joyful. They said, “Lord, even the demons obeyed us when by your authority we commanded them to leave people!” ¹⁸ He replied, “While you were away doing that, I saw Satan fall from heaven as suddenly and quickly as lightning strikes! ¹⁹ Listen! I have given you the right to attack evil spirits. They will not hurt you. I have given you the right to be stronger than our enemy, Satan. Nothing will hurt you at all. ²⁰ But as you rejoice that evil spirits obey you, you should rejoice even more that your names have been written in heaven.”

ULB:

¹⁷ The seventy returned with joy, saying, “Lord, even the demons submitted to us in your name.” ¹⁸ Jesus said to them, “I was watching Satan fall from heaven as lightning. ¹⁹ See, I have given you authority to tread on serpents, and scorpions, and over all the power of the enemy, and nothing will in any way hurt you. ²⁰ Nevertheless do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven.”

translationNotes**The seventy returned**

Some languages will need to say that the seventy actually went out first as the UDB does. This is implicit information that can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

seventy

You may want to add a footnote: “Some versions have ‘72’ instead of ‘70.’” (See: [Numbers](#))

in your name

Here “name” refers to Jesus’ power and authority. (See: [Metonymy](#))

I was watching Satan fall from heaven as lightning

Jesus used a simile to compare how God was defeating Satan when his 70 disciples were preaching in the towns to the way lightning strikes. (See: [Simile](#))

fall from heaven as lightning

Possible meanings are 1) fell as quickly as lightning strikes, or 2) fell down from heaven as lightning strikes downward. Since both meaning are possible, it may be best to keep the image.

authority to tread on serpents, and scorpions

“authority to step on snakes and crush scorpions.” Possible meanings are 1) this refers to actual snakes and scorpions or 2) snakes and scorpions are a metaphor for evil spirits. The UDB translates this as referring to evil spirits: “I have given you the right to attack evil spirits” (See: [Metaphor](#))

tread on serpents, and scorpions

This implies that they would do this and not be injured. AT: “walk on snakes and scorpions and they will not hurt you” (See: [Ellipsis](#))

scorpions

Scorpions are small animals with two claws and a poisonous stinger on their tail.

over all the power of the enemy

“I have given you authority to crush the power of the enemy” or “I have given you authority to defeat the enemy.” The enemy is Satan. (See: [Ellipsis](#) and [Assumed Knowledge and Implicit Information](#))

do not rejoice only in this, that the spirits submit to you

“do not rejoice only because the spirits submit to you.” This can also be stated in positive form. AT: “Rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you!”

your names are engraved in heaven

This can be stated in active form. AT: “God has written your names in heaven” or “your names are on the list of people who are citizens of heaven” (See: [Active or Passive](#))

translationWords

- joy, joyful
- Lord
- demon, evil spirit, unclean spirit
- submit, in submission
- name, names, named
- Satan, devil, evil one
- heaven, sky, skies, heavens, heavenly
- authority, authorities
- serpent, snake, viper
- power, powers

- adversary, enemy
- rejoice
- spirit, spirits, spiritual

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:21**UDB:**

²¹ Right then, Jesus was filled with great joy from the Holy Spirit. He said, “Father, you are Lord over everything in heaven and on earth. Some people think that they are wise because they are well educated. But I praise you that you have prevented them from knowing these things. Instead, you have revealed them to people who accept your truth readily as little children do. Yes, Father, you have done that because it pleased you to do so.”

ULB:

²¹ At that same time he rejoiced greatly in the Holy Spirit, and said, “I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to those who are untaught, like little children. Yes, Father, for so it was well pleasing in your sight.”

translationNotes**Father**

This is an important title for God. (See: [Translating Son and Father](#))

Lord of heaven and earth

“heaven” and “earth” represent everything that exists. AT: “Master over everyone and everything in heaven and earth” (See: [Merism](#))

these things

This refers to Jesus’ previous teaching about the authority of the disciples. It may be best to simply say “these things” and let the reader determine the meaning.

the wise and understanding

The words “wise” and “understanding” are nominal adjectives that refer to people with these qualities. Because God had concealed truth from them, these people were not actually wise and understanding, even though they thought they were. AT: “from people who think they are wise and have understanding” (See: [Irony](#) and [Nominal Adjectives](#))

those who are untaught

This refers to those who may not have much education, but who are willing to accept Jesus’ teachings. AT: “people who may have little education, but who listen to God” (See: [Ellipsis](#))

like little children

“as little children.” People who know that they are not wise and knowledgeable are willing to be taught, as children are willing. (See: [Simile](#))

for so it was well pleasing in your sight

“for it pleases you to do this”

translationWords

- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [praise](#)
- [God the Father, heavenly Father, Father](#)
- [Lord](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [earth, earthly](#)
- [wise, wisdom](#)
- [understand, understanding](#)
- [reveal, reveals, revealed, revelation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:22**UDB:**

²² Jesus also said to the disciples, “God, my Father, has given everything to me. Only my Father really knows me, his Son. Furthermore, only I, the Son, really know who the Father is—that is, only I and those people to whom I choose to reveal him really know him.”

ULB:

²² “All things have been entrusted to me from my Father, and no one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”

translationNotes**All things have been entrusted to me from my Father**

This can be stated in active form. AT: “My Father has handed everything over to me” (See: [Active or Passive](#))

Father ... Son

These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))

knows who the Son is

The word that is translated as “knows” means to know from personal experience. God the Father knows Jesus in this way.

the Son

Jesus was referring to himself in the third person. (See: [First, Second, or Third Person](#))

except the Father

This means only the Father knows who the Son is.

knows who the Father is

The word that is translated as “knows” means to know from personal experience. Jesus knows God his Father in this way.

except the Son

This means only the Son knows who the Father is.

those to whom the Son chooses to reveal him

“whoever the Son desires to show the Father to”

translationWords

- [God the Father, heavenly Father, Father](#)
- [Son of God, Son](#)
- [reveal, reveals, revealed, revelation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:23-24**UDB:**

²³ Then when his disciples were alone with him, he turned toward them and said, "God has given you a great gift by letting you see the things that I have done! ²⁴ I want you to know that many prophets and kings who lived long ago desired to see the things that you are seeing me do, but they could not, because those things did not happen then. They longed to hear the things that you have been hearing me say, but I had not yet revealed those things at that time."

ULB:

²³ Then he turned around to the disciples and said privately, "Blessed are those who see the things that you see. ²⁴ I say to you, many prophets and kings desired to see the things you see, and they did not see them, and to hear the things that you hear, and they did not hear them."

translationNotes**Then he turned around to the disciples and said privately**

The word "privately" indicates that he was alone with his disciples. AT: "Later, when he was alone with his disciples, he turned to them and said" (See: [Assumed Knowledge and Implicit Information](#))

Blessed are those who see the things that you see

This probably refers to the good works and miracles that Jesus was doing. AT: "How good it is for those who see the things that you see me doing" (See: [Assumed Knowledge and Implicit Information](#))

and they did not see them

This implies that Jesus was not yet doing those things. AT: "but could not see them because I was not doing them yet" (See: [Assumed Knowledge and Implicit Information](#))

the things that you hear

This probably refers to the teaching of Jesus. AT: "the things that you have heard me say" (See: [Assumed Knowledge and Implicit Information](#))

and they did not hear them

This implies that Jesus was not yet teaching. AT: "but could not hear them because I had not yet started to teach" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [disciple, disciples](#)
- [bless, blessed, blessing](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [king](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:25-28**UDB:**

²⁵ One day as Jesus was teaching people, a certain teacher of Jewish laws was there. He wanted to test Jesus by asking him a difficult question. So he stood up and asked, “Teacher, what must I do in order to live with God forever?” ²⁶ Jesus said to him, “You have read what Moses has written in the laws that God gave him. What do the laws say?” ²⁷ The man replied, “Love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind. And love your neighbor as much as you love yourself.” ²⁸ Jesus replied, “You have answered correctly. If you do all that, you will live with God forever.”

ULB:

²⁵ Behold, a certain teacher of the Jewish laws stood up so that he might test him, saying, “Teacher, what must I do to inherit eternal life?” ²⁶ Jesus said to him, “What is written in the law? How do you read it?” ²⁷ He gave an answer and he said, “You will love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself.” ²⁸ Jesus said to him, “You have answered correctly. Do this, and you will live.”

translationNotes**Connecting Statement:**

Jesus replies with a story to a Jewish teacher who wants to test Jesus. (See: [Parables](#))

Behold, a certain teacher

This alerts us to a new event and a new person in the story. (See: [Introduction of a New Event](#) and [Introduction of New and Old Participants](#))

test him

“challeng Jesus”

What is written in the law? How do you read it?

Jesus is not seeking information. He uses these questions to test the Jewish teacher’s knowledge. AT: “Tell me what Moses wrote in the law” (See: [Rhetorical Question](#))

What is written in the law?

This can be asked in active form. AT: “What did Moses write in the law?” (See: [Active or Passive](#))

How do you read it?

“What have you read in it?” or “What do you understand it to say?”

You will love ... neighbor as yourself

The man is quoting what Moses wrote in the law.

with all your heart, with all your soul

The idiom “with all ... heart” means “completely” and “with all ... soul” means “with all ... being.” See how you translated these two phrases in Deuteronomy 4:29. (See: [Idiom](#))

with all your mind

The mind is what people use to think.

your neighbor as yourself

This simile can be stated more clearly. AT: “love your neighbor as much as you love yourself” (See: [Simile](#))

translationWords

- [teacher, teachers, Teacher](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [test, tests, tested](#)
- [inherit, inheritance, heritage, heir](#)
- [everlasting, eternal, eternity](#)
- [life, live, lived, lives, living, alive](#)
- [written](#)
- [love, loves, loving, loved](#)
- [Lord](#)
- [heart, hearts](#)
- [soul, souls](#)
- [strength, strengthen](#)
- [mind](#)
- [neighbor](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:29-30**UDB:**

²⁹ But the man wanted to find a reason to justify the way he treated other people. So he said to Jesus, “Which people are my neighbors that I should love?” ³⁰ Jesus replied, “One day, a Jewish man was traveling along the road from Jerusalem to Jericho. As he was traveling, some bandits attacked him. They took away most of the man’s clothes and everything else that he had, and they beat him until he was almost dead. Then they left him.

ULB:

²⁹ But the teacher, desiring to justify himself, said to Jesus, “Who is my neighbor?” ³⁰ Jesus answered him and said, “A certain man was going down from Jerusalem to Jericho. He fell among robbers, who stripped him of his belongings, and beat him, and left him half dead.

translationNotes**But the teacher, desiring to justify himself, said**

“But the teacher wanted to find a way to justify himself, so he said” or “But wanting to appear righteous, the teacher said”

Jesus answered him and said

Jesus answers the man by telling a parable. AT: “In response, Jesus told him this story” (See: [Parables](#))

Who is my neighbor?

The man wanted to know whom he was required to love. AT: “Who should I consider to be my neighbor and love as I love myself?” or “Which people are my neighbors that I should love?” (See: [Assumed Knowledge and Implicit Information](#))

A certain man

This introduces a new character in the parable. (See: [Introduction of New and Old Participants](#))

He fell among robbers

“He was surrounded by robbers” or “Some robbers attacked him”

stripped him of his belongings

“took everything he had” or “stole all his things”

half dead

This idiom means “almost dead.” (See: [Idiom](#))

translationWords

- [justify, justification](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [neighbor](#)
- [Jerusalem](#)
- [Jericho](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:31-32**UDB:**

³¹ It happened that a Jewish priest was going along that road. When he saw that man, instead of helping him, he passed by on the other side of the road. ³² Similarly, a Levite, who worked in God's temple, came to that place and saw the man. But he also passed by on the other side of the road.

ULB:

³¹ By chance a certain priest was going down that way, and when he saw him, he passed by on the other side. ³² Similarly a Levite also, when he came to the place and saw him, passed by on the other side.

translationNotes**By chance**

This was not something that any person had planned.

a certain priest

This expression introduces a new person in the story, but does not identify him by name. (See: [Introduction of New and Old Participants](#))

when he saw him

“when the priest saw the injured man.” A priest is a very religious person, so the audience would assume that he would help the injured man. Since he did not, this phrase could be stated as “but when he saw him” to call attention to this unexpected result. (See: [Assumed Knowledge and Implicit Information](#))

he passed by on the other side

It is implied that he did not help the man. AT: “he did not help the injured man but instead walked past him on the other side of the road” (See: [Assumed Knowledge and Implicit Information](#))

passed by on the other side

The Levites served in the temple. He would be expected to help his fellow Jewish man. Since he did not, it may be helpful to state that. AT: “he also did not help, but instead passed by on the other side” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [priest, priests, priesthood](#)
- [Levite, Levi](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:33-35**UDB:**

³³ Then a man from the region of Samaria came along that road to where the man was lying. When he saw that man, he pitied him. ³⁴ He went close to him and put some olive oil and wine on the wounds to help heal them. He wrapped strips of cloth around the wounds. Then he placed the man on his own donkey and took him to an inn and took care of him. ³⁵ The next morning he gave two silver coins to the innkeeper and said, ‘Take care of this man. If you spend more than this amount to care for him, I will pay you back when I return.’”

ULB:

³³ But a certain Samaritan, as he journeyed, came to where he was. When he saw him, he was moved with compassion. ³⁴ He approached him and bound up his wounds, pouring oil and wine on them. He set him on his own animal, and brought him to an inn, and took care of him. ³⁵ The next day he took out two denarii, and gave them to the host, and said, ‘Take care of him and whatever extra you spend, when I return, I will repay you.’

translationNotes**But a certain Samaritan**

This introduces a new person in the story without giving his name. We know only that he was from Samaria. (See: [Introduction of New and Old Participants](#))

a certain Samaritan

The Jews despised the Samaritans and would have assumed that he would not help the injured Jewish man. (See: [Assumed Knowledge and Implicit Information](#))

When he saw him

“When the Samaritan saw the injured man”

he was moved with compassion

“he felt sorry for him”

bound up his wounds, pouring oil and wine on them

He would have put the oil and wine on the wounds first. AT: “he put wine and oil on the wounds and wrapped them with cloth” (See: [Order of Events](#))

pouring oil and wine on them

Wine was used to clean the wound, and oil was probably used to prevent infection. This can be stated. AT: “pouring oil and wine on them to help heal them” (See: [Assumed Knowledge and Implicit Information](#))

his own animal

“his own pack animal.” This was an animal that he used to carry heavy loads. It was probably a donkey.

two denarii

“two day’s wages.” “Denarii” is the plural of “denarius.” (See: [Biblical Money](#))

the host

“the innkeeper” or “the person who took care of the inn”

whatever extra you spend, when I return, I will repay you

This could be reordered. AT: “when I return, I will repay you whatever extra amount you spend”

translationWords

- [Samaria, Samaritan](#)
- [compassion, compassionate](#)
- [bind, bond, bound](#)
- [oil](#)
- [wine, wineskin, new wine](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:36-37**UDB:**

³⁶ Then Jesus said, “Three people saw the man whom bandits attacked. Which one of them showed he was a true neighbor to the man?” ³⁷ The teacher of the law replied, “The one who acted mercifully toward him.” Jesus said to him, “Yes, so now you should go and act like that toward everyone whom you can help!”

ULB:

³⁶ Which of these three, do you think, was a neighbor to him who fell among the robbers?” ³⁷ The teacher said, “The one who showed mercy to him.” Jesus said to him, “Go and do the same.”

translationNotes**Which of these three, do you think ... robbers?**

This could be written as two questions. AT: “What do you think? Which of these three men was a neighbor ... robbers?”

was a neighbor

“showed himself to be a true neighbor”

to him who fell among the robbers

“to the man whom the robbers attacked”

Go and do the same

It might be helpful to give more information. AT: “In the same way, you should also go and help everyone you can” (See: [Ellipsis](#))

translationWords

- [neighbor](#)
- [mercy, merciful](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:38-39**UDB:**

³⁸ As Jesus and his disciples continued to travel, they entered a village near Jerusalem. A woman whose name was Martha invited them to come to her house. ³⁹ Her younger sister, whose name was Mary, was sitting near Jesus' feet. She was listening to what he was teaching.

ULB:

³⁸ Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house. ³⁹ She had a sister named Mary, who sat at the Lord's feet and heard his word.

translationNotes**General Information:**

Jesus comes to Martha's house where her sister Mary listens to Jesus with great attention.

Now

This word is used here to mark a new event. (See: [Introduction of a New Event](#))

as they were traveling along

“as Jesus and his disciples were traveling along”

a certain village

This introduces the village as a new location, but does not name it.

a certain woman named Martha

This introduces Martha as a new character. Your language may have a way of introducing new people. (See: [Introduction of New and Old Participants](#))

sat at the Lord's feet

This was the normal and respectful position for a learner at that time. AT: “sat on the floor near Jesus” (See: [Assumed Knowledge and Implicit Information](#))

heard his word

This refers to everything that Jesus taught while at Martha's house. AT: "listened to the Lord teach"
(See: [Metonymy](#))

translationWords

- [Martha](#)
- [Mary \(sister of Martha\)](#)
- [Lord](#)
- [word, words](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 10:40-42**UDB:**

⁴⁰ But Martha was very much concerned about preparing the meal. She went to Jesus and said, “Lord, do you not care that my sister has left me to prepare everything by myself? Please tell her that she should help me!” ⁴¹ But the Lord replied, “Martha, Martha, you are very worried about many things. ⁴² But the only thing that is truly necessary is to listen to what I am teaching. Mary has made the best choice. The blessing that she is receiving from doing that will not be taken away from her.”

ULB:

⁴⁰ But Martha was overly busy with preparing to serve a meal. She came up to Jesus, and said, “Lord, do you not care that my sister left me to serve alone? Therefore tell her to help me.” ⁴¹ But the Lord answered and said to her, “Martha, Martha, you are anxious about many things, ⁴² but only one thing is necessary. Mary has chosen what is best, which will not be taken away from her.”

translationNotes**overly busy**

“very busy” or “too busy”

do you not care ... alone?

Martha was complaining that the Lord was allowing Mary to sit listening to him when there was so much work to do. She respected the Lord, so she used a rhetorical question to make her complaint more polite. AT: “it seems like you do not care ... alone” (See: [Rhetorical Question](#))

Martha, Martha

Jesus repeats Martha’s name for emphasis. AT: “Dear Martha” or “You, Martha”

only one thing is necessary

Jesus is contrasting what Mary is doing with what Martha is doing. It may be helpful to make this explicit. AT: “the only thing that is really necessary is to listen to my teaching” or “listening to my teaching is more necessary than preparing a meal” (See: [Assumed Knowledge and Implicit Information](#))

which will not be taken away from her

Possible meanings are 1) “I will not take this opportunity away from her” or 2) “she will not lose what she has gained as she was listening to me” (See: [Active or Passive](#))

translationWords

- [serve, service](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 10 General Notes](#)
- [Luke 10 translationQuestions](#)

Luke 11 General Notes

Structure and formatting

Some translations prefer to set apart poems or special prayers. The ULB and many other English translations indent the lines of 11:2-4, which is a special prayer, commonly called the “Lord’s Prayer.” This prayer in Matthew 6 also has the phrase, “but deliver us from the evil one.”

Special concepts in this chapter

The Lord’s Prayer

This is not a prayer to be recited repeatedly, although this prayer can be used in that way. Instead, it provides a model for how Christians are to pray.

Jonah

Jonah was an Old Testament prophet of some significance but not a great deal of significance. He called a Gentile nation to repent of their sins and they obeyed. These events cause the Jewish prophet to be upset with God’s grace being shown to Gentiles. This chapter finds a parallel with the future attitude of the Jews, their lack of repentance and eventually becoming upset with God for the grace he shows to the Gentiles. (See: [prophet](#), [prophets](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and [grace](#), [gracious](#))

Light

Light is a common image in Scripture used to represent righteousness. Light is also used to show the path of righteousness and to show righteous living. Darkness is often used as an image to represent sin or unrighteousness. (See: [righteous](#), [righteousness](#) and [unrighteous](#), [unrighteousness](#))

Washing

This was a practice done by the Pharisees, but it was not an obligation according to the law of Moses. The Pharisees had many rituals involving washing in an attempt to make themselves clean. This is ironic because no amount of water could make them spiritually clean. (See: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [clean](#), [cleans](#), [cleaned](#), [cleanse](#), [cleansed](#), [cleansing](#), [wash](#), [washing](#), [washed](#), [washes](#) and [Irony](#))

Links:

- [Luke 11:01 Notes](#)

Luke 11:1**UDB:**

¹ One day Jesus was praying in a certain place. When he finished praying, one of his disciples said to him, “Lord, teach us what to say when we pray, as John taught his disciples!”

ULB:

¹ It happened when Jesus was praying in a certain place, one of his disciples said to him, “Lord, teach us to pray just as John taught his disciples.”

translationNotes**General Information:**

This is the beginning of the next part of the story. Jesus teaches his disciples to pray.

It happened

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. (See: [Introduction of a New Event](#))

when Jesus was praying ... one of

It may be more natural to state that Jesus finished praying before the disciple asked the question. AT: “that Jesus was praying in a certain place. When he finished praying, one of”

translationWords

- [pray, prayer, prayers, prayed](#)
- [disciple, disciples](#)
- [Lord](#)
- [teach, teaching, teaches, taught](#)
- [John \(the Baptist\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:2**UDB:**

² He said to them, "When you pray, say things like this: 'Father, may all people honor your name as holy. May you soon rule all people everywhere.

ULB:

² Jesus said to them, "When you pray say,
 'Father, may your name be sanctified.
 May your kingdom come.

translationNotes**Jesus said to them**

"Jesus said to his disciples"

Father

Jesus is commanding the disciples to honor the name of God the Father by addressing him as "Father" when praying to him. This is an important title for God. (See: [Translating Son and Father](#))

may your name be sanctified

"cause everyone to honor your name." "Name" often refers to the entire person. AT: "may all people honor you" (See: [Metonymy](#))

May your kingdom come

The action of God ruling over everyone is spoken of as if it were God himself. AT: "May you come and rule over everyone" (See: [Metonymy](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [God the Father, heavenly Father, Father](#)
- [sanctify, sanctifies, sanctification](#)
- [name, names, named](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:3-4**UDB:**

³ Please give us each day the food that we need. ⁴ Please forgive us for the wrong things that we have done, just as we ourselves must forgive people for the wrong things that they do to us. Help us to not sin when we are tempted.”

ULB:

³ Give us our daily bread each day.

⁴ Forgive us our sins,
as we forgive everyone
who is in debt to us.

Do not lead us into temptation.”

translationNotes**Connecting Statement:**

Jesus continues to teach his disciples how to pray.

Give us ... Forgive us ... Do not lead us

These are imperatives, but they should be translated as requests, rather than as commands. It may be helpful to add something such as “please” to them to make this clear. AT: “Please give us ... Please forgive us ... Please do not lead us”

our daily bread

Bread was an inexpensive food that people ate everyday. It is used here to refer to food in general. AT: “the food we need each day” (See: [Synecdoche](#))

Forgive us our sins

“Forgive us for sinning against you” or “Forgive our sins”

as we forgive

“since we also forgive”

who is in debt to us

“who has sinned against us” or “who has done wrong things to us”

Do not lead us into temptation

This can be stated in positive form. AT: “Lead us away from temptation”

translationWords

- [bread](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [tempt, temptation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:5-8**UDB:**

⁵ Then he said to them, "Suppose that one of you goes to the house of a friend at midnight. Suppose that you stand outside and call out to him, 'My friend, please lend me three loaves of bread!' ⁶ Another friend of mine who is traveling has just arrived at my house, but I have no food ready to give to him!' ⁷ Suppose that he answers you from inside the house, 'Do not bother me! The door has been locked and all my family are in bed. So I cannot get up and give you anything!' ⁸ I tell you, he may not want to get up and give you any food even though you are his friend. But because you keep persisting in asking him, he will certainly get up and give you whatever you need.

ULB:

⁵ Jesus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, 'Friend, lend to me three loaves of bread, ⁶ since a friend of mine just came in from the road, and I do not have anything to set before him'? ⁷ Then the one inside who answered him may say, 'Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.' ⁸ I say to you, even if he does not get up and give bread to you because you are his friend, yet because of your shameless persistence, he will get up and give you as many loaves of bread as you need.

translationNotes**Connecting Statement:**

Jesus continues to teach his disciples about prayer.

Which of you will have ... to set before him?

Jesus used a question to teach the disciples. AT: "Suppose one of you has ... to set before him'." or "Suppose you have ... to set before him'." (See: [Rhetorical Question](#))

lend to me three loaves of bread

"let me borrow three loaves of bread" or "give me three loaves of bread and I will pay you later." The host does not have any food ready to give to his guest.

three loaves of bread

Bread is often used to represent food in general. AT: "enough cooked food for a meal" or "enough prepared food for a person to eat" (See: [Synecdoche](#))

just came in from the road

It is implied that the visitor has come far from his home. AT: “was traveling and just came to my house” (See: [Assumed Knowledge and Implicit Information](#))

anything to set before him

“any food ready to give him”

I am not able to get up

“It is not convenient for me to get up”

I say to you

Jesus was speaking to the disciples. The word “you” is plural. (See: [Forms of You](#))

give bread to you because you are his friend

Jesus addresses the disciples as if they were the ones asking for bread. AT: “give bread to him because he is his friend”

because of your shameless persistence

The abstract noun “persistence” can be translated as “persist” or “continue to ask.” AT: “because you persist shamelessly” or “because you boldly continue to ask him” (See: [Abstract Nouns](#))

translationWords

- [bread](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:9-10**UDB:**

⁹ So I tell you this: Keep asking God for what you need, and he will give it to you. Keep seeking his will and he will show it to you. Keep on praying urgently to God, like someone knocking on a door, and he will open the way for you to receive what you pray for. ¹⁰ Remember that anyone who asks will receive and anyone who seeks will find, and anyone who knocks will have the door opened for him.

ULB:

⁹ I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For every asking person receives; and the seeking person finds; and to the person who knocks, it will be opened.

translationNotes**ask ... seek ... knock**

Jesus gave these commands to encourage his disciples to pray continually. Some languages may also require more information with these verbs. Use the form of “you” that would be most appropriate in this context. AT: “keep asking for what you need ... keep seeking what you need from God ... keep knocking on the door” (See: [Forms of You](#) and [Assumed Knowledge and Implicit Information](#))

it will be given to you

This can be stated in active form. AT: “God will give it to you” or “you will receive it” (See: [Active or Passive](#))

knock

To knock at a door is to hit it a few times to let a person inside the house know you are standing outside. It can also be translated using the way people in your culture show that they have arrived, such as “call out” or “cough” or “clap.” Here, it means a person should keep praying to God until he answers. (See: [Metaphor](#))

it will be opened to you

This can be stated in active form. AT: “God will open the door for you” or “God will welcome you inside” (See: [Active or Passive](#))

translationWords

- [seek, sought](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:11-13**UDB:**

¹¹ If one of you had a son who asked you for a fish to eat, you certainly would not give him a poisonous snake instead, would you? ¹² And if he asked you for an egg, you certainly would not give him a scorpion instead, would you? ¹³ Even though you people are sinful, you know how to give good things to your children. So it is even more certain that your Father in heaven will give the Holy Spirit to you if you ask him to do that.”

ULB:

¹¹ Which father among you, if your son asks for a fish, will give him a snake instead of a fish? ^[1]
¹² Or if he asks for an egg, will you give a scorpion to him? ¹³ Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to those who ask him?”

11:11 ^[1]The best ancient copies have the shorter reading, which we follow here. Some ancient copies have a longer reading, which also is found in Matthew 7:9: *Which father among you, if your son asks for a loaf of bread, will give him a stone? Or a fish, will give him a snake?*

translationNotes**Connecting Statement:**

Jesus finishes teaching his disciples about prayer.

Which father among you ... a fish?

Jesus uses questions to teach his disciples. It could also be written as a statement. AT: “None of you fathers ... a fish” (See: [Rhetorical Question](#))

Or if he asks ... scorpion to him?

Jesus uses questions to teach his disciples. It could also be written as a statement. AT: “And you would never give him a scorpion if he asks for an egg” (See: [Rhetorical Question](#))

scorpion

A scorpion is similar to a spider, but it has a tail with a poisonous sting. If scorpions are not known where you are, you could translate this as “poisonous spider” or “spider that stings” (See: [Translate Unknowns](#))

if you who are evil know

“since you who are evil know” or “even though you are sinful, you know”

how much more will your Father from heaven give the Holy Spirit ... him?

“how much more certain is it that your Father in heaven will give the Holy Spirit ... him?” Jesus again uses a question to teach his disciples. This can be translated as a statement. AT: “you can be sure that your Father from heaven will give the Holy Spirit ... him” (See: [Rhetorical Question](#))

translationWords

- [serpent, snake, viper](#)
- [evil, wicked, wickedness](#)
- [good, goodness](#)
- [God the Father, heavenly Father, Father](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:14-15**UDB:**

¹⁴ One day there was a man there who was not able to speak, because a demon controlled him. After Jesus forced out the demon, the man began to talk. Most of the people there were amazed. ¹⁵ But some of them said, “It is Beelzebul, the ruler of the demons, who enables this man to force out demons!”

ULB:

¹⁴ Now Jesus was driving out a demon that was mute. When the demon had gone out, the man who had been mute spoke, and the crowd was amazed. ¹⁵ But some of the people said, “By Beelzebul, the ruler of demons, he is driving out demons.”

translationNotes**General Information:**

This is the next part of the story. Jesus is questioned after he drives a demon out of a mute man.

Jesus was driving out a demon

It may be helpful to add extra information. AT: “Jesus was driving a demon out of a person” or “Jesus was making a demon leave a person” (See: [Ellipsis](#))

demon that was mute

The demon has power to prevent people from speaking. AT: “the demon caused the man to be unable to speak” (See: [Assumed Knowledge and Implicit Information](#))

Now

This word is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here. When the demon comes out of the man, some of the people criticize Jesus, and that leads to Jesus teaching about evil spirits.

When the demon had gone out

It may be helpful to add extra information. AT: “when the demon had gone out of the man” or “when the demon left the man” (See: [Ellipsis](#))

the man who had been mute spoke

“the man who had been unable to speak now spoke”

By Beelzebul, the ruler of demons, he is driving out demons

“He is driving out demons by the power of Beelzebul, the ruler of demons”

translationWords

- cast out, drive out, throw out
- demon, evil spirit, unclean spirit
- marvel, wonder, amazed, astonished
- Beelzebul
- ruler, rule

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:16-17**UDB:**

¹⁶ Other people there asked him to perform a miracle to prove he was from God. ¹⁷ But he knew what they were thinking. So he said to them, "If the people in one nation fight against each other, their nation will be destroyed. If the people in one household oppose each other, their family will fall apart.

ULB:

¹⁶ Others tested him and sought from him a sign from heaven. ¹⁷ But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and a house divided against itself falls.

translationNotes**General Information:**

Jesus begins to respond to the crowd.

Others tested him

"Other people tested Jesus." They wanted him to prove that his authority was from God.

and sought from him a sign from heaven

"and asked him to give a sign from heaven" or "by demanding that he give a sign from heaven." This was how they wanted him to prove that his authority was from God.

Every kingdom divided against itself is made desolate

"kingdom" here refers to the people in it. This can also be stated in active form. AT: "If people of a kingdom fight among themselves, they will destroy their kingdom" (See: [Metonymy](#) and [Active or Passive](#))

a house divided against itself falls

Here "house" refers to a family. AT: "if family members fight each other, they will ruin their family" (See: [Metonymy](#))

falls

"crashes down and is destroyed." This image of the house collapsing refers to the destruction of a family when the members fight each other. (See: [Metaphor](#))

translationWords

- test, tests, tested
- sign, signs, proof, reminder
- heaven, sky, skies, heavens, heavenly
- kingdom
- desolate, desolation
- house

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:18-20**UDB:**

¹⁸ Similarly, if Satan and his demons were fighting against each other, his rule over them would certainly not last! I say this because you are saying that I force out demons by the power of the ruler of demons! ¹⁹ Now, if it is really true that Satan is enabling me to force out demons, is it also true that your disciples who force out demons do so by Satan's power ? Of course not! So they prove that you are wrong. ²⁰ But since it is actually by the power of God that I force out demons, I am showing you that God has begun to rule over you."

ULB:

¹⁸ If Satan is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul. ¹⁹ If I drive out demons by Beelzebul, by whom do your followers drive them out? Because of this, they will be your judges. ²⁰ But if I drive out demons by the finger of God, then the kingdom of God has come to you.

translationNotes**If Satan is divided against himself**

"Satan" here is referring to the demons who follow Satan as well as to Satan himself. AT: "If Satan and members of his kingdom are fighting among themselves" (See: [Metonymy](#))

If Satan ... how will his kingdom stand?

Jesus uses a question to teach the people. This can be translated as a statement. AT: "If Satan ... his kingdom will not last." or "If Satan ... his kingdom will fall apart." (See: [Rhetorical Question](#))

For you say I cast out demons by Beelzebul

"For you say that it is by the power of Beelzebul that I make demons leave people." The next part of his argument can be stated explicitly: "That would mean that Satan is divided against himself" (See: [Assumed Knowledge and Implicit Information](#))

If I ... by whom do your followers drive them out?

"If I ... by whose power do your followers force demons to leave people?" Jesus uses a question to teach the people. The meaning of Jesus' question can be made explicit. AT: "If I ... then we must agree that your followers also drive out demons by Beelzebul's power. But you do not believe that it is true." (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

they will be your judges

“your followers who cast out demons by God’s power will judge you for saying that I cast out demons by Beelzebul’s power”

by the finger of God

The “finger of God” refers to God’s power. (See: [Metonymy](#))

then the kingdom of God has come to you

“this shows that God’s kingdom has come to you”

translationWords

- [Satan, devil, evil one](#)
- [kingdom](#)
- [judge](#)
- [God](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:21-23**UDB:**

²¹ Jesus continued, "When a strong man who has many weapons guards his own house, no one can steal the things in his house. ²² But when someone else who is stronger attacks that man and subdues him, he is able to take away the weapons in which the man trusted. Then he can take from that man's house anything he wants to. ²³ Anyone who is not supporting me is opposing me, and anyone who does not bring people to me causes them to go away from me."

ULB:

²¹ When a strong man who is fully armed guards his own house, his goods are safe, ²² but when a stronger man overcomes him, the stronger man takes away the armor from the man, and plunders the man's possessions. ²³ The one who is not with me is against me, and the one who does not gather with me scatters.

translationNotes**When a strong man ... man's possessions**

This speaks about Jesus defeating Satan and his demons as if Jesus was a stronger man who takes what belongs to a strong man. (See: [Metaphor](#))

takes away the armor from the man

"removes the man's weapons and protection"

his goods are safe

"no one can steal his things"

plunders the man's possessions

"steals his possessions" or "takes away anything that he wants"

one who is not with me

"people who do not support me" or "people who do not work with me"

is against me

"works against me." This refers to those who said Jesus was working together with Satan.

the one who does not gather with me scatters

Jesus is referring to gathering disciples who follow him. This can be stated explicitly. AT: “anyone who does not cause people to come and follow me causes them to go away from me” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [armor](#)
- [possess, possession](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:24-26**UDB:**

²⁴ Then Jesus said this: "Sometimes when an evil spirit leaves someone, it wanders around in desolate areas seeking relief. If it does not find any, it says to itself, 'I will return to the person in whom I used to live!' ²⁵ So it goes back and finds that the person is like a house that has been swept clean and put in order, but is still empty. ²⁶ Then this evil spirit goes and gets seven other spirits that are even more evil than it is. They all enter that person and begin living there. So, although that person's condition was bad before, it became much worse."

ULB:

²⁴ When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest. Finding none, it says, 'I will return to my house from which I came.' ²⁵ Having returned, it finds that house swept out and put in order. ²⁶ Then it goes and takes along with it seven other spirits more evil than itself and they all come in to live there. Then the final condition of that man becomes worse than the first."

translationNotes**waterless places**

This refers to "desolate places" where the evil spirits wander.

Finding none

"If the spirit does not find any rest there"

my house from which I came

This refers to the person in which he used to live. AT: "the person in whom I used to live!" (See: [Metaphor](#))

finds that house swept out and put in order

This metaphor speaks about the person as if they were a house that is swept clean and things put in their place. It is implied that the house is still empty. This can be stated in active form with that information made explicit. AT: "finds that the person is like a house that someone has swept clean and put everything where it belongs, but left it empty." or "finds that the person is like a house that is clean and organized, but empty" (See: [Active or Passive](#) and [Metaphor](#))

worse than the first

The word “first” refers to the condition of the man while he had the unclean spirit before it left him. AT: “worse than his condition was before the spirit left” (See: [Ellipsis](#))

translationWords

- [demon, evil spirit, unclean spirit](#)
- [spirit, spirits, spiritual](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:27-28**UDB:**

²⁷ When Jesus said that, a woman who was listening called out to him loudly, “How greatly blessed by God is the woman who gave birth to you and who nursed you at her breasts!” ²⁸ Then he replied, “Even more blessed by God are those who hear his message and obey it!”

ULB:

²⁷ It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, “Blessed is the womb that bore you and the breasts that nursed you.” ²⁸ But he said, “Rather, blessed are they who hear the word of God and keep it.”

translationNotes**General Information:**

This is a break in Jesus’ teachings. A woman speaks a blessing and Jesus responds.

It happened that

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

raised her voice above the crowd

This idiom means “spoke loudly above the noise of the crowd” (See: [Idiom](#))

Blessed is the womb that bore you and the breasts that nursed you

The parts of a woman’s body are used to refer to the whole woman. AT: “How good it is for the woman who bore you and nursed you at her breasts” or “How happy the woman who bore you and nursed you at her breasts must be” (See: [Synecdoche](#)).

Rather, blessed are they

“It is even better for those”

translationWords

- [voice](#)
- [womb](#)
- [bless, blessed, blessing](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:29-30**UDB:**

²⁹ As more and more people were coming to join the crowd around Jesus, he said, "The people living at this time are evil people. Many of you want me to perform a miracle as proof that I have come from God. But the only proof that you will receive is a miracle like what happened to Jonah.
³⁰ Just as the miracle that God did for Jonah long ago was a testimony to the people from the city of Nineveh, so God will do a similar miracle for the Son of Man that will be a testimony to you people living now.

ULB:

²⁹ As the crowds were increasing, Jesus began to say, "This generation is an evil generation. It seeks a sign, though no sign will be given to it except the sign of Jonah. ³⁰ For just as Jonah became a sign to the Ninevites, so too the Son of Man will be a sign to this generation.

translationNotes**Connecting Statement:**

Jesus continues teaching the crowd.

As the crowds were increasing

"as more people were joining the crowd" or "as the crowd was growing larger"

This generation is an evil generation

Here "generation" refers to the people in it. AT: "The people living at this time are evil people"

It seeks a sign

"They want me to give them a sign" or "Many of you want me to give you a sign." The information about what kind of sign they wanted can be made explicit. AT: "Many of you want me to perform a miracle as proof that I have come from God" (See: [Assumed Knowledge and Implicit Information](#))

no sign will be given to it

This can be stated in active form. AT: "God will not give them a sign" (See: [Active or Passive](#))

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

For just as Jonah became a sign ... so too ... this generation

This means that Jesus will serve as a sign from God for the Jews of that day in exactly the same way as Jonah served as a sign from God to the people of Nineveh.

Son of Man

Jesus is referring to himself.

this generation

“the people living today”

translationWords

- generation
- evil, wicked, wickedness
- sign, signs, proof, reminder
- Jonah
- Nineveh, Ninevite
- Son of Man, son of man

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:31**UDB:**

³¹ Long ago the Queen of Sheba traveled a very long distance to hear Solomon speak wise things. And now someone who is much greater than Solomon is here, but you have not really listened to what I say. Therefore, at the time when God will judge all people, this queen will stand there and condemn the people alive now.

ULB:

³¹ The Queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here.

translationNotes**Queen of the South**

This refers to the Queen of Sheba. Sheba was a kingdom south of Israel.

will rise up at the judgment with the men of this generation

“will also stand up and judge the people of this time”

she came from the ends of the earth

This idiom means that she came from very far away. AT: “she came a very great distance” or “she came from a place very far away” (See: [Idiom](#))

someone greater than Solomon is here

It may be helpful to explicitly state that they have not listened to Jesus. AT: “I am greater than Solomon, but you have not listened to me” (See: [Assumed Knowledge and Implicit Information](#))

someone greater than Solomon

Jesus is speaking about himself. AT: “I am greater than Solomon” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [queen](#)
- [judgment day](#)
- [condemn, condemns, condemned, condemnation](#)
- [wise, wisdom](#)
- [Solomon](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:32**UDB:**

³² The men who lived in the ancient city of Nineveh turned from their sinful ways when Jonah preached to them. And now I, who am greater than Jonah, have come and preached to you, but you have not turned from your sinful ways. Therefore, at the time when God judges all people, the men who lived in Nineveh long ago will stand there and condemn the people alive now. ”

ULB:

³² The men of Nineveh will stand up at the judgment with this generation of people and will condemn it, for they repented at the preaching of Jonah, and see, someone greater than Jonah is here.

translationNotes**The men of Nineveh**

It may be helpful to state explicitly that this refers to the ancient city of Nineveh. AT: “The men who lived in the ancient city of Nineveh” (See: [Assumed Knowledge and Implicit Information](#))

The men

This includes both men and woman. AT: “The people” (See: [When Masculine Words Include Women](#))

this generation of people

“the people of this time”

for they repented

“for the people of Nineveh repented”

someone greater than Jonah is here

It may be helpful to explicitly state that they have not listened to Jesus. AT: “I am greater than Jonah but you have not repented” (See: [Assumed Knowledge and Implicit Information](#))

someone greater than Jonah

Jesus is speaking about himself. AT: “I am greater than Jonah” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Nineveh, Ninevite](#)
- [judgment day](#)
- [generation](#)
- [condemn, condemns, condemned, condemnation](#)
- [repent, repents, repented, repentance](#)
- [preach](#)
- [Jonah](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:33-36**UDB:**

³³ "People who light a lamp do not then hide it, or put it under a basket. Instead, they put it on a lampstand so that those who enter the room or house can see the light. ³⁴ Your eye is the lamp of your body. If your eye is healthy, then your whole body is full of light. If, on the other hand, it is unhealthy, then your body will be full of darkness. ³⁵ Therefore, be careful that the light in you is not darkness. ³⁶ If your whole body is full of light and no part of it is darkened, all of your body will be full of light like the light of a lamp that enables you to see everything clearly."

ULB:

³³ No one, after lighting a lamp, puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light. ³⁴ Your eye is the lamp of the body. When your eye is good, the whole body is filled with light. But when your eye is bad, your body is full of darkness. ³⁵ Therefore, be careful that the light in you is not darkness. ³⁶ If then, your whole body is full of light, with no part of it in darkness, then your whole body will be like when a lamp shines its brightness on you."

translationNotes**Connecting Statement:**

Jesus finishes teaching the crowd.

General Information:

Verse 33-36 are a metaphor where Jesus speaks of his teaching as "light" which should be shared with everyone and acted upon. He speaks of people who do not accept his teaching as being in "darkness." (See: [Metaphor](#))

puts it in a hidden place or under a basket

"hides it or puts in under a basket"

but on a lampstand

The understood subject and verb in this clause may be supplied. AT: "but they place it on a lampstand" or "but they put it on a table" (See: [Ellipsis](#))

Your eye is the lamp of the body

In this part of the metaphor, the things they saw Jesus do provided understanding just as an eye provides light for the body. (See: [Metaphor](#))

Your eye

The eye is a metonym for vision. (See: [Metonymy](#))

the body

The body is a synecdoche for a person's life. (See: [Synecdoche](#))

When your eye is good

"eye" here is a metonym for vision. AT: "When your vision is good" or "when you see well" (See: [Metonymy](#))

the whole body is filled with light

This can be stated in active form. AT: "the light will fill your whole body" or "you will be able to see everything clearly" (See: [Active or Passive](#))

when your eye is bad

Here "eye" is a metonym for vision. AT: "When your vision is bad" or "when you see poorly" (See: [Metonymy](#))

your body is full of darkness

"you will not be able to see anything"

be careful that the light in you is not darkness

"make sure that what you think is light is not actually darkness" or "make sure you know what is light, and know what is darkness"

then your whole body will be like when a lamp shines its brightness on you

Jesus states the same truth as a simile. He speaks of people who are full of truth as if they are a lamp that shines brightly. (See: [Simile](#))

translationWords

- [lamp](#)
- [lampstand](#)
- [light](#)
- [good, goodness](#)
- [darkness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:37-38**UDB:**

³⁷ After Jesus finished saying those things, a Pharisee invited him to eat a meal with him. So Jesus went into the Pharisee's house and reclined at the table to eat. ³⁸ The Pharisee was surprised when he saw that Jesus did not ritually wash his hands before eating.

ULB:

³⁷ When he had finished speaking, a Pharisee asked him to eat with him at his house, so Jesus went in and reclined. ³⁸ The Pharisee was surprised that Jesus first did not wash before dinner.

translationNotes**General Information:**

This is the beginning of the next part of the story. Jesus is invited to eat at a Pharisee's house.

at his house

This refers to the Pharisee's house.

reclined

“sat down at the table.” It was the custom for a relaxed meal such as this dinner for men to eat while lying down comfortably around the table. (See: [Assumed Knowledge and Implicit Information](#))

wash

The Pharisees had a rule that people must wash their hands in order to be ceremonially clean before God. AT: “wash his hands” or “wash his hands in order to be ritually clean” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Pharisee, Pharisees](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:39-41**UDB:**

³⁹ The Lord Jesus said to Him, "You Pharisees wash the outside of cups and dishes before you eat, but within yourselves you are very greedy and wicked. ⁴⁰ You foolish people! Surely you know that God not only made the outside, but he also made the inside! ⁴¹ Instead of worrying about dishes being ritually clean, be merciful and give whatever is inside the dishes to those in need, and then both the inside and outside of you will be clean.

ULB:

³⁹ But the Lord said to him, "Now then, you Pharisees clean the outside of cups and bowls, but the inside of you is filled with greed and evil. ⁴⁰ You senseless men! Did not the one who made the outside also make the inside? ⁴¹ Give to the poor what is inside, and then all things will be clean for you.

translationNotes**General Information:**

Jesus begins to speak to the Pharisee using a metaphor. He compares the way they clean cups and bowls to how they clean themselves. (See: [Metaphor](#))

the outside of cups and bowls

Washing of the outside of containers was a part of the ritual practices of the Pharisees. (See: [Assumed Knowledge and Implicit Information](#))

but the inside of you is filled with greed and evil

This part of the metaphor contrasts the careful way they clean the outside of the dishes with the way they ignore their own internal condition. (See: [Metaphor](#))

You senseless men

This expression can refer to men or women, even though all of the Pharisees to whom Jesus was speaking to here were men.

Did not the one who made the outside also make the inside?

Jesus uses a question to rebuke the Pharisees for not understanding that what is in their hearts matters to God. This can be translated as a statement. AT: "The one who made the outside also made the inside!" (See: [Rhetorical Question](#))

Give to the poor what is inside

This refers to what they should be doing with their cups and bowls. AT: “Give to the poor what is inside your cups and bowls” or “Be generous to the poor” (See: [Assumed Knowledge and Implicit Information](#))

all things will be clean for you

“you will be completely clean” or “you will be clean both inside and outside”

translationWords

- [Lord](#)
- [Pharisee, Pharisees](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:42**UDB:**

⁴² But how terrible it will be for you Pharisees! You carefully give to God a tenth of all you have, including even the herbs that you grow in your gardens. But then you do not love God or act justly toward others. You should make sure that you love God and act justly toward others in addition to giving to God.

ULB:

⁴² But woe to you Pharisees, because you tithe the mint and rue and every other garden herb, but you neglect justice and the love of God. It is necessary to act justly and love God, without failing to do the other things also.

translationNotes**you tithe the mint and rue and every other garden herb**

“you give God one tenth of your mint and rue and other herbs from your garden.” Jesus was giving an example of how extreme the Pharisees were in giving a tenth of their income.

mint and rue

These are herbs. People put just a little bit of these leaves into their food to give it flavor. If people do not know what mint and rue are, you can use the name of herbs they know or a general expression such as “herbs.” (See: [Translate Unknowns](#))

every other garden herb

Possible meanings are 1) “every other vegetable” 2) “every other garden herb” or 3) “every other garden plant.”

the love of God

“to love God” or “love for God.” God is the one who is loved.

without failing to do the other things also

“without failing” emphasizes that this should always be done. This can be stated in positive form. AT: “and to always do the other good things as well” (See: [Litotes](#))

translationWords

- woe
- Pharisee, Pharisees
- tenth, tithe
- just, justice, justly
- love, loves, loving, loved
- God

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:43-44**UDB:**

⁴³ How terrible it will be for you Pharisees, because you like to sit in the most important seats in the synagogues, and you like people to greet you with special honor in the marketplaces. ⁴⁴ How terrible it will be for you, because you are like unmarked graves that cannot be seen, which people walk over without realizing it and become ceremonially unclean.”

ULB:

⁴³ Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces. ⁴⁴ Woe to you, for you are like unmarked graves that people walk over without knowing it.”

translationNotes**Connecting Statement:**

Jesus finishes speaking to the Pharisee.

the front seats

“the best seats”

respectful greetings

“you like people to greet you with special honor”

you are like unmarked graves that people walk over without knowing it

The Pharisees were like unmarked graves because they looked ceremonially clean, but they caused people around them to become unclean. (See: [Simile](#))

unmarked graves

These graves were holes dug in the ground where a dead body was buried. They did not have the white stones that people normally place over graves so that others would see them.

without knowing it

When the Jews walked over a grave, they would become ceremonially unclean. These unmarked graves caused them to accidentally do that. This can be stated clearly. AT: “without realizing it and become ceremonially unclean” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [woe](#)
- [Pharisee, Pharisees](#)
- [synagogue](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:45-46**UDB:**

⁴⁵ One of those who were teachers of the Jewish laws replied, “Teacher, by saying this you are criticizing us also!” ⁴⁶ Jesus said, “How terrible it will be for you who are teachers of the Jewish laws! You weigh people down with very heavy burdens, yet you will not do even the smallest thing to help people bear those burdens!

ULB:

⁴⁵ One of the teachers of the law said to him, “Teacher, what you say insults us too.” ⁴⁶ Jesus said, “Woe to you, teachers of the law! For you put people under burdens that are hard to carry, but you do not touch the burdens with one of your own fingers.

translationNotes**General Information:**

Jesus begins to respond to a Jewish teacher.

One of the teachers of the law

This introduces a new character into the story. (See: [Introduction of New and Old Participants](#))

what you say insults us too

Jesus’ comments about the Pharisees also seemed to apply to the teachers of the Jewish laws.

Woe to you, teachers of the law!

Jesus makes it clear that he intended to condemn the actions of the teachers of the law along with the Pharisees.

you put people under burdens that are hard to carry

“you put burdens on people that are too heavy and they cannot carry them.” Jesus speaks about someone giving people many rules as if the person were giving them heavy things to carry. AT: “you burden people by giving them too many rules to follow” (See: [Metaphor](#))

touch the burdens with one of your own fingers

Possible meanings are 1) “do anything at all to help people carry those burdens” or 2) “do not make any effort to carry those burdens yourselves.”

translationWords

- teacher, teachers, Teacher
- scribe, scribes
- woe
- burden

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:47-48**UDB:**

⁴⁷ How terrible it will be for you, because you construct buildings to mark the graves of the prophets, but your ancestors are the ones who killed them! ⁴⁸ So when you build these buildings, you are declaring that you approve of what your ancestors did when they killed the prophets.

ULB:

⁴⁷ Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. ⁴⁸ So you are witnesses and you consent to the works of your ancestors, for they indeed killed them and you build their tombs.

translationNotes**So you are witnesses and you consent**

Jesus is rebuking the Pharisees and teachers of the law. They knew about the murder of the prophets, but did not condemn their ancestors for killing them. AT: “So, rather than denouncing them, you confirm and agree” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- woe
- prophet, prophets, prophecy, prophesy, seer, prophetess
- tomb, grave, burial place
- witness, witnesses, eyewitness, eyewitnesses

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:49-51**UDB:**

⁴⁹ So God, who is very wise, had said, ‘I will send prophets and apostles to guide my people. But they will cause them to suffer greatly and will even kill some of them.’ ⁵⁰ As a result, many of the people living now at this time will be considered guilty of the murder of all God’s prophets from the time the world was created, ⁵¹ starting from when Abel was killed by his brother and continuing until the prophet Zechariah was killed in the temple between the altar and the holy place. Yes, the people living at this time will be considered guilty for all those murders of the prophets!

ULB:

⁴⁹ For this reason also, God’s wisdom said, ‘I will send to them prophets and apostles, and they will persecute and kill some of them.’ ⁵⁰ This generation, then, will be held responsible for all the blood of the prophets shed since the world began, ⁵¹ from Abel’s blood to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I say to you, this generation will be held responsible.

translationNotes**For this reason**

This refers back to the previous statement that the teachers of the law burdened people with rules.

God’s wisdom said

“wisdom” is treated as if it was able to speak for God. AT: “God in his wisdom said” or “God wisely said” (See: [Personification](#))

I will send to them prophets and apostles

“I will send prophets and apostles to my people.” God had declared beforehand that he would send prophets and apostles to the ancestors of the Jewish audience to whom Jesus was speaking.

they will persecute and kill some of them

“my people will persecute and kill some of the prophets and apostles.” God had declared beforehand that the ancestors of the Jewish audience to whom Jesus was speaking would persecute and kill the prophets and apostles.

This generation, then, will be held responsible for all the blood of the prophets shed

The people to whom Jesus was speaking will be held responsible for the murder of the prophets by their ancestors. AT: “Therefore, God will hold this generation responsible for all the deaths of the prophets that people have killed” (See: [Metonymy](#) and [Active or Passive](#))

the blood of the prophets shed

The “blood ... shed” refers to the blood spilled when they were killed. AT: “the murder of the prophets” (See: [Metonymy](#))

Zechariah

This was probably the priest in the Old Testament who rebuked the people of Israel for idolatry. This was not the Father of John the Baptist.

who was killed

This could be stated in active form. AT: “that the people killed” (See: [Active or Passive](#))

translationWords

- [God](#)
- [wise, wisdom](#)
- [send, send out, sent](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [apostle, apostles, apostleship](#)
- [persecute, persecution](#)
- [generation](#)
- [blood](#)
- [Abel](#)
- [Zechariah \(OT\)](#)
- [altar, altars](#)
- [sanctuary](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:52**UDB:**

⁵² How terrible it will be for you men who teach the Jewish laws. Because of you, people cannot know how to have God rule over them! You do not let God rule over you, and you even get in the way of people who want to have God rule over them.”

ULB:

⁵² Woe to you teachers of Jewish laws, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering.”

translationNotes**Connecting Statement:**

Jesus finishes responding to the Jewish teacher.

you have taken away the key of knowledge ... hinder those who are entering

Jesus speaks about God's truth as if it were in a house that the teachers refuse to enter and will not let others have the key to enter either. This means the teachers do not truly know God, and they prevent others from knowing him as well. (See: [Metaphor](#))

the key

This represents the means of access, as to a house or storage room.

you do not enter in yourselves

“you yourselves do not go in to get knowledge”

translationWords

- [woe](#)
- [scribe, scribes](#)
- [know, knowledge, make known](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 11:53-54**UDB:**

⁵³ After Jesus finished saying those things, he left there. Then the men who taught the Jewish laws and the Pharisees began to act in a very hostile way toward him. They intensely questioned him about many things. ⁵⁴ They kept waiting for him to say something wrong for which they could accuse him.

ULB:

⁵³ After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, ⁵⁴ trying to trap him in his own words.

translationNotes**General Information:**

This is the end of the part of the story where Jesus ate at the Pharisee's house. These verses tell the reader what happens after the main part of the story ends.

After Jesus left there

“After Jesus left the Pharisee's house”

argued with him ... trying to trap him

The scribes and Pharisees did not argue in order to defend their views, but to try to trap Jesus so they could accuse him of breaking the law of God.

trying to trap him in his own words

This means they wanted Jesus to say something wrong so that they could accuse him. (See: [Metaphor](#))

translationWords

- [scribe, scribes](#)
- [Pharisee, Pharisees](#)
- [word, words](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 11 General Notes](#)
- [Luke 11 translationQuestions](#)

Luke 12 General Notes

Special concepts in this chapter

“Blasphemy against the Spirit”

There is a great deal of controversy regarding properly identifying this specific sin. However, it seems to involve insulting the Holy Spirit and his work. Since part of his work is to convince people that they are sinners and that they need God’s forgiveness, anyone who mocked this truth would be unwilling to come in repentance to God. For this reason, he would not be forgiven. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Stewardship

Although this word is not used in this chapter, it is a concept which plays a significant part of the teaching of this chapter. Stewardship is being trustworthy in the handling of the things which have been entrusted to you. God expects each person to use the gifts that he has given to them. This includes not only the natural gifts or abilities that God has given to man, but the quality of a person’s life especially related to living with the guarantee of eternal life. God also expects people to live in the expectation of the imminent return of Jesus. (See: [trust](#), [trusts](#), [trusted](#), [trustworthy](#), [trustworthiness](#))

Division

There is an important teaching about division in this chapter ([Luke 12:51-56](#)). This division is not intended to imply that people will become enemies. Instead, it references that there is now a clear division in the world between those who are Christians and those who are not. One’s identity as a follower of Jesus is more significant than any family relation.

Important figures of speech in this chapter

“There is nothing concealed, that will not be revealed”

There are some teachings that have implicit knowledge associated with them. This phrase and others concern a future time of judgment ([Luke 12:2-5](#)). (See: [Assumed Knowledge and Implicit Information](#))

Other possible translation difficulties in this chapter

“Son of man”

Jesus refers to himself as the “Son of Man.” Some languages may not be able to have a person refer to himself in the third person. (See: [Son of Man](#), [son of man](#))

General and Specific Instructions

There are times that the New Testament gives specific instructions or commands that always apply to all Christians. At other times, its instructions are considered to be more general instructions and should only be taken as “good ideas.” For example, “do not be anxious” or “sell your possessions” are not meant to be instructions to all Christians.

Links:

- [Luke 12:01 Notes](#)

Luke 12:1**UDB:**

¹ Meanwhile, many thousands of people gathered around Jesus. There were so many that they were stepping on each other. But first he said to his disciples, "Be careful that you do not become like the Pharisees who act religious in public, but do evil things in secret. Just like yeast causes a lump of dough to rise, their evil behavior causes others to be hypocrites like they are.

ULB:

¹ In the meantime, when many thousands of the people were gathered together, so much that they trampled on each other, he began to say to his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy.

translationNotes**General Information:**

This is the next part of the story. Jesus begins to teach his disciples in front of thousands of people.

In the meantime

"While they were doing that"

when many thousands of the people ... they trampled on each other

This is background information that tells the setting of the story. (See: [Background Information](#))

many thousands of the people

"a very great crowd"

they trampled on each other

This is probably an exaggeration to emphasize that so many people were crowded close together that they would step on each other. AT: "they were stepping on each other" or "they were stepping on one another's feet" (See: [Hyperbole and Generalization](#))

he began to say to his disciples first of all

"Jesus first started speaking to his disciples, and said to them"

Beware of the yeast of the Pharisees, which is hypocrisy

Just as yeast spreads through a whole lump of bread dough, their hypocrisy was spreading through the whole community. AT: “Guard yourself against the hypocrisy of the Pharisees, which is like yeast” or “Be careful that you do not become hypocrites like the Pharisees. Their evil behavior influences everyone just as yeast affects a lump of dough” (See: [Metaphor](#))

translationWords

- [disciple, disciples](#)
- [yeast, leaven](#)
- [Pharisee, Pharisees](#)
- [hypocrite, hypocrites, hypocrisy](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:2-3**UDB:**

² People cannot cover up their sins. Someday God will let everyone know everything people are trying to hide. ³ Everything you say in the dark, someday people will hear in the daylight. Whatever you whisper in your room will someday be as public as if it were shouted from the rooftops.”

ULB:

² But there is nothing concealed that will not be revealed, and nothing hidden that will not be known. ³ So whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops.

translationNotes**But there is**

The word “But” connects this verse to the previous verse about the hypocrisy of the Pharisees. (See: [Connecting Words](#))

there is nothing concealed that will not be revealed

“everything that is hidden will be shown.” This can be stated in active form. AT: “people will find out about everything that people do secretly” (See: [Active or Passive](#))

nothing hidden that will not be known

This means the same thing as the first part of the sentence in order to emphasize its truth. It can also be stated in active form. AT: “people will learn about everything that others try to hide” (See: [Parallelism](#) and [Active or Passive](#))

will be heard in the light

This can be stated in active form. AT: “people will hear in the light” (See: [Active or Passive](#))

spoken in the ear

This can be stated in active form. AT: “whispered to another person” (See: [Synecdoche](#))

in the inner rooms

“in a closed room.” This refers to private speech. AT: “in privacy” or “secretly”

will be proclaimed

“will be shouted loudly.” This can be stated in active form. AT: “people will proclaim” (See: [Active or Passive](#))

upon the housetops

Houses in Israel had flat roofs, so people could go up and stand on top of them. If readers would be distracted trying to imagine how people would get up on the house tops, this could also be translated with a more general expression, such as “from a high place where everyone will be able to hear.”

translationWords

- [reveal, reveals, revealed, revelation](#)
- [proclaim, proclamation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:4-5**UDB:**

⁴ "My friends, listen carefully! Do not be afraid of people; they can kill you, but they cannot do anything more to you after that! ⁵ But I will warn you about the one that you should truly be afraid of. You should be afraid of God, because he not only has the right to cause people to die, he also has the right to throw them into hell afterward! Yes, he is truly the one that you should be afraid of!

ULB:

⁴ I say to you my friends, do not be afraid of those who kill the body, and after that they have no more that they can do. ⁵ But I will warn you about whom to fear. Fear the one who, after he has killed, has authority to throw you into hell. Yes, I say to you, fear him.

translationNotes**I say to you my friends**

Jesus readdresses his disciples to mark a shift in his speech to a new topic, in this case, to speak about not being afraid.

they have no more that they can do

"they cannot cause any more harm" or "they cannot hurt you anymore"

Fear the one who

The phrase "the one" refers to God. This could be stated. AT: "Fear God who" or "Fear God, because" (See: [Assumed Knowledge and Implicit Information](#))

after he has killed

"after he kills you" or "after he kills someone"

has authority to throw you into hell

This is a general statement about God's authority to judge people. It does not mean this will happen to the disciples. AT: "has authority to throw people into hell"

translationWords

- [fear, fears, afraid](#)
- [authority, authorities](#)
- [hell, lake of fire](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:6-7**UDB:**

⁶ Think about the sparrows. They have so little value that you can buy five of them for only two small coins and yet God never forgets any of them! ⁷ God even knows how many hairs there are on your head. Do not be afraid, because you are more valuable to God than many sparrows.

ULB:

⁶ Are not five sparrows sold for two small coins? Yet not one of them is forgotten in the sight of God. ⁷ But even the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows.

translationNotes**Are not five sparrows sold for two small coins?**

Jesus uses a question to teach the disciples. AT: “You know that five sparrows are sold for only two small coins” (See: [Rhetorical Question](#))

sparrows

very small, seed-eating birds

not one of them is forgotten in the sight of God

This could be stated in active form and in positive form. AT: “God never forgets any of them” or “God indeed remembers every sparrow” (See: [Active or Passive](#) and [Litotes](#))

even the hairs of your head are all numbered

This could be stated in active form. AT: “God knows even how many hairs are on your head” (See: [Active or Passive](#))

Do not fear

The reason for the fear is not stated. Possible meanings are 1) “Do not be afraid of what will happen to you” or 2) “So do not be afraid of people who could hurt you.”

You are more valuable than many sparrows

“You are worth more to God than many sparrows”

translationWords

- [God](#)
- [fear, fears, afraid](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:8-10**UDB:**

⁸ I tell you also, that if people tell others that they are my disciples, then I, the Son of Man, will say that they are my disciples to God's angels. ⁹ But if they tell others that they are not my disciples, then I will say to God's angels that they are not my disciples. ¹⁰ I also tell you that if people say evil things about me, the Son of Man, God will forgive them for that. But if people say evil things about the Holy Spirit, God will not forgive them for that.

ULB:

⁸ I say to you, everyone who confesses me before men, the Son of Man will also confess before the angels of God, ⁹ but he who denies me before men will be denied before the angels of God. ¹⁰ Everyone who speaks a word against the Son of Man, it will be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven.

translationNotes**I say to you**

Jesus readdresses his audience to mark a shift in his speech to a new topic, in this case, to speak about confession.

everyone who confesses me before men

What is confessed can be stated clearly. AT: "whoever tells others that he is my disciple" or "anyone who acknowledges before others that he is loyal to me" (See: [Assumed Knowledge and Implicit Information](#))

the Son of Man

Jesus was referring to himself. AT: "I, the Son of Man"

he who denies me before men

"he who disowns me before people." What is denied can be stated clearly. AT: "whoever refuses to acknowledge to others that he is my disciple" or "if anyone refuses to say that he is loyal to me" (See: [Assumed Knowledge and Implicit Information](#))

will be denied

"will be disowned." This can be stated in active form. AT: "the Son of Man will deny him" or "I will deny that he is my disciple" (See: [Active or Passive](#))

Everyone who speaks a word against the Son of Man

“Everyone who says something bad about the Son of Man”

it will be forgiven him

“he will be forgiven.” This can be stated in active form. AT: “God will forgive him for that” (See: [Active or Passive](#))

blasphemes against the Holy Spirit

“speaks evil against the Holy Spirit”

it will not be forgiven

This can be expressed with an active verb. AT: “God will not forgive him” or “God will consider him guilty forever” (See: [Active or Passive](#) and [Litotes](#))

translationWords

- [confess, confessed, confesses, confession](#)
- [Son of Man, son of man](#)
- [angel, angels, archangel](#)
- [God](#)
- [word, words](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [blasphemy, blaspheme, blasphemous, blasphemies](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:11-12**UDB:**

¹¹ So when people bring you into the synagogues to question you before the religious leaders and other people who have power in the country, do not worry about how you will answer them or about what you should say, ¹² because the Holy Spirit will tell you at that very time what you should say.”

ULB:

¹¹ When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will speak in your defense, or what you will say, ¹² for the Holy Spirit will teach you in that hour what you should say.”

translationNotes**When they bring you**

It is not stated who brings them into judgment.

before the synagogues

“into the synagogues to question you before the religious leaders”

rulers ... authorities

It may be necessary to combine these into one statement. AT: “other people who have power in the country”

in that hour

“at that time” or “then”

translationWords

- **synagogue**
- **ruler, rule**
- **authority, authorities**
- **Holy Spirit, Spirit of God, Spirit of the Lord, Spirit**
- **teach, teaching, teaches, taught**
- **hour**

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:13-15**UDB:**

¹³ Then one of the people in the crowd said to Jesus, “Teacher, tell my brother to divide my father’s property with me!” ¹⁴ But Jesus replied to him, “Man, no one made me a judge to settle arguments that people have about property!” ¹⁵ Then he said to the whole crowd, “Be careful not to be greedy in any way! The value of a man’s life is not determined by how many things he owns.”

ULB:

¹³ Then someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” ¹⁴ Jesus said to him, “Man, who made me a judge or a mediator over you?” ¹⁵ He said to them, “Watch that you keep yourselves from all greedy desires, because a person’s life does not consist of the abundance of his possessions.”

translationNotes**General Information:**

This is a break in Jesus’ teachings. A man asks Jesus to do something and Jesus responds to him.

divide the inheritance with me

Inheritances came from the father in that culture. This could be stated. AT: “share my father’s property with me” (See: [Assumed Knowledge and Implicit Information](#))

Man

Possible meanings are 1) this is simply a way to address a stranger or 2) Jesus is rebuking the man. Your language might have a way of addressing people in either of these ways. Some people do not translate this word at all.

who made me a judge or a mediator over you?

Jesus uses a question to rebuke the man. Some languages would use the plural form for “you” or “your.” AT: “I am not your judge or mediator.” (See: [Rhetorical Question](#))

He said to them

The word “them” here probably refers to the whole crowd of people. AT: “And Jesus said to the crowd”

keep yourselves from all greedy desires

“guard yourself from every form of greed.” AT: “do not allow yourself to love having things” or “do not let the urge to have more things control you”

a person's life

This is a general statement of fact. It does not refer to any specific person. Some languages have a way of expressing that.

the abundance of his possessions

“how many things he owns” or “how much wealth he has”

translationWords

- [teacher, teachers, Teacher](#)
- [inherit, inheritance, heritage, heir](#)
- [judge](#)
- [mediator](#)
- [possess, possession](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:16-19**UDB:**

¹⁶ Then he told them this illustration: "The fields of a certain rich man produced abundant crops. ¹⁷ So he thought to himself, 'I do not know what to do, because I do not have any place big enough to store all my crops!' ¹⁸ Then he thought to himself, 'I know what I will do! I will tear down my grain bins and build larger ones! Then I will store all my grain and other things in the big new bins. ¹⁹ Then I will say to myself, "Now I have enough things stored up to last many years. So now I will take life easy. I will eat and drink and be happy!"

ULB:

¹⁶ Then Jesus told them a parable, saying, "The field of a rich man yielded abundantly, ¹⁷ and he reasoned with himself, saying, 'What will I do, because I do not have a place to store my crops?' ¹⁸ He said, 'This is what I will do. I will pull down my barns and build bigger ones, and there I will store all of my grain and other goods. ¹⁹ I will say to my soul, "Soul, you have many goods stored up for many years. Rest easy, eat, drink, be merry."

translationNotes**Connecting Statement:**

Jesus continues his teaching by telling a parable. (See: [Parables](#))

Then Jesus told them

Jesus was probably still speaking to the entire crowd.

yielded abundantly

"grew a very good harvest"

What will I do, because I do not have a place to store my crops?

This question reflects what the man was thinking to himself. AT: "I do not know what to do, because I do not have any place big enough to store all my crops!" (See: [Rhetorical Question](#))

barns

buildings where farmers store the crops and food that they grow after it is harvested

goods

"possessions"

I will say to my soul

“I will say to myself” (See: [Synecdoche](#))

Soul, you have

The man is speaking to himself. AT: “I have”

translationWords

- [parable, parables](#)
- [grain](#)
- [soul, souls](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:20-21**UDB:**

²⁰ But God said to him, ‘You foolish man! Tonight you will die! Then all the things you have saved up for yourself will belong to someone else, not to you!’”

²¹ Then Jesus ended this illustration by saying, “That is what will happen to those who store up things just for themselves, but who do not value the things that God considers valuable.”

ULB:

²⁰ But God said to him, ‘Foolish man, tonight your soul is required of you, and the things you have prepared, whose will they be?’ ²¹ That is what someone is like who stores up treasure for himself and is not rich toward God.”

translationNotes**Connecting Statement:**

Jesus quotes how God responds to the rich man, as he finishes telling his parable.

tonight your soul is required of you

The “soul” refers to the life of a person. AT: “you will die tonight” or “I will take your life from you tonight” (See: [Euphemism](#) and [Active or Passive](#))

the things you have prepared, whose will they be?

“who will own what you have stored up?” or “who will have what you prepared?” God uses a question to make the man realize that he would no longer possess those things. AT: “the things that you have prepared will belong to someone else!” (See: [Rhetorical Question](#))

stores up treasure

“saves up valuable things”

not rich

“poor”

toward God

The meaning is that this person has not been concerned with the things that are important to God, or that God will reward. AT: “in the view of God” or “in relation to God”

translationWords

- [God](#)
- [fool, fools, foolish, folly](#)
- [soul, souls](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:22-23**UDB:**

²² Then Jesus said to his disciples, "So I want to tell you this: Do not worry about things you need in order to live. Do not worry about whether you will have enough food to eat or enough clothes to wear. ²³ Your life is more important than the food you eat and your body is more important than the clothes you put on it.

ULB:

²² Jesus said to his disciples, "Therefore I say to you, do not worry about your life—what you will eat, or about your body—what you will wear. ²³ For life is more than food, and the body is more than clothes.

translationNotes**Connecting Statement:**

Jesus continues teaching his disciples in front of the crowd.

Therefore

"For that reason" or "Because of what this story teaches"

I say to you

"I want to tell you something important" or "you need to listen carefully to this"

about your life—what you will eat

"about your life and what you will eat" or "about having enough food in order to live"

about your body—what you will wear

"about your body and what you will wear" or "about having enough clothes to put on your body"

For life is more than food

This is a general statement of value. AT: "life is more important than the food you eat"

the body is more than clothes

This is a general statement of value. AT: "your body is more important than the clothes you put on it"

translationWords

- [disciple, disciples](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:24-26**UDB:**

²⁴ Think about the birds: They do not plant seeds, and they do not harvest crops. They do not have rooms or buildings in which to store crops. But God provides food for them. You are certainly much more valuable than birds. ²⁵ None of you can add even a minute to his life by worrying about it! ²⁶ So since you cannot even do that small thing, you certainly should not worry about anything else.

ULB:

²⁴ Consider the ravens, that they do not sow or reap. They have no storeroom or barn, but God feeds them. How much more valuable you are than the birds! ²⁵ Which of you by being anxious can add a cubit to his lifespan? ²⁶ If then you are not able to do even that smallest thing, why do you worry about the rest?

translationNotes**ravens**

This refers either to 1) crows, a kind of bird that eats mostly grain, or 2) ravens, a kind of bird that eats the flesh of dead animals. Jesus' audience would have considered the ravens worthless since the Jewish people could not eat these types of birds.

storeroom ... barn

These are places where food is stored.

How much more valuable you are than the birds!

This is an exclamation, not a question. Jesus emphasizes the fact that people are much more valuable to God than birds. (See: [Exclamations](#))

Which of you ... lifespan?

Jesus uses a question to teach his disciples. AT: "None of you can make your life any longer by being anxious!" (See: [Rhetorical Question](#))

add a cubit to his lifespan

This is a metaphor because a cubit is a measure of length, rather than of time. The image is of a person's life stretched out as if it were a board, a rope, or some other physical object. (See: [Metaphor](#))

If then you are not able ... the rest?

Jesus uses another question to teach his disciples. AT: “Since you cannot do even this small thing, you should not worry about the other things” (See: [Rhetorical Question](#))

translationWords

- [sow, sower, plant](#)
- [reap, reaper](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:27-28**UDB:**

²⁷ Think about the way that flowers grow. They do not work to earn money and they do not make their own clothes. But I tell you that even though King Solomon, who lived long ago, wore very beautiful clothes, he was never as well dressed as one of those flowers. ²⁸ God makes the plants beautiful even though they grow for only a short time. Then they are cut and thrown into the fire. But you are very precious to God, and he will care for you much more than he cares for the plants. Why do you trust him so little?

ULB:

²⁷ Consider the lilies—how they grow. They do not labor, neither do they spin. Yet I say to you, even Solomon in all his glory was not clothed like one of these. ²⁸ If God so clothes the grass in the field, which exists today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!

translationNotes**Consider the lilies—how they grow**

“Think about how the lilies grow”

lilies

Lilies are beautiful flowers that grow wild in the fields. If your language does not have a word for lily, you can use the name of another flower like that or translate it as “flowers” (See: [Translate Unknowns](#))

neither do they spin

The process of making thread or yard for cloth is called “spinning.” It may be helpful to make this explicit. AT: “neither do they make thread in order to make cloth” or “and they do not make yarn” (See: [Assumed Knowledge and Implicit Information](#))

Solomon in all his glory

“Solomon who had great wealth” or “Solomon who wore beautiful clothes”

If God so clothes the grass in the field

“If God clothes the grass in the field like that” or “If God gives the grass in the field such beautiful clothing.” AT: “If God makes the grass in the field beautiful like this” (See: [Metaphor](#))

is thrown into the oven

This can be stated in active form. AT: “someone throws it into a fire” (See: [Active or Passive](#))

how much more will he clothe you

This is an exclamation, not a question. Jesus emphasizes that he will certainly take care of people even better than he does the grass. This could be stated clearly. AT: “he will certainly clothe you even better” (See: [Exclamations](#))

translationWords

- [labor, laborer](#)
- [Solomon](#)
- [glory, glorious](#)
- [God](#)
- [faith](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:29-30**UDB:**

²⁹ Do not wonder about what you will eat and drink, and do not keep worrying about those things.
³⁰ The people who do not know God are always worried about such things. But your Father in heaven knows that you need them.

ULB:

²⁹ Do not look for what you will eat and what you will drink, and do not be anxious. ³⁰ For all the nations of the world look for these things, and your Father knows that you need them.

translationNotes**Do not look for what you will eat and what you will drink**

“Do not focus on what you will eat and drink” or “Do not greatly desire more to eat and drink”

all the nations of the world

Here “nations” refers to “unbelievers.” AT: “all people of other nations” or “all the unbelievers in the world” (See: [Metonymy](#))

your Father

This is an important title for God. (See: [Translating Son and Father](#))

translationWords

- [nation](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:31-32**UDB:**

³¹ Instead, make it the most important thing in your life to accept God when he rules over you. Then he will also give you everything you need.

³² So you should not be afraid, little flock. Your Father in heaven wants to give you all the benefits he plans to when he rules everything completely.

ULB:

³¹ But seek his kingdom, and these things will be added to you. ³² Do not fear, little flock, because your Father is very pleased to give you the kingdom.

translationNotes**seek his kingdom**

“focus on God’s kingdom” or “greatly desire God’s kingdom”

these things will be added to you

“these things also will be given to you.” “These things” refers to food and clothing. This could be stated in active form. AT: “God will give you these things” (See: [Active or Passive](#))

little flock

Jesus was calling his disciples a flock. A flock is a group of sheep or goats that a shepherd cares for. As a shepherd cares for his sheep, God would care for Jesus’ disciples. AT: “small group” or “dear group” (See: [Metaphor](#))

your Father

This is an important title for God. (See: [Translating Son and Father](#))

translationWords

- [seek, sought](#)
- [kingdom](#)
- [flock, herd](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:33-34**UDB:**

³³ So now sell the things that you own. Give the money to those who do not have the food and clothing they need or a place to live. Get yourselves wallets that do not wear out, and you will store up treasure in heaven where it will always be safe. There, no thief can come near to steal it, and no moths can destroy your clothing. ³⁴ Whatever it is that you treasure, that is what you will think about and spend your time on.

ULB:

³³ Sell your possessions and give to the poor. Make for yourselves purses which will not wear out—treasure in the heavens that does not run out, where no thief comes near, and no moth destroys. ³⁴ For where your treasure is, there your heart will be also.

translationNotes**give to the poor**

It may be helpful to state what they receive. AT: “give to poor people the money you earn from the sales” (See: [Ellipsis](#))

Make for yourselves purses ... treasure in the heavens

The purses and treasure in the heavens are the same thing. They both represent God’s blessing in heaven. (See: [Metaphor](#))

Make for yourselves

This is the result of giving to the poor. AT: “In this way you will make for yourselves”

purses which will not wear out

“money bags that will not get holes in them”

does not run out

“does not diminish” or “does not become less”

no thief comes near

“thieves do not come near”

no moth destroys

“moths do not destroy”

moth

A “moth” is a small insect that eats holes in fabric. You may need to use a different insect, such as ants or termites.

where your treasure is, there your heart will be also

“your heart will be focused on where you store your treasure”

your heart

Here “heart” refers to a person’s thoughts. (See: [Metonymy](#))

translationWords

- [possess, possession](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [thief, thieves, robber](#)
- [heart, hearts](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:35-36**UDB:**

³⁵ Always be ready for doing God's work, like people who have put on their work clothes and keep their lamps burning all night. ³⁶ Be ready for me to return, like servants who are waiting for their master to return after being at a wedding feast. They are waiting to open the door for him as soon as he arrives and knocks at the door.

ULB:

³⁵ Let your long clothing be tucked in at your belt, and let your lamps be kept burning, ³⁶ and be like people looking for their master when he returns from the marriage feast, so that when he comes and knocks, they may immediately open the door for him.

translationNotes**General Information:**

Jesus begins to tell a parable. (See: [Parables](#))

Let your long clothing be tucked in at your belt

People wore long flowing robes. They would tuck them into their belt to keep the robes out of the way while they worked. AT: "Tuck your clothing into your belt so you are ready to serve" or "Be dressed and ready to serve" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

let your lamps be kept burning

This can be stated in active form. AT: "keep your lamps burning" (See: [Active or Passive](#))

be like people looking for their master

This compares the disciples being ready for Jesus to return to servants who are ready for their master to return. (See: [Simile](#))

returns from the marriage feast

"returns home from a marriage feast"

open the door for him

This refers to the door of the master's house. It was the responsibility of his servants to open it for him. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [lamp](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [feast](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:37-38**UDB:**

³⁷ If those servants are awake when he returns, he will reward them. I will tell you this: He will get dressed to serve, tell them to sit down, and he will serve them a meal. ³⁸ Even if he comes between midnight and sunrise, if he finds that his servants are awake and ready for him, he will be very pleased with them.

ULB:

³⁷ Blessed are those servants, whom the master will find watching when he comes. Truly I say to you, he will tuck in his long clothing at his belt, and have them sit down at the table, and he will come and serve them. ³⁸ If the master comes in the second watch of the night, or if even in the third watch, and finds them ready, blessed are those servants.

translationNotes**Blessed are**

“How good it is for”

whom the master will find watching when he comes

“whose master finds them waiting for him when he returns” or “who are ready when the master returns”

he will tuck in his long clothing at his belt, and have them sit down

Because the servants have been faithful and ready to serve their master, the master will now reward them by serving them.

in the second watch of the night

The second watch was between 9:00 p.m. and midnight. AT: “late at night” or “just before midnight”

or if even in the third watch

The third watch was from midnight to 3:00 a.m. AT: “or if he comes very late at night”

translationWords

- [bless, blessed, blessing](#)
- [servant, slave, slavery](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [serve, service](#)
- [amen, truly](#)
- [Watch \(Biblical Time\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:39-40**UDB:**

³⁹ But you must also remember this: If the owner of a house knew what time the thief was coming, he would have stayed awake and would not have allowed the thief to break into his house. ⁴⁰ So be ready, because I, the Son of Man, will come again at a time when you do not expect me.”

ULB:

³⁹ Moreover know this, that if the master of the house had known the hour the thief was coming, he would not have let his house be broken into. ⁴⁰ Be ready also, because you do not know the hour when the Son of Man comes.”

translationNotes**Moreover know this**

“In addition, also know” or “But you must also remember”

had known the hour

“had known when”

he would not have let his house be broken into

This can be stated in active form. AT: “he would not have let the thief break into his house” (See: [Active or Passive](#))

because you do not know the hour when the Son of Man comes

The only similarity between a thief and the Son of Man is that people do not know when either one will come, so they need to be ready.

do not know the hour when

“do not know at what time”

when the Son of Man comes

Jesus was talking about himself. AT: “when I, the Son of Man, will come”

translationWords

- lord, lords, master, masters, sir, Sir, Sirs
- hour
- thief, thieves, robber
- Son of Man, son of man

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:41-44**UDB:**

⁴¹ Peter asked, “Lord, are you giving this illustration only for us or for everyone else also?” ⁴² The Lord replied, “I am saying it for everyone who is like a faithful and wise servant who is a manager in his master’s house. His master puts him in charge of making sure the other servants get their food at the proper time. ⁴³ If the servant is doing that work when his master returns, his master will reward him. ⁴⁴ I tell you this: The master will put that servant in charge of all he owns.

ULB:

⁴¹ Peter said, “Lord, are you telling this parable only to us, or also to everyone?” ⁴² The Lord said, “Who then is the faithful and wise manager whom his lord will set over his other servants to give them their portion of food at the right time? ⁴³ Blessed is that servant, whom his lord finds doing that when he comes. ⁴⁴ Truly I say to you that he will set him over all his property.

translationNotes**Connecting Statement:**

In verse 42, Jesus begins to tell another parable.

General Information:

In verse 41, there is a break in the storyline as Peter asks Jesus a question about the previous parable.

Who then is ... right time?

Jesus uses a question to answer Peter’s question indirectly. He expected those who wanted to be faithful managers to understand that the parable was about them. AT: “I said it for everyone who is ... right time” (See: [Rhetorical Question](#))

the faithful and wise manager

Jesus tells another parable about how servants should be faithful while they wait for their master to return. (See: [Parables](#))

whom his lord will set over his other servants

“whom his lord puts in charge of his other servants”

Blessed is that servant

“How good it is for that servant”

whom his lord finds doing that when he comes

“if his lord finds him doing that work when he comes back”

Truly I say to you

This expression means they should pay special attention to what he is about to say.

will set him over all his property

“will put him in charge of all his property”

translationWords

- [Peter, Simon Peter, Cephas](#)
- [Lord](#)
- [parable, parables](#)
- [faithful, faithfulness](#)
- [wise, wisdom](#)
- [manager, steward](#)
- [servant, slave, slavery](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:45-46**UDB:**

⁴⁵ But if that servant manager says to himself, ‘My master has been away for a long time,’ then he might start to beat the other servants, both male and female ones. He might also start to eat a lot of food and get drunk. ⁴⁶ If he does that, his master might return at a time when the servant does not expect him. Then his master will punish him severely and assign him a place with those who do not serve him faithfully.

ULB:

⁴⁵ But if that servant says in his heart, ‘My lord delays his return,’ and begins to beat the male and female servants, and to eat and drink, and to become drunk, ⁴⁶ the lord of that servant will come in a day when he does not expect, and in an hour that he does not know, and will cut him in pieces and appoint a place for him with the unfaithful.

translationNotes**that servant**

This refers to the servant whose lord has put him in charge of the other servants.

says in his heart

“heart” here refers to the person. AT: “thinks to himself” (See: [Metonymy](#))

My lord delays his return

“My master will not return soon”

male and female servants

The words that are translated here as “male and female servants” are normally translated as “boys” and “girls.” They may indicate that the servants were young or that they were dear to their master.

in a day when he does not expect

“when the servant is not expecting him”

in an hour that he does not know

“at an hour when he is not expecting him”

cut him in pieces and appoint a place for him with the unfaithful

Possible meanings are 1) this is an exaggeration for the master dealing out harsh punishment toward the slave, or 2) this describes the manner in which the servant will be executed and buried as punishment. (See: [Hyperbole and Generalization](#))

translationWords

- [servant, slave, slavery](#)
- [heart, hearts](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [drunk, drunkard](#)
- [hour](#)
- [appoint, appoints, appointed](#)
- [unfaithful, unfaithfulness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:47-48**UDB:**

⁴⁷ The servant who knew what his master wanted but did not get ready and do it, will be severely punished. ⁴⁸ But every servant who did not know what his master wanted him to do, and then did something wrong, will only get a mild punishment. A lot is expected from those people who have been given a lot. Even more is expected from those who have been entrusted with a lot.”

ULB:

⁴⁷ That servant, having known his lord’s will, and not having prepared or done according to his will, will be beaten with many blows. ⁴⁸ But the one who did not know and did what deserved a beating, he will be beaten with a few blows. But everyone who has been given much, from them much will be required, and the one who has been entrusted with much, even more will be asked.

translationNotes**Connecting Statement:**

Jesus finishes telling the parable.

his lord’s will

“what his master wanted him to do”

will be beaten with many blows

“will be hit many times” or “will be whipped many times.” This can be stated in active form. AT: “his master will hit him many times” or “his master will punish him severely” (See: [Active or Passive](#))

many blows ... few blows

Both servants are punished, but these phrases show the servant who intentionally disobeyed his master was punished more severely than the other servant.

But everyone who has been given much, from them much will be required

This can be stated in active form. AT: “They will require more of anyone who has received much” or “The master will require more of everyone he has given much to” (See: [Active or Passive](#))

the one ... much, even more will be asked

This can be stated in active form. AT: “the master will ask even more of the one ... much” or “the master will require even more of the one ... much” (See: [Active or Passive](#))

the one who has been entrusted with much

This can be stated in active form. AT: “the one to whom the master has given much property to take care of” or “the one to whom the master has given much responsibility” (See: [Active or Passive](#))

translationWords

- [servant, slave, slavery](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [worthy, worth, unworthy, worthless](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:49-50**UDB:**

⁴⁹ "I came to earth to purify you like fire purifies metal. I wish this had already begun. ⁵⁰ Soon I must go through a baptism of terrible suffering. I will continue to be distressed until my suffering is finished.

ULB:

⁴⁹ I came to cast fire upon the earth, and how I wish that it were already kindled. ⁵⁰ But I have a baptism to be baptized with, and how I am distressed until it is completed!

translationNotes**Connecting Statement:**

Jesus continues to teach his disciples.

I came to cast fire upon the earth

"I came to throw fire on the earth" or "I came to set the earth on fire." Possible meanings are 1) Jesus has come to judge people or 2) Jesus has come to purify believers or 3) Jesus has come to cause division among people. (See: [Metaphor](#))

how I wish that it were already kindled

This exclamation emphasizes how much he wants this to happen. AT: "I wish very much that it was already lit" or "how I wish that it had already begun" (See: [Exclamations](#))

But I have a baptism to be baptized with

Here "baptism" refers to what Jesus must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. AT: "I must go through a baptism of terrible suffering" or "I must be overwhelmed by suffering as a person being baptized is covered by water" (See: [Metaphor](#) and [Active or Passive](#))

But

The word "but" is used to show that he cannot cast the fire on the earth until after he goes through his baptism.

how I am distressed until it is completed

This exclamation emphasizes how distressed he was. AT: “I am terribly distressed and will be so until I complete this baptism of suffering” (See: [Exclamations](#))

translationWords

- [fire](#)
- [baptize, baptized, baptism](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:51-53**UDB:**

⁵¹ Do you think that as a result of my coming to earth people will live together peacefully? No! I must tell you, instead, people will be divided. ⁵² Because some people in one house will believe in me and some will not, they will be divided. Three people in one house who do not believe in me will oppose two who do believe. ⁵³ A man will oppose his son, or a son will oppose his father. A woman will oppose her daughter, or a woman will oppose her mother. A woman will oppose her daughter-in-law, or a woman will oppose her mother-in-law.”

ULB:

⁵¹ Do you think that I came to bring peace on the earth? No, I tell you, but rather division. ⁵² For from now on there will be five in one house divided—three people against two, and two people against three. ⁵³ They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law.”

translationNotes**Do you think that I came to bring peace on the earth?**

People expected the Messiah to bring them peace from their enemies. Jesus is not going to do that now. AT: “You should not think that I have come to bring peace on earth” (See: [Rhetorical Question](#))

but rather division

“but I came to bring division” or “people will divide from each other because I have come”

division

“hostility” or “discord”

there will be five in one house divided

This is an example of the kind of division there will be even within families.

there will be five in one house

It may be helpful to state that this refers to people. AT: “there will be five people in one house” (See: [Ellipsis](#))

against

“will oppose.” It may be helpful to use a longer phrase for each of these occurrences. AT: “will be divided against” (See: [Ellipsis](#))

translationWords

- [peace, peaceful](#)
- [earth, earthly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:54-56**UDB:**

⁵⁴ He also said to the crowds, "When you see a dark cloud forming in the west, you immediately say 'It is going to rain!' and that is what happens. ⁵⁵ When the wind blows from the south, you say, 'It is going to be a very hot day!' and you are right. ⁵⁶ You hypocrites! By observing the clouds and the wind, you are able to discern what is happening regarding the weather. Why are you not able to discern what God is doing at this present time?

ULB:

⁵⁴ Jesus was saying to the crowds also, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens. ⁵⁵ When a south wind is blowing, you say, 'There will be a scorching heat,' and it happens. ⁵⁶ Hypocrites, you know how to interpret the appearance of the earth and the heavens, but how is it that you do not know how to interpret the present time?

translationNotes**General Information:**

Jesus begins to speak to the crowd.

When you see a cloud rising ... happens

This condition normally meant rain was coming in Israel. (See: [Assumed Knowledge and Implicit Information](#))

A shower is coming

"Rain is coming" or "It is going to rain"

When a south wind is blowing

This condition normally meant hot weather was coming in Israel. (See: [Assumed Knowledge and Implicit Information](#))

the earth and the heavens

"the earth and the sky"

how is it that you do not know how to interpret the present time?

Jesus uses a question to rebuke the crowd. Jesus uses this question to convict them. It can be translated as a statement. AT: “you should know how to interpret the present time” (See: [Rhetorical Question](#))

translationWords

- [hypocrite, hypocrites, hypocrisy](#)
- [interpret, interpretation](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 12:57-59**UDB:**

⁵⁷ Each of you ought to decide what is the right thing for you to do, while you still have time to do that! ⁵⁸ You should try to settle things with someone who has accused you while you are still on the way to the court. If he forces you to go to the judge, the judge could decide that you are guilty and turn you over to the court officer. Then that officer will put you in prison. ⁵⁹ I tell you that if you go to prison, you will never get out, until you are able to pay every bit of what the judge says you owe.”

ULB:

⁵⁷ Why do you not judge what is right for yourselves? ⁵⁸ For when you go with your adversary before the magistrate, on the way make an effort to settle the matter with him so that he does not drag you to the judge, and so that the judge does not deliver you to the officer, and the officer does not throw you into prison. ⁵⁹ I say to you, you will never come out from there until you have paid the very last bit of money.”

translationNotes**Why do you not judge what is right for yourselves**

Jesus uses a question to rebuke the crowd. It can be translated as a statement. AT: “You yourselves should discern what is right” (See: [Rhetorical Question](#))

for yourselves

“on your own initiative”

For when you go ... bit of money

Jesus uses a hypothetical situation to teach the crowd. His point is that they should resolve the things they are able to resolve without involving the public courts. This can be restated to make it clear it might not happen. AT: “For if you were to go ... bit of money” (See: [Hypothetical Situations](#))

when you go

Though Jesus is talking to a crowd, the situation he is presenting is something that a person would go through alone. So in some languages the word “you” would be singular. (See: [Forms of You](#))

settle the matter with him

“settle the matter with your adversary”

the judge

This refers to the magistrate, but the term here is more specific and threatening.

does not deliver you

“does not hand you over”

the very last bit of money

“the entire amount of money that your adversary demands”

translationWords

- judge, judges, judgment, judgments
- adversary, enemy
- magistrate, magistrates
- judge
- prison, prisoner, imprison

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 12 General Notes](#)
- [Luke 12 translationQuestions](#)

Luke 13 General Notes

Important figures of speech in this chapter

Assumed Knowledge

This chapter begins with references to two events, the details of which have not been preserved ([Luke 13:1-5](#)). Despite this lack of knowledge, the teaching still makes sense to the modern reader. (See: [Assumed Knowledge and Implicit Information](#))

Other possible translation difficulties in this chapter

The use of paradox

This is a statement that seems absurd, that appears to contradict itself. A paradox occurs in this chapter: “the last are the first, and the first will be last” ([Luke 13:30](#)).

Links:

- [Luke 13:01 Notes](#)

Luke 13:1-3**UDB:**

¹ At that time, some people told Jesus about some Galileans whom soldiers had recently killed in Jerusalem. Pilate, the Roman governor, had ordered soldiers to kill them while they were offering sacrifices in the temple. ² Jesus replied to them, "Do you think that this happened to those people from Galilee because they were more sinful than all the other Galileans? ³ I assure you, that was not the reason! But you need to remember that God will similarly punish you if you do not turn from your sinful behavior.

ULB:

¹ At that time, some people there told him about the Galileans whose blood Pilate mixed with their own sacrifices. ² Jesus answered and said to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way? ³ No, I tell you. But if you do not repent, all of you will perish in the same way.

translationNotes**Connecting Statement:**

Jesus is still speaking in front of the crowd. Some people in the crowd ask him a question and he begins to respond. This is the same part of the story that begin in [Luke 12:1](#).

At that time

This phrase connects this event to the end of chapter 12 when Jesus was teaching a crowd of people.

whose blood Pilate mixed with their own sacrifices

Here "blood" refers to the death of the Galileans. They were probably killed while they were offering their sacrifices. This could be stated explicitly as in the UDB. (See: [Assumed Knowledge and Implicit Information](#))

whose blood Pilate mixed

Pilate probably ordered his soldiers to kill people rather than doing it himself. AT: "whom Pilate's soldiers killed" (See: [Metonymy](#))

Do you think that these Galileans were more sinful ... way?

“Were these Galileans more sinful ... way?” or “Does this prove that these Galileans were more sinful ... way?” Jesus uses this question to challenge the understanding of the people. AT: “You think that these Galileans were more sinful ... way.” or “Do not think that these Galileans were more sinful ... way.” (See: [Rhetorical Question](#))

No, I tell you

Here “I tell you” emphasizes “no.” AT: “They certainly were not more sinful” or “You are wrong to think that their suffering proves that they were more sinful”

all of you will perish in the same way

“all of you also will die.” The phrase “in the same way” means they will experience the same result, not that they will die by the same method.

perish

“lose your life” or “die”

translationWords

- [Galilee, Galilean](#)
- [Pilate](#)
- [sacrifice, offering](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [suffer, suffering](#)
- [repent, repents, repented, repentance](#)
- [perish, perished, perishing, perishable](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:4-5**UDB:**

⁴ Or what about the eighteen people who died when the tower at Siloam outside Jerusalem fell on them? Do you think that this happened to them because they were worse sinners than everyone else in Jerusalem? ⁵ I assure you, that was not the reason! But instead, you need to realize that God will similarly punish you if you do not turn from your sinful behavior!”

ULB:

⁴ Or those eighteen people in Siloam on whom a tower fell and killed them, do you think they were worse sinners than other men in Jerusalem? ⁵ No, I say. But if you do not repent, all of you will also perish.”

translationNotes**Or those**

This is Jesus’ second example of people who suffered. AT: “Or consider those” or “Think about those”

eighteen people

“18 people” (See: [Numbers](#))

Siloam

This is the name of an area in Jerusalem. (See: [How to Translate Names](#))

do you think they were worse sinners ... Jerusalem?

“does this prove that they were more sinful ... Jerusalem?” Jesus uses this question to challenge the understanding of the people. AT: “do not think that they were more sinful ... Jerusalem” (See: [Rhetorical Question](#))

they were worse sinners

The crowd assumed that they died in this terrible way because they were especially sinful. This could be explicitly stated. AT: “they died because they were worse sinners” (See: [Assumed Knowledge and Implicit Information](#))

other men

“other people.” The word here is the general term for a person. (See: [When Masculine Words Include Women](#))

No, I say

Here “I say” emphasizes “No.” It may be helpful to state Jesus’ point clearly. AT: “They certainly did not die because they were more sinful” or “You are wrong to think that their suffering proves that they were more sinful” (See: [Assumed Knowledge and Implicit Information](#))

perish

“lose your life” or “die”

translationWords

- [Jerusalem](#)
- [repent, repents, repented, repentance](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:6-7**UDB:**

⁶ Then Jesus told them this story: "A man planted a fig tree in his garden. Each year he came to pick the figs, but there were never any on it. ⁷ Then he said to the gardener, 'Look at this tree! I have been looking for fruit on it every year for the past three years, but there have been no figs. Cut it down! It is just using up the nutrients in the soil for nothing!'

ULB:

⁶ Jesus told this parable, "Someone had a fig tree planted in his vineyard and he came and looked for fruit on it but found none. ⁷ The man said to the gardener, 'Look, for three years I came and tried to find fruit on this fig tree and found none. Cut it down. Why let it waste the ground?'

translationNotes**General Information:**

Jesus begins to tell the crowd a parable to explain his last statement, "But if you do not repent, all of you will also perish" (See: [Parables](#))

Someone had a fig tree planted in his vineyard

"A person had a vineyard and a fig tree had been planted in it"

Why let it waste the ground?

The man uses a question to emphasize that the tree is useless and the gardener should cut it down. AT: "Do not let it waste the ground" (See: [Rhetorical Question](#))

translationWords

- [parable, parables](#)
- [fig](#)
- [vineyard](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:8-9**UDB:**

⁸ But the gardener replied, 'Sir, leave it here for another year. I will dig around it and fertilize it.
⁹ If it has figs on it next year, we can allow it to keep growing! But if it does not bear any fruit by then, you can cut it down.'"

ULB:

⁸ The gardener answered and said, 'Leave it alone this year while I dig around it and put manure on it. ⁹ If it bears fruit next year, good; but if it does not, cut it down!'"

translationNotes**Connecting Statement:**

Jesus finishes telling his parable. This is the end of the part of the story that began in [Luke 12:1](#).

Leave it alone

"Do not do anything to the tree" or "Do not cut it down"

put manure on it

"put manure in the soil." Manure is animal dung. People put it in the ground to make the soil good for plants and trees. AT: "put fertilizer on it" (See: [Assumed Knowledge and Implicit Information](#))

If it bears fruit next year, good

It may be helpful to state what will happen. AT: "If it has figs on it next year, we can allow it to keep growing" (See: [Ellipsis](#))

cut it down

The servant was making a suggestion; he was not giving a command to the owner. AT: "Tell me to cut it down" or "I will cut it down"

translationWords

- [year](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:10-11**UDB:**

¹⁰ On one Jewish day of rest, Jesus was teaching people in one of the synagogues. ¹¹ There was a woman there whom an evil spirit had crippled for eighteen years. She was always bent over; she could not stand up straight.

ULB:

¹⁰ Now Jesus was teaching in one of the synagogues during the Sabbath. ¹¹ Behold, a woman was there who for eighteen years had a spirit of weakness. She was bent over and was not able to straighten up completely.

translationNotes**General Information:**

This is the next part of the story. These verses give background information about the setting of this part of the story and about a crippled woman who is introduced into the story. (See: [Background Information](#))

Now

This word marks a new part of the story.

during the Sabbath

“on a Sabbath day.” Some languages would say “a Sabbath” because we do not know which particular Sabbath day it was.

Behold, a woman was there

The word “behold” here alerts us to a new person in the story. (See: [Introduction of New and Old Participants](#))

eighteen years

“18 years” (See: [Numbers](#))

a spirit of weakness

“an evil spirit that made her weak”

translationWords

- teach, teaching, teaches, taught
- synagogue
- Sabbath
- demon, evil spirit, unclean spirit

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:12-14**UDB:**

¹² When Jesus saw her, he called her over to him. He said to her, “Woman, I have healed you of this illness!” ¹³ He put his hands on her. Immediately she stood up straight and began praising God! ¹⁴ But the leader of the synagogue was angry because Jesus had healed her on the Jewish rest day. So he said to the people, “There are six days each week in which our laws permit people to work. If you need healing, those are the days to come to the synagogue and be healed.” Do not come on our day of rest!”

ULB:

¹² When Jesus saw her, he called to her and said, “Woman, you are freed from your weakness.” ¹³ He placed his hands on her, and immediately she was straightened up and she glorified God. ¹⁴ But the synagogue ruler was indignant because Jesus had healed on the Sabbath. So the ruler answered and said to the crowd, “There are six days in which it is necessary to work. Come and be healed then, not on the Sabbath day.”

translationNotes**Woman, you are freed from your weakness**

“Woman, you are healed from your disease.” This can be expressed with an active verb: AT: “Woman, I have set you free from your weakness” (See: [Active or Passive](#))

Woman, you are freed from your weakness

By saying this, Jesus healed her. So it can be expressed with a sentence that shows that he was causing it to happen: “Woman, I now free you from your weakness,” or by a command “Woman, be freed from your weakness” (See: [Statements - Other Uses](#))

He placed his hands on her

“He touched her”

she was straightened up

This could be stated in active form. AT: “she stood up straight” (See: [Active or Passive](#))

was indignant

“was very angry”

answered and said

“said” or “responded”

be healed then

This could be stated in active form. AT: “let someone heal you during those six days” (See: [Active or Passive](#))

on the Sabbath day

“on a Sabbath day.” Some languages would say “a Sabbath” because we do not know which particular Sabbath day it was.

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [glorify, glorifies](#)
- [God](#)
- [synagogue](#)
- [ruler, rule](#)
- [heal, cure](#)
- [Sabbath](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:15-16**UDB:**

¹⁵ Then the Lord replied to him, "You and your fellow religious leaders are hypocrites! Each of you also works on the day of rest sometimes! Would you not untie your ox or donkey to lead it from the food trough to where it can drink water? ¹⁶ This woman is a Jew, descended from Abraham! But Satan has kept her crippled for eighteen years, as though he had tied her up! Certainly you would agree that it is right that I free her from Satan, even if I do it on a day of rest!

ULB:

¹⁵ The Lord answered him and said, "Hypocrites! Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath? ¹⁶ So too this daughter of Abraham, whom Satan bound for eighteen long years, should her bonds not be untied on the Sabbath day?"

translationNotes**The Lord answered him**

"The Lord responded to the synagogue ruler"

Hypocrites

Jesus speaks directly to the synagogue ruler, but the plural form includes the other religious rulers also. This can be stated explicitly. AT: "You and your fellow religious leaders are hypocrites" (See: [Assumed Knowledge and Implicit Information](#))

Does not each of you untie your donkey ... Sabbath?

Jesus uses a question to get them to think about something they already knew. AT: "You untie your donkey ... Sabbath" (See: [Rhetorical Question](#))

donkey or cow

These are animals that people care for by giving them water.

on the Sabbath

"on a Sabbath." Some languages would say "a Sabbath" because we do not know which particular Sabbath day it was.

daughter of Abraham

This is an idiom that means, "descendant of Abraham" (See: [Idiom](#))

whom Satan bound

Jesus compares people tying animals to the way Satan restricted the woman with this disease. AT: “whom Satan kept crippled by her illness” or “whom Satan bound with this disease” (See: [Metaphor](#))

eighteen long years

“18 long years.” The word “long” here emphasizes that eighteen years was a very long time for the woman to suffer. Other languages may have other ways of emphasizing this. (See: [Numbers](#))

should her bonds not be untied ... day?

Jesus uses a question to convict the synagogue rulers. Jesus speaks about the women’s disease as if it were ropes that bound her. This can be translated as an active statement. AT: “it is right to release her from the bonds of this illness ... day” (See: [Rhetorical Question](#) and [Active or Passive](#))

translationWords

- [Lord](#)
- [hypocrite, hypocrites, hypocrisy](#)
- [donkey, mule](#)
- [cow, calf, bull, cattle](#)
- [Sabbath](#)
- [Abraham, Abram](#)
- [Satan, devil, evil one](#)
- [bind, bond, bound](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:17**UDB:**

¹⁷ After he said that, his enemies were ashamed of themselves. But all the other people were happy about all the wonderful things he was doing.

ULB:

¹⁷ As he said these things, all those who opposed him were ashamed, but the whole crowd was rejoicing over all the glorious things he did.

translationNotes**As he said these things**

“When Jesus said these things”

the glorious things he did

“the glorious things Jesus was doing”

translationWords

- [shame, shameful, ashamed](#)
- [rejoice](#)
- [glory, glorious](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:18-19**UDB:**

¹⁸ Then he said, "How can I explain what it will be like when God shows himself as king? I will tell you what it will be like. ¹⁹ It is like a tiny mustard seed that a man planted in his field. It grew until it became big, like a tree. It was so big that birds built nests in its branches."

ULB:

¹⁸ Then Jesus said, "What is the kingdom of God like, and what can I compare it to? ¹⁹ It is like a mustard seed that a man took and threw into his garden, and it grew into a big tree, and the birds of heaven built their nests in its branches."

translationNotes**Connecting Statement:**

Jesus begins to tell a parable to the people in the synagogue. (See: [Parables](#))

What is the kingdom of God like ... what can I compare it to?

Jesus uses two questions to introduce what he is about to teach. AT: "I will tell you what the kingdom of God is like ... what I can compare it to" (See: [Rhetorical Question](#))

what can I compare it to?

This is basically the same as the previous question. Some languages can use both questions, and some would use only one. (See: [Parallelism](#))

It is like a mustard seed

Jesus compares the kingdom to a mustard seed. AT: "The kingdom of God is like a mustard seed" (See: [Simile](#))

a mustard seed

Mustard seeds are very small seeds that grow into large plants. If these are not known, it can be translated with the name of another seed like it or simply as "a small seed" (See: [Translate Unknowns](#))

threw into his garden

"planted in his garden." People planted some kinds of seeds by throwing them so that they scattered in the garden. (See: [Assumed Knowledge and Implicit Information](#))

a big tree

The word “big” is an exaggeration that contrasts the tree with the tiny seed. AT: “a very large shrub” (See: [Hyperbole and Generalization](#))

birds of heaven

“birds of the sky.” AT: “birds that fly in the sky” or “birds”

translationWords

- [kingdom of God, kingdom of heaven](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:20-21**UDB:**

²⁰ Then again he said, "I will tell you in another way what it will be like when God shows himself as king. ²¹ It is like a little bit of yeast that a woman mixed with about twenty-five kilograms of flour. That small amount of yeast made the whole batch of dough swell up."

ULB:

²⁰ Again he said, "To what can I compare the kingdom of God? ²¹ It is like yeast that a woman took and mixed with three measures of flour until it spread through all the flour."

translationNotes**Connecting Statement:**

Jesus finishes speaking to the people in the synagogue. This is the end of this part of the story.

To what can I compare the kingdom of God?

Jesus uses another question to introduce what he is about to teach. AT: "I will tell you another thing that I can compare to the kingdom of God" (See: [Rhetorical Question](#))

It is like yeast

Jesus compares the kingdom of God to yeast in bread dough. AT: "The kingdom of God is like yeast" (See: [Simile](#))

like yeast

Only a little bit of yeast was needed to make a lot of dough rise. This can be made clear as it is in the UDB. (See: [Assumed Knowledge and Implicit Information](#))

three measures of flour

This is a large amount of flour, since each measure was about 13 liters. You may need to use a term that your culture uses to measure flour. AT: "a large amount of flour"

translationWords

- [kingdom of God, kingdom of heaven](#)
- [yeast, leaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:22-24**UDB:**

²² Jesus continued traveling toward Jerusalem. He stopped in all the towns and villages along the way and taught the people. ²³ Someone asked him, “Lord, will God only save a few people?” Jesus replied, ²⁴ ”You need to try hard to enter the narrow doorway. I tell you that many people will try some other way, but they will not be able to get in.

ULB:

²² Jesus visited each town and village on the way to Jerusalem and taught them. ²³ Someone said to him, “Lord, are only a few people to be saved?” So he said to them, ²⁴ ”Struggle to enter through the narrow door, because, I say to you, many will want to enter, but will not be able to enter.

translationNotes**General Information:**

This is the next part of the story. Jesus responds to a question by using a metaphor about entering God’s kingdom. (See: [Metaphor](#))

Jesus visited each town and village ... and taught them

This is background information that tell us what Jesus had been doing when this event occurred. (See: [Background Information](#))

taught them

Here “town” and “village” are metonyms for the people who lived in them. AT: “taught the people in them” (See: [Metonymy](#))

are only a few people to be saved?

This could be stated in active form. AT: “will God save only a few people?” (See: [Active or Passive](#))

Struggle to enter through the narrow door

“Work hard to go through the narrow doorway.” Jesus is speaking about the entrance to God’s kingdom as if it were a small doorway to a house. Since Jesus is talking to a group, the “you” implied in this command is plural. (See: [Metaphor](#) and [Forms of You](#))

the narrow door

The fact that the door is narrow implies that it is difficult to go through it. Translate it in a way to keep this restrictive meaning. (See: [Assumed Knowledge and Implicit Information](#))

many will want to enter, but will not be able to enter

It is implied that they will not be able to enter because of the difficulty of entering. The next verse explains the difficulty. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jerusalem](#)
- [Lord](#)
- [save, saves, saved, safe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:25-27**UDB:**

²⁵ After the owner of the house gets up and locks the door, you will stand outside and you will knock on the door. And you will beg the owner and say to him, ‘Lord, open the door for us!’ But he will reply, ‘No, I will not open it, because I do not know you, and I do not know where you are from!’ ²⁶ Then you will say, ‘You must have forgotten that we ate meals with you, and you taught us in the streets of our towns!’ ²⁷ But he will say, ‘I tell you again, I do not know you, and I do not know where you are from. You are wicked people! Get away from here!’”

ULB:

²⁵ Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, ‘Lord, Lord, let us in.’ He will answer and say to you, ‘I do not know you or where you are from.’ ²⁶ Then you will say, ‘We ate and drank in front of you and you taught in our streets.’ ²⁷ But he will reply, ‘I say to you, I do not know where you are from. Get away from me, you evildoers!’

translationNotes**Connecting Statement:**

Jesus continues to talk about entering into God’s kingdom.

Once the owner

“When the owner”

the owner of the house

This refers to the owner of the house with the narrow door in the previous verses. This is a metaphor for God as the ruler of the kingdom. (See: [Metaphor](#))

you will stand outside

Jesus was talking to a crowd. The form of “you” is plural. He is addressing them as if they will not enter through the narrow door into the kingdom. (See: [Forms of You](#))

pound the door

“hit on the door.” This is an attempt to gain the owner’s attention.

Get away from me

“Go away from me”

evildoers

“people who do evil”

translationWords

- [Lord](#)
- [evildoer](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:28-30**UDB:**

²⁸ Then Jesus continued by saying, "You will see Abraham and Isaac and Jacob in the distance. All the prophets who lived long ago will also be there, where God will rule everything as king. But you will be outside, crying and grinding your teeth in pain! ²⁹ Furthermore, many non-Jewish people will be inside. There will be ones who have come from lands to the north, east, south, and west. They will be feasting to celebrate that God is ruling everything. ³⁰ Think about this: Some people who seem the least important now will be the most important then, and others who seem important now, will be the least important then."

ULB:

²⁸ There will be crying and the grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you are thrown out. ²⁹ They will come from the east, west, north, and south, and be seated at a table in the kingdom of God. ³⁰ Know this, those who are least important will be first, and those who are most important will be last."

translationNotes**Connecting Statement:**

Jesus continues to talk about entering into God's kingdom. This is the end of this conversation.

crying and the grinding of teeth

These actions indicate deep regret and sadness. Your culture may have terms that mean the same thing.

when you see

Jesus continues to speak to the crowd as if they will not enter into the kingdom of heaven.

but you are thrown out

"but you yourselves will have been thrown outside." This can be stated in active form. AT: "but God will have forced you outside" (See: [Active or Passive](#))

from the east, west, north, and south

This means "from every direction." (See: [Merism](#))

be seated at a table in the kingdom of God

It was common to speak of the joy in God's kingdom as a feast. AT: "they will feast in the kingdom of God" (See: [Metaphor](#))

will be first ... will be last

Being first represents being important or honored. AT: "will be the most important ... will be the least important" or "God will honor them ... God will shame them" (See: [Metaphor](#))

translationWords

- [gnash teeth, grind teeth](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [Jacob, Israel](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:31-33**UDB:**

³¹ That same day, some Pharisees came and said to Jesus, “Leave this area, because the ruler Herod Antipas wants to kill you!” ³² He replied to them, “Tell that fox Herod this message from me: ‘Listen! I am expelling demons and performing miracles today, and I will continue doing it for a short time. After that, I will finish my work. ³³ But I must continue my trip to Jerusalem during the coming days, since it is not appropriate to kill a prophet in a place other than Jerusalem.”

ULB:

³¹ Shortly after, some Pharisees came and said to him, “Go and leave here because Herod wants to kill you.” ³² Jesus said, “Go and tell that fox, ‘Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.’ ³³ In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable to kill a prophet away from Jerusalem.”

translationNotes**Connecting Statement:**

This is the next event in this part of the story. Jesus is still on his way towards Jerusalem, when some Pharisees speak to him about Herod.

Shortly after

“Soon after Jesus finished speaking”

Go and leave here because Herod wants to kill you

Translate this as a warning to Jesus. They were advising him to go somewhere else and be safe.

Herod wants to kill you

Herod would order people to kill Jesus. AT: “Herod wants to send his men to kill you”

that fox

Jesus was calling Herod a fox. A fox is a small wild dog. Possible meanings are 1) Herod was not much of a threat at all 2) Herod was deceptive. (See: [Metaphor](#)).

In any case

“Nevertheless” or “However” or “Whatever happens”

it is not acceptable to kill a prophet away from Jerusalem

The Jewish leaders claimed to serve God. And yet their ancestors killed many of God's prophets in Jerusalem, and Jesus knew that they would kill him there too. AT: "it is in Jerusalem that the Jewish leaders kill God's messengers" (See: [Irony](#))

translationWords

- [Pharisee, Pharisees](#)
- [Herod Antipas](#)
- [cast out, drive out, throw out](#)
- [demon, evil spirit, unclean spirit](#)
- [heal, cure](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 13:34-35**UDB:**

³⁴ Oh, people of Jerusalem! You killed the prophets who lived long ago, and you killed others, whom God sent to you, by throwing stones at them. Many times I wanted to gather you together to protect you like a hen gathers her young chicks under her wings. But you did not want me to do that. ³⁵ Now look! God will no longer protect you, people of Jerusalem. I will also tell you this: I will enter your city only once more. After that, you will not see me until the time when I return, when you will say about me, ‘May God bless this man who comes with God’s authority!’”

ULB:

³⁴ Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. How often I desired to gather your children the way a hen gathers her brood under her wings, but you did not desire this. ³⁵ See, your house is abandoned. I say to you, you will not see me until you say, ‘Blessed is he who comes in the name of the Lord.’”

translationNotes**Connecting Statement:**

Jesus finishes responding to the Pharisees. This is the end of this part of the story.

Jerusalem, Jerusalem

Jesus speaks as if the people of Jerusalem were there listening to him. Jesus said this twice to show how sad he was for them. (See: [Apostrophe](#))

who kills the prophets and stones those sent to you

If it would be strange to address the city, you can make it clear that Jesus was really addressing the people in the city: “you people who kill the prophets and stone those sent to you” (See: [Metonymy](#))

those sent to you

This can be stated in active form. AT: “those God has sent to you” (See: [Active or Passive](#))

How often I desired

“I so often desired.” This is an exclamation and not a question.

to gather your children

The people of Jerusalem are described as her “children.” AT: “to gather your people” or “to gather the people of Jerusalem” (See: [Metonymy](#))

the way a hen gathers her brood under her wings

This describes how a hen protects her young from harm by covering them with her wings. (See: [Metaphor](#))

your house is abandoned

This is a prophecy about something that would happen soon. It means that God has stopped protecting the people of Jerusalem, so enemies can attack them and drive them away. Possible meanings are 1) God will abandon them. AT: “God will abandon you” or 2) their city will be empty. AT: “your house will be abandoned” (See: [Metaphor](#))

you will not see me until you say

“you will not see me until the time comes when you will say” or “the next time you see me, you will say”

the name of the Lord

Here “name” refers to the Lord’s power and authority. (See: [Metonymy](#))

translationWords

- [Jerusalem](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [stone, stones, stoning](#)
- [send, send out, sent](#)
- [bless, blessed, blessing](#)
- [name, names, named](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 13 General Notes](#)
- [Luke 13 translationQuestions](#)

Luke 14 General Notes

Structure and formatting

Verse 3 says, “Jesus asked the experts in the Jewish law and the Pharisees, ”Is it lawful to heal on the Sabbath, or not?” Many times, the Pharisees got angry with Jesus for healing on the Sabbath. In this passage, Jesus dumbfounds the Pharisees. It was normally the Pharisees who tried to trap Jesus.

Abrupt transitions

This chapter abruptly shifts from one topic to another. There are several large sections comprised of multiple verses and other short teachings contained in a single verse.

Important figures of speech in this chapter

Allegory

Luke [Luke 14:15-24](#) probably functions as an extended metaphor. The kingdom of God can be represented as a wedding feast or dinner. This metaphor would then signify that people reject Jesus for a variety of unimportant reasons and because of this miss out on the great blessing of Jesus. (See: [Metaphor](#) and [kingdom of God, kingdom of heaven](#))

Other possible translation difficulties in this chapter

The use of paradox

This is a statement that seems absurd, that appears to contradict itself. A paradox occurs in this chapter: “for everyone who exalts himself will be humbled, and he who humbles himself will be exalted” ([Luke 14:11](#)).

Links:

- [Luke 14:01 Notes](#)

Luke 14:1-3**UDB:**

¹ One day, which was a day of rest, Jesus went to eat at the house of one of the leaders of the Pharisees, and they were watching him carefully. ² Right there in front of Jesus was a man who had a disease that caused his arms and legs to be very swollen. ³ Jesus asked the experts in Jewish law and the Pharisees who were present, “Is it permitted in the law to heal people on the day of rest, or not?”

ULB:

¹ It happened one Sabbath, when he went into the house of one of the leaders of the Pharisees to eat bread, that they were watching him closely. ² Behold, there in front of him was a man who was suffering from edema. ³ Jesus asked the experts in the Jewish law and the Pharisees, “Is it lawful to heal on the Sabbath, or not?”

translationNotes**General Information:**

This is the next part of the story. It is the Sabbath and Jesus is at Pharisee’s house. Verse 1 gives background information about the setting of the story. (See: [Background Information](#))

It happened one Sabbath

This indicates a new event. (See: [Introduction of a New Event](#))

to eat bread

“to eat” or “for a meal.” Bread was an important part of a meal and is used in this sentence to refer to a meal. (See: [Synecdoche](#))

watching him closely

They wanted to see if they could accuse him of doing anything wrong.

Behold, there in front of him was a man

The word “behold” alerts us to a new person in the story. Your language may have a way of doing this. English uses “There in front of him was a man” (See: [Introduction of New and Old Participants](#))

was suffering from edema

Edema is swelling caused by water building up in parts of the body. Some languages may have a name for this condition. AT: “was suffering because parts of his body were swollen with water”

Is it lawful to heal on the Sabbath, or not?

“Does the law permit us to heal on the Sabbath, or does it forbid it?”

translationWords

- [Sabbath](#)
- [Pharisee, Pharisees](#)
- [bread](#)
- [scribe, scribes](#)
- [lawful, lawfully, unlawful](#)
- [heal, cure](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:4-6**UDB:**

⁴ They did not reply. So Jesus put his hands on the man and healed him. Then he told him he could go. ⁵ And he said to the others there, “If you had a son or an ox that fell into a well on the day of rest, would you not immediately pull him out?” ⁶ Again, they were not able to answer him.

ULB:

⁴ But they kept silent. So Jesus took hold of him, healed him, and sent him away. ⁵ He said to them, “Which of you who has a son or an ox that falls into a well on the Sabbath day will not immediately pull him out?” ⁶ They were not able to give an answer to these things.

translationNotes**But they kept silent**

The religious leaders refused to answer Jesus' question.

So Jesus took hold of him

“So Jesus took hold of the man who suffered from edema”

Which of you who has a son or an ox ... will not immediately pull him out?

Jesus uses a question because he wanted them to admit that they would help their son or ox, even on the Sabbath. Therefore, it was right for him to heal people even on the Sabbath. AT: “If one of you has a son or an ox ... you would surely pull him out immediately” (See: [Rhetorical Question](#))

They were not able to give an answer

They knew the answer and that Jesus was right, but they did not want to admit that he was correct. AT: “They had nothing to say”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [ox, oxen](#)
- [well, cistern](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:7-9**UDB:**

⁷ Jesus noticed that the people who had been invited to the meal were choosing to sit in the places where important people usually sit. Then he gave this advice to them: ⁸ "When one of you is invited by someone to a wedding feast, do not sit in a place where important people sit. It may be that a man more important than you has also been invited to the feast. ⁹ When that man comes, the man who invited both of you will come say to you, 'Let this man take your seat!' Then you will have to take the least important seat, and you will be ashamed.

ULB:

⁷ When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them, ⁸ "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you. ⁹ When the person who invited both of you arrives, he will say to you, 'Give this other person your place,' and then in shame you will proceed to take the lowest place.

translationNotes**Connecting Statement:**

Jesus continues to speak to the guests at the house of the Pharisee who had invited him to a meal.

those who were invited

It may be helpful to identify these people, and to state this in active form. AT: "those whom the leader of the Pharisees had invited to the meal" (See: [Active or Passive](#))

the seats of honor

"the seats for honored people" or "the seats for important people"

When you are invited by someone

This can be stated in active form. AT: "When someone invites you" (See: [Active or Passive](#))

When you ... than you ... say to you ... you will proceed

These occurrences of "you" are singular. Jesus is speaking to the group as if to each individual person. (See: [Forms of You](#))

because someone may have been invited who is more honored than you

This can be stated in active form. AT: “because the host may have invited a person who is more important than you are” (See: [Active or Passive](#))

both of you

This occurrence of “you” refers to the two people who want the same seat of honor. (See: [Forms of You](#))

in shame

“you will feel ashamed and”

the lowest place

“the least important place” or “the place for the least important person”

translationWords

- [honor, honors, to honor](#)
- [parable, parables](#)
- [feast](#)
- [shame, shameful, ashamed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:10-11**UDB:**

¹⁰ Instead, when you are invited to a feast, go and sit in the least important seat. Then when the man who invited everyone comes, he will say to you, ‘Friend, come sit in a better seat!’ Then all the people who are eating with you will see that he is honoring you. ¹¹ For God will humble those who exalt themselves, and he will exalt those who humble themselves.”

ULB:

¹⁰ But when you are invited, go and sit down in the lowest place, so that when the one who has invited you comes, he may say to you, ‘Friend, go up higher.’ Then you will be honored in the presence of all who sit at the table with you. ¹¹ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

translationNotes**Connecting Statement:**

Jesus continues speaking to the people at the Pharisee’s house.

when you are invited

This can be stated in active form. AT: “when someone invites you to a meal” (See: [Active or Passive](#))

the lowest place

“the seat meant for the least important person”

go up higher

“move to a seat for a more important person”

Then you will be honored

This can be stated in active form. AT: “Then the one who invited you will honor you” or “Then those who sit at the table will honor you” (See: [Active or Passive](#))

who exalts himself

“who tries to look important” or “who takes an important position”

will be humbled

“will be shown to be unimportant” or “will be given an unimportant position.” This can be stated in active form. AT: “God will humble” (See: [Active or Passive](#))

humbles himself

“who chooses to look unimportant” or “who takes an unimportant position”

will be exalted

“will be shown to be important” or “will be given an important position.” This can be stated in active form. AT: “God will exalt” (See: [Active or Passive](#))

translationWords

- [exalt, exalted, exalts, exaltation](#)
- [humble, humbles, humbled, humility](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:12**UDB:**

¹² Jesus also said to the Pharisee who had invited him to the meal, "When you invite people to a midday or evening meal, do not only invite your friends, relatives or rich neighbors, since they will later repay you by inviting you for a meal.

ULB:

¹² Jesus also said to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or your rich neighbors, as they may also invite you in return, and you will be repaid.

translationNotes**Connecting Statement:**

Jesus continues speaking at the Pharisee's house, but addresses his host directly.

the man who had invited him

"the Pharisee who had invited him to his house for a meal"

When you give

"you" is singular because Jesus is speaking directly to the Pharisee that invited him. (See: [Forms of You](#))

do not invite

This probably does not mean they can never invite these people. More likely it means they should invite others as well. AT: "do not only invite" or "do not always invite"

as they may

"because they might"

you will be repaid

This can be stated in active form. AT: "in this way they will repay you" (See: [Active or Passive](#))

translationWords

- [banquet](#)
- [neighbor](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:13-14**UDB:**

¹³ Instead, when you give a feast, invite poor people, crippled people, lame people or blind people.

¹⁴ They will be unable to repay you. But God will bless you! He will repay you at the resurrection of the righteous.”

ULB:

¹³ But when you give a banquet, invite the poor, the crippled, the lame, and the blind, ¹⁴ and you will be blessed, because they cannot repay you. For you will be repaid in the resurrection of the just.”

translationNotes**Connecting Statement:**

Jesus continues speaking to the Pharisee who had invited him to his home.

invite the poor

It may be helpful to add “also” since this statement is probably not exclusive. AT: “also invite the poor”

you will be blessed

This can be stated in active form. AT: “God will bless you” (See: [Active or Passive](#))

they cannot repay you

“they cannot invite you to a banquet in return”

you will be repaid

This can be stated in active form. AT: “God will repay you” (See: [Active or Passive](#))

the resurrection of the just

This refers to the final judgment. AT: “when God brings the righteous people back to life” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [bless, blessed, blessing](#)
- [resurrection](#)
- [just, justice, justly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:15-17**UDB:**

¹⁵ One of those who were eating with him heard him say that. He said to Jesus, “God has truly blessed everyone who will eat the feast to celebrate that God has begun to rule everywhere!” ¹⁶ Jesus replied to him, “One time a man decided to prepare a large feast. He invited many people to come. ¹⁷ When it was the day for the feast, he sent his servant to tell those who had been invited, ‘Come now because everything is ready!’

ULB:

¹⁵ When one of them who sat at the table with Jesus heard these things, he said to him, “Blessed is he who will eat bread in the kingdom of God!” ¹⁶ But Jesus said to him, “A certain man prepared a large dinner and invited many. ¹⁷ When the dinner was prepared, he sent his servant to say to those who were invited, ‘Come, because everything is now ready.’

translationNotes**General Information:**

One of the men at the table speaks to Jesus and Jesus responds to him by telling a parable. (See: [Parables](#))

one of them who sat at the table

This introduces a new person. (See: [Introduction of New and Old Participants](#))

Blessed is he

The man was not talking about a specific person. AT: “Blessed is anyone who” or “How good it is for everyone”

he who will eat bread

The word “bread” is used to refer to the whole meal. AT: “he who will eat at the meal” (See: [Synecdoche](#))

But Jesus said to him

Jesus begins telling a parable. (See: [Parables](#))

A certain man

This phrase is a way of referring to the man without giving any specific information about his identity.

invited many

“invited many people” or “invited many guests”

When the dinner was prepared

“At the time for the dinner” or “When the dinner was about to begin”

those who were invited

This can be stated in active form. AT: “those he had invited” (See: [Active or Passive](#))

translationWords

- [bless, blessed, blessing](#)
- [bread](#)
- [kingdom of God, kingdom of heaven](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:18-20**UDB:**

¹⁸ But when the servant did that, all of the people whom he had invited began to say why they could not come. The first man that the servant went to said, 'I have just bought a field, and I must go there and see it. Please ask your master to forgive me for not coming!' ¹⁹ Another person said, 'I have just bought five pairs of oxen, and I must go to examine them. Please ask your master to forgive me for not coming!' ²⁰ Another person said, 'I have just been married, so I cannot come.'

ULB:

¹⁸ They all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please excuse me.' ¹⁹ Another said, 'I have bought five pairs of oxen, and I am going to try them out. Please excuse me.' ²⁰ Then another man said, 'I have married a wife, and therefore I cannot come.'

translationNotes**Connecting Statement:**

Jesus continues telling his parable.

General Information:

All of the people who were invited gave the servant excuses about why they could not come to the banquet.

to make excuses

“to say why they could not come to the dinner”

Please excuse me

“Please forgive me” or “Please accept my apology”

five pairs of oxen

Oxen were used in pairs to pull farming tools. AT: “10 oxen to work in my fields” (See: [Assumed Knowledge and Implicit Information](#))

married a wife

Use an expression that is natural in your language. Some languages may say “gotten married” or “taken a wife.”

translationWords

- [ox, oxen](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:21-22**UDB:**

²¹ So the servant returned to his master and reported what everyone had said. The owner of the house was angry and said to his servant, ‘Go out quickly to the streets and alleys of the city and find poor and crippled and blind and lame people, and bring them here into my house!’ ²² After the servant went out and did that, he came back and said, ‘Sir, I have done what you told me to do, but there is still room for more people.’

ULB:

²¹ The servant came and told his master these things. Then the master of the house became angry and said to his servant, ‘Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the blind, and the lame.’ ²² The servant said, ‘Master, what you commanded has been done, and yet there is still room.’

translationNotes**became angry**

“became angry with the people he had invited”

bring in here

“invite in here to eat the dinner”

The servant said

It may be necessary to state clearly the implied information that the servant did what the master commanded him. AT: “After the servant went out and did that, he came back and said” (See: [Assumed Knowledge and Implicit Information](#))

what you commanded has been done

This can be stated in active form. AT: “I have done what you commanded” (See: [Active or Passive](#))

translationWords

- [servant, slave, slavery](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:23-24**UDB:**

²³ So his master said to him, "Then go outside the city. Search for people along the highways. Search also along the narrow roads with hedges. Strongly urge the people in those places to come to my house. I want it to be full of people! ²⁴ Moreover I tell you this, the ones who were invited first will not get to enjoy my feast because they refused to come."

ULB:

²³ The master said to the servant, "Go out into the highways and hedges and compel them to come in, that my house may be filled. ²⁴ For I say to you, none of those men who were invited will taste my dinner."

translationNotes**Connecting Statement:**

Jesus finishes his parable.

the highways and hedges

This refers to roads and paths outside of the city. AT: "the main roads and paths outside of the city"

compel them to come in

"demand that they come in"

that my house may be filled

"so that people may fill my house"

For I say to you

The word "you" is plural, so it is unclear to whom it is addressed. (See: [Forms of You](#))

those men

The word here for "men" means "male adults" and not just people in general.

who were invited

This can be stated in active form. AT: "whom I invited" (See: [Active or Passive](#))

will taste my dinner

“will enjoy the dinner I have prepared”

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:25-27**UDB:**

²⁵ A large crowd of people was traveling with Jesus. He turned toward the people and said to them,
²⁶ "If anyone comes to me who loves his father and mother and wife and children and brothers and sisters more than he loves me, he cannot be my disciple. He must even love me more than he loves his own life! ²⁷ Whoever does not carry his own cross and whoever does not obey me cannot be my disciple.

ULB:

²⁵ Now large crowds were going with him, and he turned and said to them, ²⁶ "If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters, and even his own life, he cannot be my disciple. ²⁷ Whoever does not carry his own cross and come after me cannot be my disciple.

translationNotes**General Information:**

Jesus begins to teach the crowd that was traveling with him.

If anyone comes to me and does not hate his own father ... he cannot be my disciple

Here, "hate" is an exaggeration for the lesser love people are to show to people other than Jesus. AT: "If anyone comes to me and does not love me more than he loves his father ... he cannot be my disciple" or "Only if a person loves me more than he loves his own father ... can he be my disciple" (See: [Hyperbole and Generalization](#) and [Double Negatives](#))

Whoever does not carry his own cross and come after me cannot be my disciple

This could be stated with positive verbs. AT: "If anyone wants to be my disciple, he must carry his own cross and follow me" (See: [Double Negatives](#))

carry his own cross

Jesus does not mean every Christian must be crucified. The Romans often made people carry their own crosses before they crucified them as a sign of their submission to Rome. This metaphor means they must submit to God and be willing to suffer in any way to be Jesus' disciples. (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [disciple, disciples](#)
- [cross](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:28-30**UDB:**

²⁸ If one of you desired to build a tower, would you not first sit down and determine how much it would cost? Then you would be able to determine whether you had enough money to complete it.

²⁹ Otherwise, if you laid the foundation and were not able to finish the rest of the tower, everyone who saw it would make fun of you. ³⁰ They would say, ‘This man started to build a tower, but he was not able to finish it!’

ULB:

²⁸ For which of you, who desires to build a tower, does not first sit down and count the cost to calculate if he has what he needs to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him, ³⁰ saying, ‘This man began to build and was not able to finish.’

translationNotes**General Information:**

Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.

For which of you, who desires to build a tower, does not first sit down and count the cost to calculate if he has what he needs to complete it?

Jesus uses this question to prove that people count the cost of a project before they begin it. AT: “If a person wanted to build a tower, he would certainly first sit down and determine if he had enough money to complete it” (See: [Rhetorical Question](#))

tower

This may have been a watchtower. AT: “a tall building” or “a high lookout platform.”

Otherwise

It may be helpful to give more information. AT: “If he does not first count the cost” (See: [Ellipsis](#))

when he has laid a foundation

“when he has built a base” or “when he has completed the first part of the building”

is not able to finish

It is understood that he was not able to finish because he did not have enough money. This could be stated. AT: “does not have enough money to be able to finish” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [watchtower, tower](#)
- [foundation, founded](#)
- [mock, ridicule, scoff at, mocker](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:31-33**UDB:**

³¹ Or, if a king decided to send his army to war against another king, he would surely first sit down with those who advised him. They would determine whether his army, which had only ten thousand soldiers, could defeat the other king's army, which had twenty thousand soldiers. ³² If he decided his army could not defeat the other army, he would send a messenger to the other king while the other army was still far away. He would tell the messenger to say to that king, 'What things must I do to have peace with you?' ³³ So, similarly, if any one of you does not first decide that you are willing to give up all that you have, you cannot be my disciple."

ULB:

³¹ Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men? ³² If not, while the other army is still far away, he sends a delegation and asks for conditions of peace. ³³ So therefore, any one of you who does not give up all that he has cannot be my disciple.

translationNotes**General Information:**

Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.

Or

Jesus used this word to introduce another situation where people count the cost before making a decision.

what king ... will not sit down first and take advice ... men?

Jesus uses another question to teach the crowd about counting the cost. AT: "you know that a king ... would sit down first and take counsel ... men" (See: [Rhetorical Question](#))

take advice

Possible meanings are 1) "think carefully about" or 2) "listen to his advisors."

ten thousand ... twenty thousand

"10,000 ... 20,000" (See: [Numbers](#))

If not

It may be helpful to state more information. AT: “If he realizes that he will not be able to defeat the other king” (See: [Ellipsis](#))

conditions of peace

“terms to end the war” or “what the other king wants him to do in order to end the war”

any one of you who does not give up all that he has cannot be my disciple

This can be stated with positive verbs. AT: “only those of you who give up all that you have can be my disciples” (See: [Double Negatives](#))

give up all that he has

“leave behind all that he has”

translationWords

- [king](#)
- [counsel, counselor, advice, advisor](#)
- [send, send out, sent](#)
- [ambassador, representative](#)
- [peace, peaceful](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 14:34-35**UDB:**

³⁴ Jesus also said, "You are like salt, which is very useful. But if salt were to lose its saltiness, could it ever be made to taste salty again? ³⁵ If salt does not taste salty anymore, it is no longer any good even for the soil or manure heap. People just throw it away. Every one of you should listen carefully to what I am telling you!"

ULB:

³⁴ Salt is good, but if the salt has lost its taste, how can it be made salty again? ³⁵ It is of no use for the soil or even for the manure pile. It is thrown away. He who has ears to hear, let him hear."

translationNotes**Connecting Statement:**

Jesus finishes teaching the crowd.

Salt is good

"Salt is useful." Jesus is teaching a lesson about those who want to be his disciple. (See: [Metaphor](#))

how can it be made salty again?

Jesus uses a question to teach the crowd. AT: "it cannot be made salty again." or "no one can make it salty again." (See: [Rhetorical Question](#) and [Active or Passive](#))

manure pile

People use manure to fertilize gardens and fields. Salt without taste is so useless it is not even worth mixing with manure. AT: "compost heap" or "fertilizer"

It is thrown away

This can be stated in active form. AT: "Someone just throws it away" (See: [Active or Passive](#))

He who has ears to hear, let him hear

It may be more natural in some languages to use the second person: "You who have ears to hear, hear" (See: [First, Second, or Third Person](#))

He who has ears to hear

Possible meanings are 1) “Everyone” since everyone has ears or 2) “Whoever has the ability to understand” which refers to those who are willing to listen to God. (See: [Idiom](#))

let him hear

“he should listen well” or “he should pay attention to what I say”

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 14 General Notes](#)
- [Luke 14 translationQuestions](#)

Luke 15 General Notes

Structure and formatting

The parable of the prodigal son

Luke [Luke 15:13-32](#) form a single parable, known as the parable of the prodigal son. There are three figures in the story. It is generally agreed that the father represents God (the Father), the sinful younger son represents those who repent and come to faith in Jesus, and the self-righteous older son represents the Pharisees. The forgiveness shown to the lost and sinful son becomes a stumbling block for the older son, causing him to reject the father. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and [forgive](#), [forgives](#), [forgiven](#), [forgiveness](#))

Special concepts in this chapter

“Sinners”

The Pharisees refer to a group of people as “sinners.” The Jewish leaders thought these people were sinful, but in reality the leaders were also sinful. This can be taken as irony. (See: [Irony](#))

Links:

- [Luke 15:01 Notes](#)

Luke 15:1-2**UDB:**

¹ Now, many tax collectors and other people who were considered to be habitual sinners kept coming to Jesus to listen to him teach. ² When the Pharisees and teachers of the Jewish laws saw this, they began to grumble, saying, “This man welcomes sinners and even eats with them.” They thought Jesus was defiling himself by doing this.

ULB:

¹ Now all the tax collectors and other sinners were coming to Jesus to listen to him. ² Both the Pharisees and the scribes grumbled to each other, saying, “This man welcomes sinners, and even eats with them.”

translationNotes**General Information:**

This is the next part of the story. We do not know where this takes place; it is simply one day when Jesus was teaching.

Now

This marks the beginning of a new part of the story. (See: [Introduction of a New Event](#))

all the tax collectors

This is an exaggeration to stress that there were very many of them. AT: “many tax collectors” (See: [Hyperbole and Generalization](#))

This man welcomes sinners

“This man lets sinners into his presence” or “This man associates with sinners”

This man

They were talking about Jesus.

even eats with them

The word “even” shows that they thought it was bad enough that Jesus allowed sinners to come to him, but it was worse that he would eat with them.

translationWords

- [tax collector](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Pharisee, Pharisees](#)
- [scribe, scribes](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:3-5**UDB:**

³ So Jesus told them this parable: ⁴ "Suppose that one of you has a hundred sheep and you lose one of them. Certainly you will leave the ninety-nine other sheep in the wilderness and go search for the lost sheep until you have found it. ⁵ When you find it, you will joyfully put it on your shoulders to carry it home.

ULB:

³ Jesus spoke this parable to them, saying, ⁴ "Which one of you, if he has a hundred sheep and then loses one of them, will not leave the ninety-nine in the wilderness, and go after the lost one until he finds it? ⁵ Then when he has found it, he lays it across his shoulders and rejoices.

translationNotes**General Information:**

Jesus begins to tell several parables. These parables are hypothetical situations about things that anyone could experience. They are not about particular people. The first parable is about what a person would do if one of his sheep was lost. (See: [Parables](#) and [Hypothetical Situations](#))

to them

Here "them" refers to the religious leaders.

Which one of you ... will not leave ... until he finds it?

Jesus uses a question to remind the people that if any of them lost one of their sheep, they would certainly go looking for it. AT: "Each of you ... would certainly leave ... until he finds it" (See: [Rhetorical Question](#))

Which one of you, if he has a hundred sheep

Since the parable starts with "Which one of you," some languages would continue the parable in the second person. AT: "Which one of you, if you have a hundred sheep" (See: [First, Second, or Third Person](#))

hundred ... ninety-nine

"100 ... 99" (See: [Numbers](#))

lays it across his shoulders

This was the way shepherds carried sheep. This could be stated. AT: “lays it across his shoulders to carry it home” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [parable, parables](#)
- [sheep, ram, ewe](#)
- [desert, wilderness](#)
- [rejoice](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:6-7**UDB:**

⁶ Then when you arrive home, you will call together your friends and neighbors and say to them: ‘Be joyful with me, because I have found my sheep that was lost!’ ⁷ I tell you that, in a similar way, there will be more joy in heaven because of one sinner who repents from his sins than many people who were already right with God and they do not need to repent.

ULB:

⁶ When he comes to the house, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my lost sheep.’ ⁷ I say to you that even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who do not need to repent.

translationNotes**When he comes to the house**

“When the owner of the sheep comes home” or “When you come home.” Refer to the owner of the sheep as you did in the previous verse.

even so

“in the same way” or “as the shepherd and his friends and neighbors would rejoice”

there will be joy in heaven

“everyone in heaven will rejoice”

ninety-nine righteous persons who do not need to repent

Jesus uses sarcasm to say that the Pharisees were wrong to think that they did not need to repent. Your language may have a different way to express this idea. AT: “ninety-nine persons like you, who think they are righteous and do not need to repent” (See: [Hyperbole and Generalization](#))

ninety-nine

“99” (See: [Numbers](#))

translationWords

- rejoice
- joy, joyful
- heaven, sky, skies, heavens, heavenly
- repent, repents, repented, repentance
- righteous, righteousness

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:8-10**UDB:**

⁸ Or, suppose that a woman has ten very valuable silver coins and then she loses one of them. Certainly she will light a lamp and sweep the floor and search carefully until she finds it. ⁹ When she finds it, she will call together her friends and neighbors and say to them, "Be very happy with me, because I have found the coin that I lost!" ¹⁰ I tell you that, in a similar way, there is much joy among the angels of God because of one sinner who repents from his sins."

ULB:

⁸ Or what woman who has ten silver coins, if she were to lose one coin, would not light a lamp, sweep the house, and seek diligently until she has found it? ⁹ When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I lost.' ¹⁰ Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

translationNotes**Connecting Statement:**

Jesus begins telling another parable. It is about a woman with 10 silver coins.

Or what woman ... would not light a lamp ... and seek diligently until she has found it?

Jesus uses a question to remind the people that if any of them lost a silver coin, they would certainly look for it diligently. AT: "Any woman ... would certainly light a lamp ... and seek diligently until she has found it" (See: [Rhetorical Question](#))

if she were to lose

This is a hypothetical situation and not a story about a real woman. Some languages have ways of showing this. (See: [Hypothetical Situations](#))

Even so

"In the same way" or "Just as people would rejoice with the woman"

over one sinner who repents

"when one sinner repents"

translationWords

- [silver](#)
- [lamp](#)
- [angel, angels, archangel](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:11-12**UDB:**

¹¹ Then Jesus continued and said, "There once was a man who had two sons. ¹² One day the younger son said to his father, 'Father, give me now the share of your property that would normally be given to me when you die.' So the father divided his property between his two sons.

ULB:

¹¹ Then Jesus said, "A certain man had two sons, ¹² and the younger of them said to his father, 'Father, give me the portion of the wealth that falls to me.' So he divided his property between them.

translationNotes**Connecting Statement:**

Jesus begins telling another parable. It is about a young man who asks his father for his part of the inheritance. (See: [Parables](#))

A certain man

This introduces a new character in the parable. Some languages might say "There was a man who" (See: [Introduction of New and Old Participants](#))

give me

The son wanted his father to give it to him immediately. Languages that have a command form that means that they want it done immediately should use that form.

the portion of the wealth that falls to me

"the part of your wealth that you planned for me to receive when you die"

between them

"between his two sons"

translationWords

- [inherit, inheritance, heritage, heir](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:13-14**UDB:**

¹³ Only a few days later, the younger son gathered together all that he owned and traveled to a country far away. There in that country he spent all his money foolishly in wasteful, immoral living. ¹⁴ After he had spent all his money, there was a severe famine throughout that country. Soon he did not have anything left to live on.

ULB:

¹³ Not many days later, the younger son gathered together all he owned and went to a country far away, and there he wasted all his wealth by living recklessly. ¹⁴ Now when he had spent everything, a severe famine spread through that country, and he began to be in need.

translationNotes**gathered together all he owned**

“packed his things” or “put his things in his bag”

living recklessly

“living without thinking about the consequences of his actions” or “living wildly”

Now

This word is used here to mark a break in the main storyline. Here Jesus explains how the younger son went from having plenty to being in need.

a severe famine spread through that country

“a drought occurred there and the entire country did not have enough food”

to be in need

“to lack what he needed” or “to not have enough”

translationWords

- **famine**

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:15-16**UDB:**

¹⁵ So he went to a man who lived in that country and asked him to hire him. So the man sent him out to his fields to feed his pigs. ¹⁶ After awhile he became so hungry that he kept longing to eat the bean pods that the pigs ate, yet no one gave him anything.

ULB:

¹⁵ He went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. ¹⁶ He would gladly have eaten the carob pods that the pigs ate, because no one gave him anything.

translationNotes**He went**

The word “he” refers to the younger son.

hired himself out to

“took a job with” or “began to work for”

one of the citizens of that country

“a man of that country”

to feed pigs

“to give food to the man’s pigs”

would gladly have eaten

“wished very much that he could eat.” It is understood that this is because he was very hungry. This could be stated. AT: “he was so hungry that he would have happily eaten” (See: [Assumed Knowledge and Implicit Information](#))

carob pods

These are the husks of beans that grow on the carob tree. AT: “carob bean pods” or “bean husks” (See: [Translate Unknowns](#))

translationWords

- citizen
- pig, swine, pork

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:17-19**UDB:**

¹⁷ Finally he began to think clearly about how foolish he had been and he said to himself: 'All of my father's hired servants have more than enough food to eat, but here I am dying because I do not have anything to eat! ¹⁸ So I will leave here and go back to my father. I will say to him, "Father, I have sinned against God and against you. ¹⁹ I am no longer worthy to be called your son; please just employ me to work for you as one of your hired servants."

ULB:

¹⁷ But when the young son came to himself, he said, 'How many of my father's hired servants have more than enough food, and I am here, dying from hunger! ¹⁸ I will leave here and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight. ¹⁹ I am no more worthy to be called your son; make me as one of your hired servants."

translationNotes**came to himself**

This idiom means "came to his senses." AT: "clearly understood his situation" (See: [Idiom](#))

How many of my father's hired servants have more than enough food

This is part of an exclamation, and not a question. AT: "All my father's hired servants have more than enough food to eat"

dying from hunger

This is probably not an exaggeration. The young man may really have been starving.

I have sinned against heaven

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. AT: "I have sinned against God" (See: [Metonymy](#))

I am no more worthy to be called your son

"I am not worthy to be called your son." This can be stated in active form. AT: "I am not worthy for you to call me son" (See: [Active or Passive](#))

no more worthy

"no longer worthy." It means that in the past he was worthy, but now he was not.

make me as one of your hired servants

“hire me as an employee” or “hire me and I will become one of your servants”. This is a request, not a command. It may be helpful to add “please” as the UDB does.

translationWords

- [servant, slave, slavery](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [worthy, worth, unworthy, worthless](#)
- [son, sons](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:20-21**UDB:**

²⁰ So he left there and started traveling back to his father's house. But while he was still a great distance from the house, his father saw him and felt deep compassion for him. He ran to his son and embraced him and kissed him on the cheek. ²¹ His son said to him, 'Father, I have sinned against God and against you. So I am no longer worthy to be called your son.'

ULB:

²⁰ So the young son left and came toward his father. While he was still far away, his father saw him, and was moved with compassion, and ran, and hugged and kissed him. ²¹ The son said to him, 'Father, I have sinned against heaven and in your sight. I am not worthy to be called your son.'

translationNotes**So the young son left and came toward his father**

"So he left that country and started going back to his father." The word "so" marks an event that happened because of something else that happened first. In this case, the young man was in need and had decided to go home.

While he was still far away

"While he was still far away from his home" or "While he was still far away from his father's house"

was moved with compassion

"had pity on him" or "loved him deeply from his heart"

hugged and kissed

The father did this to show his son that he loved him and was glad that the son was coming home. If people think that it is strange or wrong for a man to hug and kiss his son, you can substitute a way that men in your culture show affection to their sons. AT: "welcomed him affectionately"

sinned against heaven

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. See how you translated this in [Luke 15:18](#). AT: "I have sinned against God" (See: [Metonymy](#))

in your sight

This idiom means "in your presence" or "against you" (See: [Idiom](#))

I am not worthy to be called your son

“I am not worthy to be called your son.” This can be stated in active form. See how you translated a similar phrase in [Luke 15:18](#). AT: “I am not worthy for you to call me son” (See: [Active or Passive](#))

translationWords

- [compassion, compassionate](#)
- [kiss](#)
- [son, sons](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:22-24**UDB:**

²² But his father said to his servants; 'Go quickly and bring my best robe and put it on my son. Also put a ring on his finger and shoes on his feet! ²³ And bring the calf that has been fattened for a special occasion and kill it, so that we can eat it and celebrate! ²⁴ We need to celebrate because this son of mine was like a dead man, but he is now alive again! He was like a lost person, but he has now been found!' So they all began to celebrate.

ULB:

²² The father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and sandals on his feet. ²³ Then bring the fattened calf and kill it. Let us celebrate with a feast! ²⁴ For my son was dead, and now he is alive. He was lost, and now he is found.' Then they began to celebrate.

translationNotes**best robe**

"the best robe in the house." AT: "the best coat" or "the best garment"

put a ring on his hand

A ring was a sign of authority that men wore on one of their fingers.

sandals

Wealthy people of that time wore sandals. However, in many cultures the modern equivalent would be "shoes."

fattened calf

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. AT: "the best calf" or "the young animal we have been making fat" (See: [Assumed Knowledge and Implicit Information](#))

kill it

The implied information that they were to cook the meat can be made explicit. AT: "kill it and cook it" (See: [Assumed Knowledge and Implicit Information](#))

my son was dead, and now he is alive

This metaphor speaks of the son being gone as if he was dead. AT: “it is as if my son was dead and became alive again” or “I felt like my son had died, but he is now alive” (See: [Metaphor](#))

He was lost, and now he is found

This metaphor speaks of the son being gone as if he was lost. AT: “It is as if my son was lost and now I found him” or “My son was lost and has returned home” (See: [Metaphor](#))

translationWords

- [servant, slave, slavery](#)
- [robe](#)
- [sandal](#)
- [cow, calf, bull, cattle](#)
- [feast](#)
- [death, die, dead](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:25-27**UDB:**

²⁵ While all that was happening, the father's older son was out working in the fields. After he finished working and was getting close to the house, he heard people playing music and dancing. ²⁶ He called for one of the servants and asked what was happening. ²⁷ The servant said to him, 'Your brother has come home. Your father has told us to kill the fattened calf to celebrate because your brother has returned safe and healthy.'

ULB:

²⁵ Now his elder son was out in the field. As he came and approached the house, he heard music and dancing. ²⁶ He called to one of the servants and asked what these things might be. ²⁷ The servant said to him, 'Your brother has come home and your father has killed the fattened calf, because he has returned safely.'

translationNotes**Now**

This word is used here to mark a break in the main storyline. Here Jesus starts to tell a new part of the story about the older son.

out in the field

It is implied that he was out in the field because he was working there. (See: [Assumed Knowledge and Implicit Information](#))

one of the servants

The word that is translated here as "servant" is normally translated as "boy." It may indicate that the servant was very young.

what these things might be

"what was happening"

the fattened calf

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. See how you translated this phrase in [Luke 15:23](#). AT: "the best calf" or "the young animal we have been making fat" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [servant, slave, slavery](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:28-30**UDB:**

²⁸ But the older brother was angry and did not want to go into the house. So his father came out and pleaded with him to come in. ²⁹ But he replied to his father, 'Listen! For all these years I have worked for you as hard as a slave. I always obeyed everything you told me to do. But you never gave me even a young goat to eat so that I could give a feast with my friends. ³⁰ But now that this son of yours has come back home, after wasting all your money on prostitutes, you have told your servants to kill the fattened calf for a celebration!'

ULB:

²⁸ The elder son was angry, and would not go in, and his father came out, and begged him. ²⁹ But the elder son answered and said to his father, 'Look, these many years I slaved for you, and I never broke a rule of yours, and yet you never gave me a young goat that I might celebrate with my friends, ³⁰ but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'

translationNotes**these many years**

"for many years"

I slaved for you

"I worked extremely hard for you" or "I worked as hard as a slave for you"

never broke a rule of yours

"never disobeyed any of your commands" or "always obeyed everything you told me to do"

a young goat

A young goat was smaller and less expensive than a fatted calf. AT: "even a young goat" (See: [Assumed Knowledge and Implicit Information](#))

your son

"that son of yours." The older son refers to his brother this way in order to show how angry he is.

devoured your living

Food is a metaphor for money. After one eats food, the food is no longer there and there is nothing to eat. The money that the brother had received was no longer there and there was no more to spend. AT: “wasted all your wealth” or “thrown away all your money” (See: [Metaphor](#))

with prostitutes

Possible meanings are 1) he assumed this is how his brother spent the money or 2) he speaks of prostitutes to exaggerate the sinfulness of his brother’s actions in the “country far away” ([Luke 15:13](#)). (See: [Hyperbole and Generalization](#))

fattened calf

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. See how you translated this phrase in [Luke 15:23](#). AT: “the best calf” or “the young animal we have been making fat” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [angry, anger](#)
- [beg, beggar](#)
- [goat, kid](#)
- [devour](#)
- [prostitute, harlot, whore](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 15:31-32**UDB:**

³¹ But his father said to him, 'My son, you are always with me, and all that I own is yours. ³² But it is right for us to rejoice and celebrate, because it is as though your brother was dead and is alive again! It is as though he was lost and has now been found!"

ULB:

³¹ The father said to him, 'Son, you are always with me, and all that is mine is yours. ³² But it was proper for us to feast and be happy, for this brother of yours was dead, and is now alive; he was lost, and has now been found."

translationNotes**The father said to him**

The word "him" refers to the older son.

this brother of yours

The father was reminding the older son that the one who just came home was his brother.

this brother of yours was dead, and is now alive

This metaphor speaks of the brother being gone as if he was dead. See how you translated this phrase in [Luke 15:24](#). AT: "it was as if this brother of yours was dead and became alive again" or "had died, but he is now alive" (See: [Metaphor](#))

he was lost, and has now been found

This metaphor speaks of the son being gone as if he was lost. See how you translated this phrase in [Luke 15:24](#). AT: "it is as if this brother of yours was lost and now I found him" or "this brother of yours was lost and has returned home" (See: [Metaphor](#))

translationWords

- death, die, dead
- life, live, lived, lives, living, alive

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 15 General Notes](#)
- [Luke 15 translationQuestions](#)

Luke 16 General Notes

Special concepts in this chapter

“Abraham’s side”

Abraham’s side, in Luke [Luke 16:22](#), is also known as Abraham’s bosom. Many people view this as a place where the righteous dead went when they died. This is because their sins were only covered until they were eventually paid for by the death of Christ. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Jesus’ teaching about divorce

In this chapter, Jesus teaches about divorce as a response to a challenge from the Pharisees. Jesus bases his teaching on God’s original intentions in creating marriage. Jesus implicitly shows the mistakes that the religious leaders made in their traditions about marriage.

Important figures of speech in this chapter

Allusion

Abraham is recorded as saying “neither will they be persuaded if someone rises from the dead.” This is an allusion to the fact that Jesus will soon rise from the dead and they will not be persuaded by this fact.

Other possible translation difficulties in this chapter

“The law and the prophets were in effect until John came”

The phrase does not mean the regulations of the law of Moses ended during the time of John the Baptist. It is clear from the gospels that Jesus lived and ministered under the law. What has changed was the message being proclaimed. This is why the UDB states, “The laws that God gave Moses and what the prophets wrote were proclaimed until John the Baptizer came.” (See: [Luke 16:16](#) and [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Links:

- [Luke 16:01 Notes](#)

Luke 16:1-2**UDB:**

¹ Jesus also said to his disciples, "Once there was a rich man who had a household manager. One day the rich man was told that the manager was managing his property so badly that he was causing the rich man to lose his possessions. ² So he called the manager to come to him and said to him, 'What you have been doing is terrible! Give me a final written report of what you have been managing, because you may no longer be my household manager!'

ULB:

¹ Jesus also said to the disciples, "There was a certain rich man who had a manager, and it was reported to him that this manager was wasting his possessions. ² So the rich man called him and said to him, 'What is this that I hear about you? Give an account of your management, for you can no longer be manager.'

translationNotes**Connecting Statement:**

Jesus begins telling another parable. It is about a master and the manager of his debtors. This is still the same part of the story and the same day that began in [Luke 15:3](#). (See: [Parables](#))

Jesus also said to the disciples

The last section was directed at Pharisees and scribes, though Jesus' disciples may have been part of the crowd listening.

There was a certain rich man

This introduces a new character in the parable. (See: [Introduction of New and Old Participants](#))

it was reported to him

This can be stated in active form. AT: "people reported to the rich man" (See: [Active or Passive](#))

wasting his possessions

"foolishly spending the rich man's wealth"

What is this that I hear about you?

The rich man uses a question to scold the manager. AT: "I have heard what you are doing" (See: [Rhetorical Question](#))

Give an account of your management

“Set your records in order to pass on to someone else” or “Prepare the records you have written about my money”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple, disciples](#)
- [manager, steward](#)
- [possess, possession](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:3-4**UDB:**

³ Then the manager said to himself, 'My master is going to dismiss me from being his manager, so I have to think of what to do. I am not strong enough to work by digging ditches, and I am ashamed to beg for money. ⁴ I know what I will do, so that people will take me into their houses and provide for me after I am dismissed from my management work!'

ULB:

³ The manager said to himself, 'What should I do, since my master is taking away my management job? I do not have strength to dig, and I am ashamed to beg. ⁴ I know what I will do, so that when I am removed from my management job, people will welcome me into their houses.'

translationNotes**What should I do ... job?**

The manager asks this question of himself, as a means of reviewing his options. AT: "I need to think about what I should do ... job" (See: [Rhetorical Question](#))

my master

This refers to the wealthy man. The manager was not a slave. AT: "my employer"

I do not have strength to dig

"I am not strong enough to dig the ground" or "I am not able to dig"

when I am removed from my management job

This can be stated in active form. AT: "when I lose my management job" or "when my master takes away my management job" (See: [Active or Passive](#))

people will welcome me into their houses

This implies that those people will provide a job, or other things that he needs to live. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [manager, steward](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [shame, shameful, ashamed](#)
- [beg, beggar](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:5-7**UDB:**

⁵ So one by one he asked everyone who owed his master money to come to him. He asked the first one, ‘How much do you owe my master?’ ⁶ The man replied, ‘3,000 liters of olive oil.’ The manager said to him, ‘Take your bill, sit down, and quickly change it to 1,500 liters!’ ⁷ He said to another man, ‘How much do you owe?’ The man replied, ‘A thousand baskets of wheat.’ The manager said to him, ‘Take your bill and change it to eight hundred baskets!’

ULB:

⁵ Then the manager called for each one of his master’s debtors, and he asked the first one, ‘How much do you owe to my master?’ ⁶ He said, ‘A hundred baths of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and write fifty.’ ⁷ Then the manager said to another, ‘How much do you owe?’ He said, ‘A hundred cor of wheat.’ He said to him, ‘Take your bill, and write eighty.’

translationNotes**his master’s debtors**

“the people who were in debt to his master” or “the people who owed his mater something.” In this story the debtors owed olive oil and wheat.

He said ... He said to him

“The debtor said ... the manager said to the debtor”

A hundred baths of olive oil

This was about 3,000 liters of olive oil. (See: [Biblical Volume](#))

hundred ... fifty ... eighty

“100 ... 50 ... 80” (See: [Numbers](#))

Take your bill

A “bill” is a piece of paper that tells how much someone owes.

the manager said to another ... He said ... He said to him

“the manager said to another debtor ... The debtor said ... The manager said to the debtor”

A hundred cor of wheat

You may convert this to a modern measure. AT: “twenty thousand liters of wheat” or “a thousand baskets of wheat” (See: [Biblical Volume](#))

write eighty

“eighty kor of wheat.” You may convert this to a modern measure. AT: “write sixteen thousand liters” or “write eight hundred baskets”

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [olive](#)
- [oil](#)
- [wheat](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:8-9**UDB:**

⁸ When the master heard what his manager had done, he admired the dishonest manager for the way he prepared for the fact that he was about to lose his job. The truth is, the ungodly people in this world, who act dishonestly and use deceit, look ahead and prepare for their future more than the godly, who shine like lights in this world. ⁹ I tell you, use the money you made dishonestly to help others. When you do, they will become your friends, and when the money is gone, you will have friends who will welcome you into your eternal home.

ULB:

⁸ The master then commended the unrighteous manager because he had acted shrewdly. For the children of this world are more shrewd in dealing with their own people than are the children of light. ⁹ I say to you, make friends for yourselves by means of unrighteous money, so that when it is gone, they may welcome you into the eternal dwellings.

translationNotes**Connecting Statement:**

Jesus finishes telling the parable about the master and the manager of his debtors. In verse 9, Jesus continues to teach his disciples.

The master then commended

The text does not say how the master learned of the manager's action.

commended

“praised” or “spoke well of” or “approved of”

he had acted shrewdly

“he had acted cleverly” or “he had done a sensible thing”

the children of this world

This refers to those like the unrighteous manager who do not know or care about God. AT: “the people of this world” or “worldly people”

the children of light

This refers to righteous people who have nothing to hide. AT: “the people of the light” or “the people who live in the light”

I say to you

“I” refers to Jesus. The phrase “I say to you” marks the end of the story and now Jesus tells the people how to apply the story to their lives.

make friends for yourselves by means of unrighteous money

The focus here is on using the money to help other people. AT: “make friends for yourselves by helping them with unrighteous money”

by means of unrighteous money

Possible meanings are 1) Jesus uses metonymy when he calls money “unrighteous” because people sometimes earn it or use it in unrighteous ways. AT: “by using even money that you earned dishonestly” or 2) Jesus uses hyperbole when he calls money “unrighteous” because it has no eternal value. AT: “by using money, which has no eternal value” or “by using worldly money” (See: [Metonymy](#) and [Hyperbole and Generalization](#))

they may welcome

This may refer to 1) God in heaven, who is pleased that you used money to help people, or 2) the friends you helped with your money .

eternal dwellings

This refers to heaven, where God lives.

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [unrighteous, unrighteousness](#)
- [manager, steward](#)
- [children, child](#)
- [world, worldly](#)
- [light](#)
- [everlasting, eternal, eternity](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:10-12**UDB:**

¹⁰ People who faithfully manage only small amounts of money, can also be trusted with much more. People who are dishonest in the way they handle unimportant duties will be dishonest in the way they handle important matters. ¹¹ You have money in your care that was made dishonestly, but if you have not been honest in the way you have managed that money, no one will give you property of your own. ¹² You have been managing other people's money, but if you were dishonest you should not expect anyone to give you money you could invest for yourself.

ULB:

¹⁰ He who is faithful in very little is also faithful in much, and he who is unrighteous in very little is also unrighteous in much. ¹¹ If you have not been faithful in using unrighteous money, who will trust you with true wealth? ¹² If you have not been faithful in using other people's money, who will give you money of your own?

translationNotes**He who is faithful**

“People who are faithful.” This would include women. (See: [When Masculine Words Include Women](#))

faithful in very little

“faithful even with small things.” Make sure this does not sound like they are not very faithful.

unrighteous in very little

“unrighteous even in small things.” Make sure this does not sound like they are not often unrighteous.

unrighteous money

See how you translated this in [Luke 16:09](#). Possible meanings are 1) Jesus uses metonymy when he calls money “unrighteous” because people sometimes earn it or use it in unrighteous ways. AT: “even money that you earned dishonestly” or 2) Jesus uses hyperbole when he calls money “unrighteous” because it has no eternal value. AT: “money, which has no eternal value” or “by using worldly money” (See: [Metonymy](#) and [Hyperbole and Generalization](#))

who will trust you with true wealth?

Jesus uses a question to teach the people. AT: “no one will trust you with true wealth.” or “no one will give you true wealth to manage.” (See: [Rhetorical Question](#))

true wealth

This refers to wealth that is more genuine, real, or lasting than money.

who will give you money of your own?

Jesus uses this question to teach the people. AT: “no one will give you wealth for yourself.” (See: [Rhetorical Question](#))

translationWords

- [faithful, faithfulness](#)
- [unrighteous, unrighteousness](#)
- [world, worldly](#)
- [trust, trusts, trusted, trustworthy, trustworthiness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:13**UDB:**

¹³ No servant is able to serve two different masters at the same time. If he tried to do that, he would hate one of them and love the other one, or he would be loyal to one of them and despise the other one. You cannot devote your life to serving God if you are also devoting your life to acquiring money and other material possessions.”

ULB:

¹³ No servant can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.”

translationNotes**No servant can**

“A servant cannot”

serve two masters

It is implied that he cannot “serve two different masters at the same time”

for either he will ... or else he will

These two clauses are essentially the same. The only significant difference is that the first master is hated in the first clause, but the second master is hated in the second clause.

he will hate

“the servant will hate”

devoted

“dedicated.” This means essentially the same as “love” in the previous clause.

despise the other

“hold the other in contempt” or “hate the other”

despise

This means essentially the same as “hate” in the previous clause.

You cannot serve

Jesus was talking to a group of people, so languages that have a plural form of “you” would use that. (See: [Forms of You](#))

translationWords

- [serve, service](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:14-15**UDB:**

¹⁴ When the Pharisees who were there heard Jesus say that, they made fun of him because they loved to acquire money. ¹⁵ But Jesus said to them, "You try to make other people think that you are righteous, but God knows your hearts. Keep in mind that many things that people praise as being very important, God considers to be detestable.

ULB:

¹⁴ Now the Pharisees, who were lovers of money, heard all these things, and they ridiculed him. ¹⁵ He said to them, "You justify yourselves in the sight of men, but God knows your hearts. That which is exalted among men is detestable in the sight of God.

translationNotes**General Information:**

This is a break in Jesus teachings, as verse 14 tells us background information about how the Pharisees ridiculed Jesus. In verse 15, Jesus continues teaching and responds to the Pharisees. (See: [Background Information](#))

Now

This word marks a shift to the background information.

who were lovers of money

"who loved having money" or "who where very greedy for money"

they ridiculed him

"the Pharisees ridiculed Jesus"

He said to them

"And Jesus said to the Pharisees"

You justify yourselves in the sight of men

"You try to make yourselves look good to people"

God knows your hearts

Here “hearts” refers to the desires of people. AT: “God understands your true desires” or “God knows your motives” (See: [Metonymy](#))

That which is exalted among men

This can be stated in active form. AT: “Those things that men think are very important” (See: [Active or Passive](#))

is detestable in the sight of God

“God hates” or “are things that God hates”

translationWords

- [Pharisee, Pharisees](#)
- [lover](#)
- [mock, ridicule, scoff at, mocker](#)
- [justify, justification](#)
- [heart, hearts](#)
- [exalt, exalted, exalts, exaltation](#)
- [detestable, detest](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:16-17**UDB:**

¹⁶ The laws that God gave Moses and what the prophets wrote were proclaimed until John the Baptizer came. Since then I have been preaching that God will soon show himself as king. Many people are accepting that message and are very eagerly asking God to rule their lives. ¹⁷ All of God's laws, even those that seem insignificant, are more permanent than heaven and earth.

ULB:

¹⁶ The law and the prophets were in effect until John came. From that time on, the gospel of the kingdom of God is preached, and everyone tries to force their way into it. ¹⁷ But it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid.

translationNotes**The law and the prophets**

This refers to all of God's word that had been written up to that time.

John came

This refers to John the Baptist. AT: "John the Baptist came" (See: [Assumed Knowledge and Implicit Information](#))

the gospel of the kingdom of God is preached

This can be stated in active form. AT: "I am teaching people about the gospel of the kingdom of God" (See: [Active or Passive](#))

everyone tries to force their way into it

This refers to the people who were listening to and accepting the teaching of Jesus. AT: "many people are doing everything they can to enter it"

it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid

This contrast could be stated in the reverse order. AT: "even the smallest stroke of the letter of the law will last longer than heaven and earth will exist"

than for one stroke of a letter

A “stroke” is the smallest part of a letter. It refers to something in the law that may seem to be insignificant. AT: “than for even the smallest detail of the law” (See: [Assumed Knowledge and Implicit Information](#))

become invalid

“end” or “cease to exist”

translationWords

- law, law of Moses, God’s law, law of Yahweh
- prophet, prophets, prophecy, prophesy, seer, prophetess
- John (the Baptist)
- good news, gospel
- kingdom of God, kingdom of heaven
- preach
- heaven, sky, skies, heavens, heavenly
- earth, earthly

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:18**UDB:**

¹⁸ Any man who divorces his wife and marries another woman is committing adultery, and any man who marries a woman who is divorced from her husband is also committing adultery.”

ULB:

¹⁸ Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from her husband commits adultery.

translationNotes**Everyone who divorces his wife**

“Anyone who divorces his wife” or “Any man who divorces his wife”

commits adultery

“is guilty of adultery”

he who marries one

“any man who marries a woman”

translationWords

- [divorce](#)
- [adultery, adulterous, adulterer, adulteress, adulterers, adulteresses](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:19-21**UDB:**

¹⁹ Jesus also said, "Once there was a rich man who wore fine purple and linen clothes. Every day he gave expensive feasts. ²⁰ And every day a poor man whose name was Lazarus was laid at the gate of the rich man's house. Lazarus' body was covered with sores. ²¹ He was so hungry that he wanted to eat the scraps of food that fell from the table where the rich man ate. Furthermore, to make things worse, dogs came and licked his sores.

ULB:

¹⁹ Now there was a certain rich man who was clothed in purple and fine linen and was enjoying every day his great wealth. ²⁰ A certain beggar named Lazarus was laid at his gate, covered with sores, ²¹ and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

translationNotes**Connecting Statement:**

As Jesus continues teaching the people he begins to tell a story. It is about a rich man and Lazarus.

General Information:

These verses give background information about the story Jesus begins to tell about the rich man and Lazarus. (See: [Background Information](#))

Now

This marks a shift in Jesus' speech as he begins to tell a story that will help people understand what he was teaching them.

a certain rich man

This phrase introduces a person in Jesus' story. It is not clear if this was a real person, or simply a story that Jesus told in order to make a point. (See: [Introduction of New and Old Participants](#))

who was clothed in purple and fine linen

"who wore clothing made with fine linen and purple dye" or "who wore very expensive clothes." Purple dye and fine linen cloth were very expensive.

was enjoying every day his great wealth

“enjoyed eating expensive food every day” or “spent much money and bought whatever he desired”

A certain beggar named Lazarus was laid at his gate

This can be stated in active form. AT: “People had laid a certain beggar named Lazarus at his gate” (See: [Active or Passive](#) and [How to Translate Names](#))

A certain beggar named Lazarus

This phrase introduces another person in Jesus’ story. It is not clear if this was a real person, or simply a story that Jesus told in order to make a point. (See: [Introduction of New and Old Participants](#))

at his gate

“at the gate to the rich man’s house” or “at the entrance to the rich man’s property”

covered with sores

“with sores all over his body”

longing to eat what fell

“he wished he could eat the scraps of food that fell”

Even the dogs came

The word “Even” here shows that what follows is worse than what has already been told about Lazarus. AT: “In addition to that, the dogs came” or “Worse yet, the dogs came”

dogs

The Jews considered dogs to be unclean animals. Lazarus was too sick and weak to stop the dogs from licking his wounds.

translationWords

- [beg, beggar](#)
- [Lazarus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:22-23**UDB:**

²² Eventually the poor man died. Then he was taken by the angels to his ancestor Abraham. The rich man also died, and his body was buried. ²³ In the place of the dead, the rich man was suffering great pain. He looked up and saw Abraham far away and Lazarus sitting very close to Abraham.

ULB:

²² It came about that the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried, ²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far away and Lazarus at his side.

translationNotes**It came about that**

This phrase is used here to mark an event in the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

was carried away by the angels

This can be stated in active form. AT: "the angels carried him away" (See: [Active or Passive](#))

to Abraham's side ... at his side

This implies that Abraham and Lazarus were reclining next to each other at a feast, in the Greek style of feasting. The joy in heaven is often represented in the scriptures by the idea of a feast. (See: [Assumed Knowledge and Implicit Information](#))

was buried

This can be stated in active form. AT: "people buried him" (See: [Active or Passive](#))

in Hades, being in torment

"he went to Hades, where suffering in terrible pain"

he lifted up his eyes

This idiom means "he looked up" (See: [Idiom](#))

translationWords

- [angel, angels, archangel](#)
- [Abraham, Abram](#)
- [bury, buried, burial](#)
- [Hades, Sheol](#)
- [torment](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:24**UDB:**

²⁴ So the rich man shouted, ‘Father Abraham, I am suffering very much in this fire! So please pity me, and send Lazarus here so that he can dip his finger in water and touch my tongue to cool it!’

ULB:

²⁴ So he cried out and said, ‘Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.’

translationNotes**he cried out and said**

“the rich man called out to say” or “he shouted out to Abraham”

Father Abraham

Abraham was the ancestor of all the Jews, including the rich man.

have mercy on me

“please have pity on me” or “please be merciful to me”

and send Lazarus

“by sending Lazarus” or “and tell Lazarus to come to me”

he may dip the tip of his finger

This indicates the smallness of the amount requested. AT: “he may wet the tip of his finger”

I am in anguish in this flame

“I am in terrible pain in this flame” or “I am suffering terribly in this fire”

translationWords

- ancestor, father, forefather
- Abraham, Abram
- mercy, merciful
- anguish

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:25-26**UDB:**

²⁵ But Abraham replied, 'Child, remember that while you were alive on earth you enjoyed many good things. But Lazarus was miserable. Now he is happy here, and you are suffering. ²⁶ Besides that, God has placed a huge ravine between you and us. So those who want to go from here to where you are, are not able to. Furthermore, no one can cross from there to where we are, either.'

ULB:

²⁵ But Abraham said, 'Child, remember that in your lifetime you received your good things, and Lazarus in like manner evil things. But now he is comforted here, and you are in agony. ²⁶ Besides all this, a great chasm has been put in place, so that those who want to cross over from here to you cannot, and no one can cross over from there to us.'

translationNotes**Child**

The rich man was one of Abraham's descendants.

good things

"fine things" or "pleasant things"

in like manner evil things

"in like manner received evil things" or "in like manner received things that caused him to suffer"

in like manner

This refers the fact that they both received something while they lived on earth. It is not saying that what they received was the same. AT: "while he was living received"

he is comforted here

"he is comfortable here" or "he is happy here"

in agony

"suffering"

Besides all this

“In addition to this reason”

a great chasm has been put in place

This can be stated in active form. AT: “God has placed a huge ravine between you and us” (See: [Active or Passive](#))

a great chasm

“a steep, deep and wide valley” or “a big separation” or “a huge ravine”

those who want to cross over

“those people who want to cross over the chasm” or “if anyone wants to cross over”

translationWords

- [Abraham, Abram](#)
- [children, child](#)
- [evil, wicked, wickedness](#)
- [comfort, comforter](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:27-28**UDB:**

²⁷ Then the rich man said, 'If that is so, Father Abraham, I ask you to send Lazarus to my father's house. ²⁸ I have five brothers who live there. Tell him to warn them so that they do not also come to this place, where we suffer great pain!'

ULB:

²⁷ The rich man said, 'I beg you, Father Abraham, that you would send him to my father's house—
²⁸ for I have five brothers—in order that he may warn them, for fear that they also come into this place of torment.'

translationNotes**that you would send him to my father's house**

“that you would tell Lazarus to go to my father's house” or “please, send him to my father's house”

my father's house

This refers to the people in the house. AT: “my family” (See: [Metonymy](#))

in order that he may warn them

“so that Lazarus may warn them”

for fear that they also come

It is implied that the way they would avoid going there is by repenting. AT: “and they might repent and not come” (See: [Assumed Knowledge and Implicit Information](#))

for fear that

This idiom means he does not want this to happen. AT: “so that they will not” (See: [Idiom](#))

this place of torment

“this place where we suffer torment” or “this place where we suffer terrible pain”

translationWords

- [beg, beggar](#)
- [house](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 16:29-31**UDB:**

²⁹ But Abraham replied, ‘No, I will not do that, because your brothers have what Moses and the prophets wrote long ago. They should obey what they wrote!’ ³⁰ But the rich man replied, ‘No, Father Abraham, that will not be enough! But if someone from those who have died goes back to them and warns them, they will turn from their sinful behavior.’ ³¹ Abraham said to him, ‘No! If they do not listen to what Moses and the prophets wrote, even if someone would rise from among the dead and go warn them, they would still not be convinced that they should turn from their sinful behavior.’”

ULB:

²⁹ But Abraham said, ‘They have Moses and the prophets; let them listen to them.’ ³⁰ The rich man replied, ‘No, Father Abraham, but if someone would go to them from the dead ones, they will repent.’ ³¹ But Abraham said to him, ‘If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead ones.’”

translationNotes**Connecting Statement:**

Jesus finishes telling the story about the rich man and Lazarus.

They have Moses and the prophets

It is implied that Abraham refused to send Lazarus to the rich man’s brothers. This could be stated. AT: “No, I will not do that, because your brothers have what Moses and the prophets wrote long ago” (See: [Assumed Knowledge and Implicit Information](#))

Moses and the prophets

This refers to their writings. AT: “what Moses and the prophets wrote” (See: [Metonymy](#))

let them listen to them

“your brothers should pay attention to Moses and the prophets”

if someone would go to them from the dead ones

This describes a situation that has not happened, but that the rich man would like to happen. AT: “if a person who has died would go to them” or “if someone who has died would go and warn them” (See: [Hypothetical Situations](#))

If they do not listen to Moses and the prophets

Here “Moses and the prophets” represent the things that they wrote. AT: “If they do not pay attention to what Moses and the prophets wrote” (See: [Metonymy](#))

neither will they be persuaded if someone rises from the dead ones

Abraham states what would happen if the hypothetical situation occurred. It can be stated in active form. AT: “neither will a person who comes back from the dead be able to convince them” or “they will not believe even if a person comes back from the dead” (See: [Hypothetical Situations](#) and [Active or Passive](#))

translationWords

- [Moses](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [repent, repents, repented, repentance](#)
- [raise, raises, raised, rise, risen, arise, arose](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 16 General Notes](#)
- [Luke 16 translationQuestions](#)

Luke 17 General Notes

Structure and formatting

In the cleansing of the 10 men ([Luke 17:11-17](#)), there should be an implicit understanding of the structure of this story. It is one unified story. The reaction of the supposedly ungodly Samaritan is correct, while the reaction of the other men was incorrect and it is assumed that they were Jews. (See: [Assumed Knowledge and Implicit Information](#) and [ungodly, godless, ungodliness, godlessness](#))

Special concepts in this chapter

Old Testament Examples

This chapter uses a series of examples from the Old Testament. All of these examples are times when the people did not concern themselves with God. Properly understanding the meaning of each individual example will be difficult without the necessary background understanding from the book of Genesis.

Important figures of speech in this chapter

“It would be better”

This is a special type of hypothetical situation. In this situation, rather than speaking about a condition or what would happen, it gives an explanation about a hypothetical future situation if the current situation remains unchanged. (See: [Hypothetical Situations](#))

Hypothetical Situations and Rhetorical Situations

Jesus uses two figures of speech at the same time in this chapter. He combines a hypothetical situation and rhetorical questions because the proper answer to the hypothetical situation should be obvious. (See: [Luke 17:5-9](#) and [Rhetorical Question](#))

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the “Son of Man.” Every language may not have the ability to have a person refer to himself in the third person.

The use of paradox

This is a statement that seems absurd, that appears to contradict itself. A paradox occurs in this chapter: “Whoever seeks to gain his life will lose it, but whoever loses his life will save it” ([Luke 17:33](#)).

Links:

- **Luke 17:01 Notes**

Luke 17:1-2**UDB:**

¹ Jesus said to his disciples, "Things that tempt people to sin will certainly happen, but how terrible it will be for anyone who causes those things to happen! ² It would be better for that person if someone fastened a huge stone around his neck and threw him into the sea, than if he were to cause to sin someone who is weak in his faith.

ULB:

¹ Jesus said to his disciples, "It is certain there will be things that can cause us to sin, but woe to that person through whom they come! ² It would be better for him if a millstone were put around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble.

translationNotes**Connecting Statement:**

Jesus continues teaching, but he directs his attention back to his disciples. This is still the same part of the story and the same day that began in [Luke 15:3](#).

It is certain there will be things that can cause us to sin

"Things that tempt people to sin will certainly happen"

to that person through whom they come

"to anyone who causes the temptations to come" or "to any person who causes people to be tempted"

It would be better for him if

This introduces a hypothetical situation. It means that this person's punishment for causing people to sin will be worse than if they had drowned in the sea. (See: [Hypothetical Situations](#))

if a millstone were put around his neck and he were thrown

This can be stated in active form. AT: "if they were to put a millstone around his neck and throw him" or "if someone were to put a heavy stone around his neck and push him" (See: [Active or Passive](#))

for him ... his neck ... he were ... he should

These terms refer to women as well as to men. (See: [When Masculine Words Include Women](#))

a millstone

This is a very large, heavy circular stone used for grinding wheat grain into flour. AT: “a heavy stone”

these little ones

This here refers to people whose faith is still weak. AT: “these people whose faith is small”

to stumble

This was a way of referring to unintentional sin. AT: “to sin”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple, disciples](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [woe](#)
- [stumble](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:3-4**UDB:**

³ Be careful how you act. If one of your brothers sins, you should rebuke him. If he says that he is sorry for having sinned and asks you to forgive him, then you should forgive him. ⁴ Even if he sins against you seven times in one day, if he comes to you each time and says, ‘I am sorry for what I did,’ you must continue forgiving him.”

ULB:

³ Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. ⁴ If he sins against you seven times in the day, and seven times returns to you, saying, ‘I repent,’ you must forgive him!”

translationNotes**If your brother sins**

This is a conditional statement that talks about an event that will probably happen in the future.

your brother

“brother” is here used in the sense of someone with the same belief. AT: “a fellow believer”

rebuke him

“tell him strongly that what he did was wrong” or “correct him”

If he sins against you seven times

This is a hypothetical future situation. It may never happen, but even if it does, Jesus tells people to forgive. (See: [Hypothetical Situations](#))

seven times in the day

The number seven in the Bible is a symbol for completeness. AT: “many times in a day” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- brother, brothers
- sin, sins, sinned, sinful, sinner, sinning

- rebuke
- repent, repents, repented, repentance
- forgive, forgives, forgiven, forgiveness

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:5-6**UDB:**

⁵ Then the apostles said to the Lord, “Give us more faith!” ⁶ The Lord replied, “Even if you had faith that was no bigger than this tiny mustard seed, you could say to this mulberry tree, ‘Pull yourself with your roots out of the ground and plant yourself in the sea’ and it would obey you!”

ULB:

⁵ The apostles said to the Lord, “Increase our faith.” ⁶ The Lord said, “If you had faith as a mustard seed, you would say to this mulberry tree, ‘Be uprooted, and be planted in the sea,’ and it would obey you.

translationNotes**General Information:**

There is a brief break in Jesus’ teachings as the disciples speak to him. Then Jesus continues teaching.

Increase our faith

“Please give us more faith” or “Please add more faith to our faith”

If you had faith as a mustard seed

A “mustard seed” is a very small seed. Jesus implies that they did not have even a small amount of faith. AT: “If you had faith that was even as small as a mustard seed” or “If only your faith was as big as a mustard seed, but it is not” (See: [Simile](#) and [Assumed Knowledge and Implicit Information](#))

this mulberry tree

If this type of tree is not familiar, it may be helpful to substitute another type of tree. AT: “a fig tree” or “a tree” (See: [Translate Unknowns](#))

Be uprooted, and be planted in the sea

These can be stated in active form. AT: “Uproot yourself and plant yourself in the sea” or “Take your roots out of the ground, and put your roots down into the ocean” (See: [Active or Passive](#))

it would obey you

“the tree would obey you.” This result is conditional. It would happen only if they had faith.

translationWords

- [apostle, apostles, apostleship](#)
- [Lord](#)
- [faith](#)
- [obey, obedient, obedience](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:7-8**UDB:**

⁷ Jesus also said, "Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he comes into the house from the field, you would not say, 'Come sit down immediately and eat!' ⁸ Instead, you would say to him, 'Prepare a meal for me! Then put on your serving clothes and serve it to me so that I can eat and drink! Afterwards you can eat and drink.'

ULB:

⁷ But which of you, who has a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? ⁸ Will he not say to him, 'Prepare something for me to eat, and put a belt around your clothes and serve me until I have finished eating and drinking. Then afterward you will eat and drink'?

translationNotes**But which of you ... will say to him ... sit down to eat'?**

Jesus asks his disciples a question to help them think about the role of a servant. This could be a statement. AT: "But any of you ... will not say to him ... sit down to eat'" (See: [Rhetorical Question](#))

a servant plowing or keeping sheep

"a servant that plows your field or takes care of your sheep"

Will he not say to him ... eat and drink'?

Jesus uses a second question explain how the disciples would actually treat a servant. This can be a statement. AT: "He will certainly say to him ... eat and drink'" (See: [Rhetorical Question](#))

put a belt around your clothes and serve me

"tie your clothes at your waist and serve me" or "dress up properly and take care of me." People would tie their clothes closely around their waist so that their clothes would not get in their way while they worked. (See: [Assumed Knowledge and Implicit Information](#))

Then afterward

"Then after you serve me"

translationWords

- [servant, slave, slavery](#)
- [plow](#)
- [sheep, ram, ewe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:9-10**UDB:**

⁹ You will not thank your servant for doing the work that he had been told to do! ¹⁰ Similarly, when you have done everything that God has told you to do, you should say, ‘We are only God’s servants and do not deserve for him to thank us. We have only done the things that he told us to do.’”

ULB:

⁹ He does not thank the servant because he did the things that were commanded, does he? ¹⁰ Even so you also, when you have done everything that you are commanded, should say, ‘We are unworthy servants. We have only done what we ought to do.’”

translationNotes**Connecting Statement:**

Jesus finishes teaching. This is the end of this part of the story.

He does not thank the servant ... commanded, does he?

Jesus uses this question to show how people treat servants. This can be a statement. AT: “He would not thank the servant ... commanded” (See: [Rhetorical Question](#))

the things that were commanded

This can be stated in active form. AT: “the things you commanded him to do” (See: [Active or Passive](#))

does he?

“right?” or “is this not true?”

you also

Jesus was speaking to his disciples, so languages that have a plural form of “you” would use it. (See: [Forms of You](#))

that you are commanded

This can be stated in active form. AT: “that God has commanded you” (See: [Active or Passive](#))

We are unworthy servants

This is an exaggeration to express that they did not do anything worthy of praise. AT: “We are ordinary slaves” or “We servants do not deserve your praise” (See: [Hyperbole and Generalization](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [worthy, worth, unworthy, worthless](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:11-13**UDB:**

¹¹ As Jesus and his disciples were walking along the road to Jerusalem, they were going through the area between the regions of Samaria and Galilee. ¹² As Jesus entered a village, ten lepers came toward him, but stood at some distance away. ¹³ They called out, “Jesus, Master, please have pity on us!”

ULB:

¹¹ It came about that as he traveled to Jerusalem, he went along the border between Samaria and Galilee. ¹² As he entered into a certain village, there he was met by ten men who were lepers. They stood far away from him ¹³ and they lifted up their voices, saying, “Jesus, Master, have mercy on us.”

translationNotes**General Information:**

This is the next part of the story. Jesus heals 10 men of leprosy. Verses 11 and 12 give background information and the setting of the story. (See: [Background Information](#))

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. (See: [Introduction of a New Event](#))

as he traveled to Jerusalem

“as Jesus and the disciples were traveling to Jerusalem”

a certain village

This phrase does not identify the village.

there he was met by ten men who were lepers

This can be stated in active form. AT: “ten men who were lepers met him” or “ten men who had leprosy met him” (See: [Active or Passive](#))

They stood far away from him

This was a respectful gesture, because lepers were not allowed to approach other people. (See: [Assumed Knowledge and Implicit Information](#))

they lifted up their voices

This idiom means to speak loudly. AT: “they called with a loud voice” or “they called aloud” (See: [Idiom](#))

have mercy on us

They were specifically asking to be healed. AT: “please show us mercy by healing us” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jerusalem](#)
- [Samaria, Samaritan](#)
- [Galilee, Galilean](#)
- [leprosy, leper, leprous](#)
- [voice](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [mercy, merciful](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:14-16**UDB:**

¹⁴ When he saw them, he said to them, “Go and show yourselves to the priests.” So they went, and as they were going, they were healed. ¹⁵ Then one of them, when he saw that he was healed, turned back, praising God loudly. ¹⁶ He came to Jesus and laid down with his face at Jesus’ feet, and he thanked him. This man was a Samaritan.

ULB:

¹⁴ When he saw them, he said to them, “Go and show yourselves to the priests.” As they went away they were cleansed. ¹⁵ When one of them saw that he was healed, he turned back, with a loud voice glorifying God. ¹⁶ He bowed down at Jesus’ feet, giving him thanks. He was a Samaritan.

translationNotes**show yourselves to the priests**

Lepers were required to have the priests verify that their leprosy was healed. AT: “show yourselves to the priests so they can examine you” (See: [Assumed Knowledge and Implicit Information](#))

they were cleansed

When people were healed, they were no longer ceremonially unclean. This can be made explicit. AT: “they became clean when they were healed of their leprosy” or “they were cured of their leprosy” (See: [Assumed Knowledge and Implicit Information](#))

saw that he was healed

“realized that he was healed” or “realized that Jesus had healed him”

he turned back

“he went back to Jesus”

with a loud voice glorifying God

“and glorified God loudly”

He bowed down at Jesus’ feet

“he knelt down and put his face close to Jesus feet.” He did this to honor Jesus. (See: [Symbolic Action](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [heal, cure](#)
- [glorify, glorifies](#)
- [bow, bow down](#)
- [Samaria, Samaritan](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:17-19**UDB:**

¹⁷ Then Jesus said, "I healed ten lepers! Why did the other nine not come back? ¹⁸ This foreign man was the only one who returned to thank God; none of the others came back!" ¹⁹ Then he said to the man, "Get up and go on your way. God has healed you because you trusted in me."

ULB:

¹⁷ Then Jesus said, "Were not the ten cleansed? Where are the nine? ¹⁸ Were there no others who returned to give glory to God, except this foreigner?" ¹⁹ He said to him, "Arise, and go. Your faith has made you well."

translationNotes**Connecting Statement:**

This is the end of the part of the story about Jesus healing the 10 lepers.

Then Jesus said

Jesus responded to what the man did, but he was speaking to the group of people around him. AT: "So Jesus said to the crowd" (See: [Assumed Knowledge and Implicit Information](#))

Were not the ten cleansed?

This is the first of three rhetorical questions. Jesus used them to show the people around him how surprised and disappointed he was that only one of the ten men came back to glorify God. AT: "Ten men were healed." or "God healed ten men." (See: [Rhetorical Question](#))

Where are the nine?

"Why did not the other nine come back?" This can be a statement. AT: "The other nine men should have come back, too" (See: [Rhetorical Question](#))

Were there no others who returned to give glory to God, except this foreigner?

This can be a statement. AT: "No one but this foreigner came back to give glory to God!" or "God healed ten men, yet only this foreigner came back to give glory to God!" (See: [Rhetorical Question](#))

this foreigner

Samaritans had non-Jewish ancestors and they did not worship God in the same way that the Jews did.

Your faith has made you well

“Because of your faith you have become well.” The idea of “faith” can be expressed with the verb “believe.” AT: “Because you believe, you are well again” (See: [Abstract Nouns](#))

translationWords

- [glory, glorious](#)
- [foreigner, foreign, alien](#)
- [faith](#)
- [heal, cure](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:20-21**UDB:**

²⁰ One day Jesus was asked by some Pharisees “When will God begin to rule everyone?” He replied, “That is not about signs that people can see with their own eyes. ²¹ People will not be able to say, ‘Look! He is ruling here!’ Or ‘He is ruling there!’ because, contrary to what you think, God has already begun to rule within you.”

ULB:

²⁰ Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, “The kingdom of God does not come with careful observing. ²¹ Neither will they say, ‘Look, here it is!’ or, ‘There it is!’ For look, the kingdom of God is within you.”

translationNotes**General Information:**

This is the next part of the story. We do not know where this takes place; it is simply one day when Jesus is talking with the Pharisees.

Being asked by the Pharisees when the kingdom of God would come

This is the beginning of a new part of the story. Some translations start it with “One day” or “Once.” It can be stated in active form. AT: “One day the Pharisees asked Jesus ‘When will the kingdom of God come?’” (See: [Active or Passive](#) and [Direct and Indirect Quotations](#))

The kingdom of God does not come with careful observing

People thought that they would be able to see signs of the kingdom coming. The idea of signs can be stated clearly. AT: “The kingdom of God does not come with signs that people can observe” (See: [Assumed Knowledge and Implicit Information](#))

the kingdom of God is within you

The idea of the noun “kingdom” can be expressed with the verb “rules.” AT: “God rules within you” (See: [Abstract Nouns](#))

the kingdom of God is within you

Jesus was speaking to the religious leaders who were hostile to him. Possible meanings are 1) the word “you” refers to people in general. AT: “the kingdom of God is within people” or 2) the word translated “within” means “among.” AT: “the kingdom of God is among you”

translationWords

- [Pharisee, Pharisees](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:22-24**UDB:**

²² Jesus said to his disciples, "There will be a time when you will want to see me, the Son of Man, ruling powerfully. But you will not see that. ²³ People will say to you, 'Look, the Messiah is over there!' or they will say 'Look, he is here!' When they say that, do not follow them. ²⁴ Because when the lightning flashes and lights up the sky from one side to the other, everyone can see it. Similarly when I, the Son of Man, come back again, everyone will see me.

ULB:

²² He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, but you will not see it. ²³ Then they will say to you, 'Look, there! Look, here!' But do not go out or run after them, ²⁴ for as the lightning shines brightly 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.

translationNotes**Connecting Statement:**

Jesus begins to teach his disciples.

The days are coming when

The idea of days days coming represents something being soon. AT: "A time is coming when" or "Soon" (See: [Metaphor](#))

you will desire to see

"you will want very much to see" or "you will wish to experience"

one of the days of the Son of Man

This refers to the kingdom of God. AT: "one of the days when the Son of Man will rule as king" (See: [Assumed Knowledge and Implicit Information](#))

the Son of Man

Jesus is speaking about himself. (See: [First, Second, or Third Person](#))

but you will not see it

"you will not experience it"

Look, there! Look, here!

This refers to seeking the Messiah. AT: “Look, the Messiah is over there! He is over here!” (See: [Assumed Knowledge and Implicit Information](#))

do not go out or run after them

The purpose of going out can be stated clearly. AT: “do not go with them to see it” (See: [Assumed Knowledge and Implicit Information](#))

for as the lightning shines brightly

The coming of the Son of Man will be clear and sudden, like the appearance of lightning. AT: “for as the lightning is visible to everyone when it appears and” or “for as the lightning appears suddenly” (See: [Simile](#))

so will the Son of Man be in his day

This refers to the future kingdom of God. AT: “it will be like that on the day when the Son of Man comes to reign” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [disciple, disciples](#)
- [Son of Man, son of man](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:25-27**UDB:**

²⁵ But before that happens, I must suffer in many ways, and I will be rejected by people. ²⁶ But when I, the Son of Man, come again, people will be doing things just like people were doing at the time when Noah lived. ²⁷ At that time people ate and drank as usual, and they got married as usual, up until the day when Noah and his family entered the big boat. But then the flood came and destroyed all those who were not in the boat.

ULB:

²⁵ But first he must suffer many things and be rejected by this generation. ²⁶ As it happened in the days of Noah, even so will it also happen in the days of the Son of Man. ²⁷ They ate, they drank, they married, and they were given in marriage, until the day that Noah entered into the ark—and the flood came and destroyed them all.

translationNotes**But first he must suffer**

“But first the Son of Man must suffer.” Jesus is speaking about himself in the third person. (See: [First, Second, or Third Person](#))

be rejected by this generation

This can be stated in active form. AT: “the people of this generation must reject him” (See: [Active or Passive](#))

As it happened in the days of Noah

The “days of Noah” refers to the time during Noah’s life just before God punished the people of the world. AT: “As people were doing in the days of Noah” or “As people were doing when Noah lived”

even so will it also happen in the days of the Son of Man

The “days of the Son of Man” refers to the period just before the Son of Man will come. AT: “people will be doing the same things in the days of the Son of Man” or “people will be doing the same things when the Son of Man is about to come”

They ate, they drank, they married, and they were given in marriage

People were doing ordinary things. They did not know or care that God was about to judge them.

they were given in marriage

This can be stated in active form. AT: “parents were allowing their daughters to marry men” (See: [Active or Passive](#))

the ark

“the ship” or “the barge”

destroyed them all

This does not include Noah and his family who were in the ark. AT: “destroyed all those who were not in the boat”

translationWords

- [suffer, suffering](#)
- [reject](#)
- [generation](#)
- [Noah](#)
- [ark](#)
- [flood](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:28-29**UDB:**

²⁸ Similarly, when Lot lived in the city of Sodom, people there ate and drank as usual. They bought things and they sold things. They planted crops and they built houses as usual. ²⁹ But on the day that Lot left Sodom, fire and burning sulfur came down from the sky and destroyed all those who stayed in the city.

ULB:

²⁸ Likewise even as it happened in the days of Lot—they were eating and drinking, buying and selling, planting and building. ²⁹ But in the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all.

translationNotes**Likewise even as it happened in the days of Lot**

The “days of Lot” refers to the time just before God punished the cities of Sodom and Gomorrah. AT: “Another example is how it happened in the days of Lot” or “As people were doing when Lot lived” (See: [Assumed Knowledge and Implicit Information](#))

they were eating and drinking

“the people of Sodom were eating and drinking”

it rained fire and sulfur from heaven

“fire and burning sulfur fell from the sky like rain”

destroyed them all

This does not include Lot and his family. AT: “destroyed all those who stayed in the city”

translationWords

- Lot
- Sodom
- sulfur
- heaven, sky, skies, heavens, heavenly

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:30-31**UDB:**

³⁰ Similarly, when I, the Son of Man, return to earth, people will be unprepared. ³¹ On that day, those who are outside their houses, with all the things that they own inside the houses, must not take time to go inside to take them away. Similarly, those who are working in a field must not turn back to get anything; they must flee quickly.

ULB:

³⁰ After the same manner it will be in the day that the Son of Man is revealed. ³¹ In that day, do not let him who is on the housetop go down to get his goods out of the house; and do not let him who is in the field return.

translationNotes**After the same manner it will be**

“It will be like that.” AT: “In the same way people will not be ready” (See: [Assumed Knowledge and Implicit Information](#))

in the day that the Son of Man is revealed

This can be stated in active form. AT: “when the Son of Man appears” or “when the Son of man comes” (See: [Active or Passive](#))

the Son of Man

Jesus is speaking about himself. AT: “I, the Son of Man”

do not let him who is on the housetop go down

“whoever is on the housetop must not go down” or “if anyone is on his housetop, he must not go down”

on the housetop

Their housetops were flat and people could walk or sit on them.

his goods

“his possessions” or “his things”

return

They were not to go back to the house to get anything. They were to flee quickly. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Son of Man, son of man](#)
- [reveal, reveals, revealed, revelation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:32-33**UDB:**

³² Remember what happened to Lot's wife! ³³ Anyone who continues in his own way of living will die. But anyone who leaves his way for my sake will live forever.

ULB:

³² Remember Lot's wife. ³³ Whoever seeks to gain his life will lose it, but whoever loses his life will save it.

translationNotes**Remember Lot's wife**

"Remember what happened to Lot's wife!" This is a warning. She looked back toward Sodom and God punished her along with the people of Sodom. AT: "Do not do what Lot's wife did"

Whoever seeks to gain his life will lose it

"People who try save their lives will lose them" or "Whoever tries to save his old way of life will lose his life"

but whoever loses his life will save it

"but people who lose their lives will save them" or "but whoever abandons his old way of life will save his life"

translationWords

- Lot
- life, live, lived, lives, living, alive
- save, saves, saved, safe

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:34-35**UDB:**

³⁴ I tell you this: On the night when I return, there will be two people sleeping in one bed. The one who believes in me will be taken and the other one will be left behind. ³⁵⁻³⁶ Two women will be grinding grain together; one will be taken and the other left behind.”

ULB:

³⁴ I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left. ³⁵ There will be two women grinding together. One will be taken, and the other will be left.” ³⁶^[1]

17:36 ^[1]Luke 17:36 the best ancient copies omit, vs. 36 *There will be two in the field; one will be taken and the other left.*

translationNotes**I tell you**

As Jesus continues to address his disciples, he emphasizes the importance of what he is telling them.

in that night

This refers to what will happen if he, the Son of Man, comes during the night.

there will be two people in one bed

The emphasis is not on these two people, but on the fact that some people will be taken away and the others will be left.

bed

“couch” or “cot”

One will be taken, and the other will be left

“One person will be taken and the other person will be left behind.” This can be stated in active form. AT: “God will take one person and leave the other” or “Angels will take one and leave behind the other” (See: [Active or Passive](#))

There will be two women grinding together

The emphasis is not on these two women or their activity, but on the fact that some people will be taken away and the others will be left.

grinding together

“grinding grain together”

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 17:37**UDB:**

³⁷ His disciples said to him, “Lord, where will this happen?” He replied to them, “Wherever there is a dead body, the vultures will gather to eat it.”

ULB:

³⁷ They asked him, “Where, Lord?” and he said to them, “Where there is a body, there will the vultures also be gathered together.”

translationNotes**General Information:**

The disciples ask Jesus a question about his teaching and he answers them.

Where, Lord?

“Lord, where will this happen?”

Where there is a body, there will the vultures also be gathered together

Apparently this is a proverb that means “It will be obvious” or “You will know it when it happens.”

AT: “As vultures gathering shows that there is a dead body, so these things show that the Son of Man is coming” (See: [Proverbs](#))

vultures

Vultures are large birds that fly together and eat the flesh of dead animals that they find. You could describe birds this way or use the word for a local bird that does this. (See: [Translate Unknowns](#))

translationWords

- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 17 General Notes](#)
- [Luke 17 translationQuestions](#)

Luke 18 General Notes

Structure and formatting

Luke 18:6-8 should be seen as an explanation of the parable in 18:1-5.

Special concepts in this chapter

Unjust judge

Judges were supposed to administer justice without conditions, but this judge was not just to the woman. Instead, she had to beg many times for the judge to do the right thing. Therefore, the judge is referred to as “unjust.” (See: [just](#), [justice](#), [justly](#) and [unjust](#), [unjustly](#), [injustice](#))

Pharisees and tax collectors

Luke occasionally contrasts these two groups of people in his gospel. These two figures are the epitome of righteousness and unrighteousness (according to the Pharisees). The Pharisees believed that they were very righteous and they believed that the tax collectors were very sinful. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the “Son of Man.” Every language may not have the ability to have a person refer to himself in the third person.

“Prayed these things about himself”

The Pharisee did not really “pray” because his prayer was not truly directed at God. His prayer was for himself and for other people to hear.

General and Specific Instructions

There are times that the New Testament gives specific instructions or commands that always apply to all Christians. At other times, its instructions are more general and should only be taken as “good ideas.” For example, “sell your possessions” is not meant to be instructive to all Christians.

Links:

- [Luke 18:01 Notes](#)

Luke 18:1-2**UDB:**

¹ Jesus told his disciples another story to teach them that they ought to pray continually and not become discouraged if God does not immediately answer their prayers. ² He said, "In a certain city there was a judge who did not revere God and did not care about people.

ULB:

¹ Then he spoke a parable to them about how they should always pray, and not become discouraged, ² saying, "In a certain city there was a judge who did not fear God and he did not respect people.

translationNotes**Connecting Statement:**

Jesus begins to tell a parable as he continues to teach his disciples. This is the same part of the story that began in [Luke 17:20](#). Verse 1 gives us a description of the parable Jesus is about to tell. (See: [Parables](#))

Then he

"Then Jesus"

they should always pray, and not become discouraged

These two clauses have similar meanings, which Jesus used to emphasize his point. Some languages have different ways of emphasizing. AT: "they should always keep on praying" (See: [Parallelism](#))

saying

This could also begin a new sentence: "He said"

a certain city

Here "certain city" is a way to let the listener know that the narrative that follows takes place in a city, but the name of the city itself is not important. (See: [Types of Writing](#))

did not respect people

"did not care about other people"

translationWords

- [parable, parables](#)
- [pray, prayer, prayers, prayed](#)
- [judge](#)
- [fear, fears, afraid](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:3-5**UDB:**

³ There was a widow in that city who kept coming to that judge, saying, 'Please get justice for me from the man who is opposing me in court. ⁴ For a long time the judge refused to help her. But later, he said to himself, 'I do not revere God and I do not care about people, ⁵ but this widow keeps bothering me! So I will judge her case and make sure she is treated fairly, because if I do not do that, she will exhaust me by continually coming to me!'"

ULB:

³ Now there was a widow in that city, and she came often to him, saying, 'Help me get justice against my opponent.' ⁴ For a long time he was not willing to help her, but after a while he said to himself, 'Though I do not fear God or respect man, ⁵ yet because this widow causes me trouble, I will help her get justice, so that she does not wear me out by her constant coming.'"

translationNotes**Now there was a widow**

Jesus uses this phrase to introduce a new character to the story. (See: [Introduction of New and Old Participants](#))

widow

A widow is a woman whose husband has died. Jesus' hearers would have thought of her as a person who had no one to protect her from those who wanted to harm her.

she came often to him

The word "him" refers to the judge.

Help me get justice against

"Give me a just ruling against"

my opponent

"my enemy" or "the person who is trying to harm me." This is an opponent in a lawsuit. It is not clear whether the widow is suing the man or the man is suing the widow.

man

This refers here to "people" in general. (See: [When Masculine Words Include Women](#))

causes me trouble

“bothers me”

wear me out

“exhaust me”

by her constant coming

“by continually coming to me”

translationWords

- [just, justice, justly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:6-8**UDB:**

⁶ Then the Lord Jesus said, "Think carefully about what the unjust judge said. ⁷ Even more certainly will God, who is just, bring about justice for his chosen people, who pray earnestly to him night and day! And he is always patient with them. ⁸ I tell you, God will quickly do justice for his chosen ones! Nevertheless when I, the Son of Man, come back to earth, there will still be many people who do not believe in me."

ULB:

⁶ Then the Lord said, "Listen to what the unjust judge says. ⁷ Now will not God also bring justice to his chosen ones who cry out to him day and night? Will he delay long over them? ⁸ I say to you that he will bring justice to them speedily. Even so, when the Son of Man comes, will he indeed find faith on the earth?"

translationNotes**General Information:**

Jesus has finished telling his parable and is now commenting about it to his disciples.

Listen to what the unjust judge says

"Think about what the unjust judge just said." Translate this in a way that people will understand that Jesus has already told what the judge said.

Now

This word indicates that Jesus has ended the parable and has started explaining its meaning.

will not God also bring ... night?

Jesus uses a question to teach the disciples. This can be a statement. AT: "God will also certainly ... night!" (See: [Rhetorical Question](#))

his chosen ones

"the people he has chosen"

Will he delay long over them?

Jesus uses a question to teach the disciples. This can be a statement. AT: "He will certainly not delay long over them!" (See: [Rhetorical Question](#))

the Son of Man comes

Jesus is referring to himself. AT: “I, the Son of Man come”

will he indeed find faith on the earth?

The purpose of the parable is to encourage the disciples to keep believing and pray. However, the form of the question indicates that the expected answer is negative. AT: “he will find many on earth who do not believe” (See: [Rhetorical Question](#))

will he indeed find

If you translated “the Son of Man” as “I, the Son of Man” you will need to say here “will I indeed find.”

translationWords

- [unjust, unjustly, injustice](#)
- [judge](#)
- [God](#)
- [just, justice, justly](#)
- [chosen one, chosen ones, choose, chosen people, Chosen One, elect](#)
- [Son of Man, son of man](#)
- [faith](#)
- [earth, earthly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:9-10**UDB:**

⁹ Then Jesus also told the following story to some people who thought they were righteous and who looked down on other people. ¹⁰ He said, "Two men went up to the temple in Jerusalem to pray. One of the men was a Pharisee. The other was someone who collected taxes from the people for the Roman government.

ULB:

⁹ Then he also spoke this parable to some who were persuaded in themselves that they were righteous and who despised other people, ¹⁰ "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector.

translationNotes**General Information:**

Jesus begins to tell another parable to some other people who were persuaded that they themselves were righteous. (See: [Parables](#))

Then he

"Then Jesus"

some

"some people"

who were persuaded in themselves that they were righteous

"who were convinced of their own righteous" or "who thought they were righteous"

despised

"devalued" or "thought they were better than"

into the temple

"into the temple courtyard"

translationWords

- [parable, parables](#)
- [righteous, righteousness](#)
- [temple](#)
- [pray, prayer, prayers, prayed](#)
- [Pharisee, Pharisees](#)
- [tax collector](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:11-12**UDB:**

¹¹ The Pharisee stood and prayed about himself in this way, 'O God, I thank you that I am not like other people. Some steal money from others, some treat others unjustly, and some commit adultery. I do not do any of those things. And I am certainly not like this sinful tax collector who cheats people! ¹² I fast two days every week and I give to the temple ten percent of all that I earn!'

ULB:

¹¹ The Pharisee stood and prayed these things about himself, 'God, I thank you that I am not like other people—robbers, unrighteous people, adulterers—or even like this tax collector. ¹² I fast two times every week. I give tithes of all that I get.'

translationNotes**The Pharisee stood and prayed these things about himself**

The meaning of the Greek text of this phrase is not clear. Possible meanings are 1) "The Pharisee stood and prayed about himself in this way" or 2) "The Pharisee stood by himself and prayed."

robbers

A robber is someone who steals things by forcing people to give them to him, or by threatening to force them.

or even like this tax collector

The Pharisees believed that tax collectors were as sinful as robbers, unrighteous people, and adulterers. This could be made explicit. AT: "and I am certainly not like this sinful tax collector who cheats people!" (See: [Assumed Knowledge and Implicit Information](#))

all that I get

"everything I earn"

translationWords

- [unrighteous, unrighteousness](#)
- [adultery, adulterous, adulterer, adulteress, adulterers, adulteresses](#)
- [fast](#)
- [tenth, tithe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:13-14**UDB:**

¹³ But the tax collector stood far away from the other people in the temple courtyard. He would not even look up toward heaven. Instead, he beat on his chest and said, ‘O God, please be merciful to me and forgive me, because I am a terrible sinner!’” ¹⁴ Then Jesus said, “I tell you that the tax collector was forgiven as they left to go home, but not the Pharisee. This is because everyone who exalts himself will be made humble, and everyone who humbles himself will be exalted.”

ULB:

¹³ But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but hit his breast, saying, ‘God, be merciful to me, a sinner.’” ¹⁴ I say to you, this man went back down to his house justified rather than the other, because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted.”

translationNotes**Connecting Statement:**

Jesus has finished telling his parable. In verse 14, he comments about what the parable teaches.

standing at a distance

“stood away from the Pharisee.” This was a sign of humility. He did not feel worthy to be near the Pharisee.

lift up his eyes to heaven

To “lift up his eyes” means to look at something. AT: “look toward heaven” or “look upward” (See: **Idiom**)

hit his breast

This is a physical expression of great sorrow, and shows this man’s repentance and humility. AT: “hit his breast to show his sorrow” (See: **Symbolic Action**)

God, be merciful to me, a sinner

“God, please have mercy on me, even though I am a terrible sinner” or “God, please be merciful to me. I am a great sinner”

this man went back down to his house justified

He was justified because God forgave his sin. AT: “God forgave the tax collector” (See: [Assumed Knowledge and Implicit Information](#))

rather than the other

“rather than the other man” or “and not the other man.” AT: “but God did not forgive the Pharisee” (See: [Assumed Knowledge and Implicit Information](#))

because everyone who exalts himself

With this phrase, Jesus switches from the story to state the general principle that the story illustrates.

will be humbled

This can be stated in active form. AT: “God will humble” (See: [Active or Passive](#))

will be exalted

This can be stated in active form. AT: “God will greatly honor” (See: [Active or Passive](#))

translationWords

- [tax collector](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [mercy, merciful](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [justify, justification](#)
- [exalt, exalted, exalts, exaltation](#)
- [humble, humbles, humbled, humility](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:15-17**UDB:**

¹⁵ One day people were bringing even their babies to Jesus so that he would put his hands on them and bless them. When the disciples saw this, they told them not to do that. ¹⁶ But Jesus called for the children to be brought to him. He said, "Let the little children come to me! Do not stop them! It is humble and trusting people like these children over whom God will agree to rule. ¹⁷ Indeed I say to you that whoever does not accept with humility like a child for God to rule over them, God will not accept that person at all."

ULB:

¹⁵ The people were also bringing to him their infants, so that he might touch them, but when the disciples saw it, they rebuked them. ¹⁶ But Jesus called them to him, saying, "Permit the little children to come to me, and do not forbid them. For the kingdom of God belongs to such ones. ¹⁷ Truly I say to you, whoever will not receive the kingdom of God like a child will definitely not enter it."

translationNotes**Connecting Statement:**

This is the next event in the part of the story which began in [Luke 17:20](#). Jesus welcomes the children and talks about them.

touch them, but

This could also be translated as separate sentences: "touch them. But"

they rebuked them

"the disciples tried to stop the parents from bringing their children to Jesus"

Jesus called them to him

"Jesus told the people to bring their infants to him"

Permit the little children to come to me, and do not forbid them

These two sentences have similar meaning and they are combined for emphasis. Some languages emphasize in a different way. AT: "You must certainly allow the children to come to me" (See: [Parallelism](#))

belongs to such ones

This could be stated as a simile. AT: “belongs to people who are like these little children” (See: [Simile](#))

Truly I say to you

“Surely I say to you.” Jesus used this expression to emphasize the importance of what he was about to say.

whoever will not receive the kingdom of God like a child will definitely not enter it

God requires people to accept his rule over them with trust and humility. AT: “whoever wants to enter God’s kingdom must receive it with trust and humility like a child” (See: [Simile](#))

translationWords

- [disciple, disciples](#)
- [rebuke](#)
- [amen, truly](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:18-21**UDB:**

¹⁸ Once a Jewish leader asked Jesus, “Good teacher, what must I do in order to have eternal life?”

¹⁹ Jesus said to him, “Why do you call me good? God is the only one who is truly good!”

²⁰ In answer to your question, certainly you know the commandments that God gave to Moses for us to obey: ‘Do not commit adultery, do not murder anyone, do not steal, do not give a false report, honor your father and mother.’” ²¹ The man said, “I have obeyed all those commandments ever since I was young.”

ULB:

¹⁸ A certain ruler asked him, saying, “Good teacher, what must I do to inherit eternal life?” ¹⁹ Jesus said to him, “Why do you call me good? No one is good, except God alone. ²⁰ You know the commandments—do not commit adultery, do not kill, do not steal, do not testify falsely, honor your father and mother.” ²¹ The ruler said, “All these things I have obeyed from the time I was a youth.”

translationNotes**Connecting Statement:**

This is the next event in the part of the story which began in [Luke 17:20](#). Jesus begins to talk with a ruler about entering the kingdom of heaven.

A certain ruler

This introduces a new character in the story. It only identifies him by his position. (See: [Introduction of New and Old Participants](#))

what must I do

“what do I need to do” or “what is required of me”

inherit eternal life

“receive life that does not end.” The term “inherit” usually refers to the property that a man left to his children when he dies. Therefore, this metaphor may mean he understood himself to be a child of God and desired for God to give him eternal life. (See: [Metaphor](#))

Why do you call me good? No one is good, except God alone

Jesus is asking the ruler if he realizes that calling Jesus “good” implies that Jesus is God. AT: “You know that no one is good except God alone. Why do you call me good?” or “You know that no one is good except God alone. Do you understand what you are saying when you call me good?” (See: [Rhetorical Question](#))

do not kill

“do not murder”

All these things

“All of these commandments”

translationWords

- ruler, rule
- good, goodness
- teacher, teachers, Teacher
- inherit, inheritance, heritage, heir
- everlasting, eternal, eternity
- Ten Commandments
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- false witness, corrupt witness, false testimony, false report
- honor, honors, to honor
- obey, obedient, obedience

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:22-23**UDB:**

²² When Jesus heard him say that, he replied to him, “You still need to do one more thing. Sell all that you own. Then give the money to people who have very little to live on. The result will be that you will have spiritual riches in heaven. Then come and be my disciple!” ²³ The man became very sad when he heard that, because he was extremely rich.

ULB:

²² 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.” ²³ But when the ruler heard these things, he became extremely sad, for he was very rich.

translationNotes**When Jesus heard that**

“When Jesus heard the man say that”

he said to him

“he answered him”

One thing you still lack

“You still need to do one more thing” or “There is one thing that you have not yet done”

sell all that you have

“sell all your possessions” or “sell everything that you own”

distribute it to the poor

“give away the money to the poor people”

you will have treasure in heaven

“treasure in heaven” here refers to God’s blessing. AT: “you will have God’s blessings in heaven” (See: [Metaphor](#))

come, follow me

“come with me as my disciple”

translationWords

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

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:24-25**UDB:**

²⁴ When Jesus saw how sad the man was, he too became very sorrowful. He said, “It is very difficult for those who are wealthy to agree for God to rule over them.” ²⁵ In fact, it is easier for a camel to go through the eye of a needle than for rich people to let God rule their lives.”

ULB:

²⁴ Then Jesus, seeing him, became very sad ^[1] and said, “How difficult it is for those who are rich to enter the kingdom of God! ²⁵ For it is easier for a camel to go through a needle’s eye, than for a rich person to enter the kingdom of God.”

18:24 ^[1]Scholars are divided whether the phrase: “[he] became very sad,” should be included here. Compare vs 23.

translationNotes**How difficult it is ... kingdom of God!**

This is an exclamation, and not a question. AT: “It is so very hard ... kingdom of God!” (See: [Exclamations](#))

a camel to go through a needle’s eye

It is impossible for a camel to fit through the eye of a needle. Jesus was probably using hyperbole to mean it is extremely difficult for a rich man to enter God’s kingdom. (See: [Hyperbole and Generalization](#))

needle’s eye

The needle’s eye is the hole in a sewing needle through which the thread is passed.

translationWords

- [kingdom of God, kingdom of heaven](#)
- [camel](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:26-27**UDB:**

²⁶ Those who heard Jesus say that replied, “Then it seems that no one can be saved!” ²⁷ But Jesus said, “What is impossible for people is possible for God.”

ULB:

²⁶ Those hearing it said, “Then who can be saved?” ²⁷ Jesus answered, “The things which are impossible with people are possible with God.”

translationNotes**Those hearing it said**

“The people who listening to Jesus said”

Then who can be saved?

It is possible that they were asking for an answer. But it is more likely that they used the question to emphasize their surprise at what Jesus said. AT: “Then no one can be saved from sin!” or in active form: “Then God will not save anyone!” (See: [Rhetorical Question](#) and [Active or Passive](#))

are impossible with people

“people cannot do”

are possible with God

“are possible for God to do” or “God can do”

translationWords

- [save, saves, saved, safe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:28-30**UDB:**

²⁸ Then Peter said, "Look, we have left everything we had in order to become your disciples. ²⁹ Jesus said to them, "Yes, and I also tell you that those who have left their homes, their wives, their brothers, their parents, or their children in order to submit to God's will for them ³⁰ will receive in this life many times as much as they left behind, and in the coming age they will receive eternal life."

ULB:

²⁸ Peter said, "Well, we have left everything that is our own and have followed you." ²⁹ Jesus then said to them, "Truly, I say to you that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, ³⁰ who will not receive much more in this world, and in the world to come, eternal life."

translationNotes**Connecting Statement:**

This is the end of the conversation about entering the kingdom of heaven.

Well, we

This phrase refers only to the disciples, and contrasts them with the rich ruler.

have left everything

"have given up everything" or "have left behind everything"

everything that is our own

"all our wealth" or "all our possessions"

Truly, I say to you

Jesus used this expression to stress the importance of what he is about to say.

there is no one who

This expression is intended to include the disciples, but to also include everyone else that had made the same sacrifices.

there is no one who has left ... who will not receive

This could be stated in positive form. AT: “everyone who has left ... will receive” (See: [Double Negatives](#))

in the world to come, eternal life

“also eternal life in the world to come”

translationWords

- [Peter, Simon Peter, Cephas](#)
- [amen, truly](#)
- [kingdom of God, kingdom of heaven](#)
- [everlasting, eternal, eternity](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:31-33**UDB:**

³¹ Jesus took the twelve disciples to a place by themselves and said to them, "Listen carefully! We are now going up to Jerusalem. While we are there, everything that the prophets wrote long ago about me, the Son of Man, will be accomplished. ³² My enemies will put me into the power of the non-Jews. They will mock me, treat me with disdain and spit on me. ³³ They will whip me, and then they will kill me. But, on the third day after that I will become alive again."

ULB:

³¹ After he gathered the twelve to himself, he said to them, "See, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of Man will be accomplished. ³² For he will be given over to the Gentiles, and will be mocked, and shamefully treated, and spit upon. ³³ After whipping him, they will kill him and on the third day he will rise again."

translationNotes**Connecting Statement:**

This is the next event in this part of the story which began in [Luke 17:20](#). Jesus is not talking to his disciples alone.

gathered the twelve to himself

This means Jesus brought the twelve disciples to a place where other people were not present.

See

This indicates a significant change in the ministry of Jesus as he goes to Jerusalem for the final time.

that have been written by the prophets

This can be stated in active form. AT: "that the prophets have written" (See: [Active or Passive](#))

the prophets

This refers to the Old Testament prophets.

Son of Man

Jesus speaks of himself as "the Son of Man" and uses "he" to refer to himself. AT: "me, the Son of Man"

will be accomplished

This can be stated in active form. AT: “will happen” or “will occur” (See: [Active or Passive](#))

For he will be given over to the Gentiles

This can be stated in active form. AT: “For the Jewish leaders will give him over to the Gentiles” (See: [Active or Passive](#))

will be mocked, and shamefully treated, and spit upon

This can be stated in active form. AT: “they will mock him, treat him shamefully, and spit on him” (See: [Active or Passive](#))

on the third day

This refers to the third day after his death. However, the disciples did not yet understand this, so it is best not to add this explanation when translating this verse. (See: [Ordinal Numbers](#))

translationWords

- [the twelve, the eleven](#)
- [Jerusalem](#)
- [written](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Son of Man, son of man](#)
- [Gentile, Gentiles](#)
- [mock, ridicule, scoff at, mocker](#)
- [shame, shameful, ashamed](#)
- [raise, raises, raised, rise, risen, arise, arose](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:34**UDB:**

³⁴ But the disciples did not understand any of those things that he said. God prevented them from understanding the meaning of what he was telling them.

ULB:

³⁴ They understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

translationNotes**General Information:**

This verse is not part of the main storyline, but rather a comment about this part of the story. (See: [End of Story](#))

They understood none of these things

“They did not understand any of these things”

these things

This refers to Jesus’ description of how he would suffer and die in Jerusalem, and that he would rise from the dead.

this word was hidden from them

This can be stated in active form. AT: “God prevented them from understanding the meaning of what he was telling them” (See: [Active or Passive](#))

the things that were said

This can be stated in active form. AT: “the things that Jesus said” (See: [Active or Passive](#))

translationWords

- [understand, understanding](#)
- [word, words](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:35-37**UDB:**

³⁵ As Jesus and his disciples came near to the city of Jericho, a blind man was sitting beside the road. He was begging for money. ³⁶ When he heard the crowd of people passing by, he asked someone, “What is happening?” ³⁷ They told him, “Jesus, the man from the town of Nazareth, is passing by.”

ULB:

³⁵ It came about that, as Jesus approached Jericho, a certain blind man was sitting by the road begging, ³⁶ and hearing a crowd going by, he asked what was happening. ³⁷ They told him that Jesus of Nazareth was passing by.

translationNotes**General Information:**

This is the next part of the story. Jesus heals a blind man as he approaches Jericho. These verses give background information and information about the setting of the story. (See: [Background Information](#))

It came about

This phrase is used here to mark the beginning of a new part of the story. (See: [Introduction of a New Event](#))

a certain blind man was sitting

“there was a blind man sitting.” Here “certain” means only that the man is an important new participant to the story but Luke does not mention his name. He is a new participant in the story. (See: [Introduction of New and Old Participants](#))

begging, and hearing

It may be helpful to start a new sentence here. AT: “begging. When he heard”

They told him

“People in the crowd told the blind man”

Jesus of Nazareth

Jesus came from the town of Nazareth that was located in Galilee.

was passing by

“was walking past him”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Jericho](#)
- [beg, beggar](#)
- [Nazareth, Nazarene](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:38-39**UDB:**

³⁸ He shouted, “Jesus, you who are descended from King David, have pity on me!” ³⁹ Those who were walking at the front of the crowd scolded him and told him to be quiet. But he shouted even more loudly, “You who are descended from King David, have pity on me!”

ULB:

³⁸ So the blind man cried out, saying, “Jesus, Son of David, have mercy on me.” ³⁹ The ones who were walking ahead rebuked the blind man, telling him to be quiet. But he cried out all the more, “Son of David, have mercy on me.”

translationNotes**So**

This word marks an event that happened because of something else that happened first. In this case, the crowd had told the blind man that Jesus was walking by.

cried out

“called out” or “shouted”

Son of David

Jesus was a descendant of David, Israel’s most important king.

have mercy on me

“show me pity” or “show me compassion”

The ones who were walking ahead

“The people who were walking at the front of the crowd”

to be quiet

“to be silent” or “not to shout”

cried out all the more

This could mean that he cried out louder or that he cried out more persistently.

translationWords

- [son, sons](#)
- [David](#)
- [mercy, merciful](#)
- [rebuke](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:40-41**UDB:**

⁴⁰ Jesus stopped walking and commanded the people to bring the man to him. When the blind man came near, Jesus asked him, ⁴¹ “What do you want me to do for you?” He replied, “Lord, I want you to enable me to see!”

ULB:

⁴⁰ Jesus stood still and commanded that the man be brought to him. Then when the blind man was near, Jesus asked him, ⁴¹ “What do you want me to do for you?” He said, “Lord, I want to receive my sight.”

translationNotes**that the man be brought to him**

This can be stated in active form. AT: “the people to bring the blind man to him” (See: [Active or Passive](#))

to receive my sight

“to be able to see”

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 18:42-43**UDB:**

⁴² Jesus said to him, “Then see! Because you have trusted in me, I have healed you!” ⁴³ Immediately he was able to see. And he went with Jesus, praising God. And when all the people there saw this, they also praised God.

ULB:

⁴² Jesus said to him, “Receive your sight. Your faith has healed you.” ⁴³ Immediately he received his sight and followed him, glorifying God. All the people, when they saw this, gave praise to God.

translationNotes**Receive your sight**

This is an imperative, but it did not required the man to do anything. He was healed as a result of the command. (See: [Imperatives - Other Uses](#))

Your faith has healed you

The man’s faith was the reason he was healed, but not the method of his healing. AT: “I have healed you because you believed in me”

glorifying God

“giving glory to God” or “praising God”

translationWords

- [faith](#)
- [heal, cure](#)
- [glorify, glorifies](#)
- [praise](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 18 General Notes](#)
- [Luke 18 translationQuestions](#)

Luke 19 General Notes

Structure and formatting

Luke 19:11-27 forms a single parable. This parable instructs believers how to live in light of the coming kingdom of God because they wrongly believed that the kingdom was going to appear very quickly. Although the kingdom could appear at any time, this does not mean it is going to happen today or tomorrow, just that it could. (See: [kingdom of God](#), [kingdom of heaven](#))

Special concepts in this chapter

“Sinner”

The Pharisees refer to a group of people as “sinners.” The Jewish leaders thought these people were sinful, but in reality the leaders were also sinful. This can be taken as irony. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and [Irony](#))

Stewardship

Although this word is not used in this chapter, it is a concept which plays a significant part of the teaching of this chapter. Stewardship is being trustworthy in the handling of the things which have been entrusted to you. God expects each person to use the gifts that he has given to them. This includes not only the natural gifts or abilities that God has given to man, but a person’s life lived in expectation of eternal life. God also expects people to live in the expectation of the imminent return of Jesus.

Colt

The way in which Jesus entered into Jerusalem, mounted on an animal, was similar to the way a king would have entered into a city after a great victory. It was traditional for the kings of Israel to ride on a donkey. There was also a donkey present with a colt but it is unclear which animal Jesus rode. It is best to translate this as it appears in the ULB without trying to reconcile these two passages. (See: Matthew 21:1-7)

Spreading the garments and branches

This was a way to honor a king.

“[Jesus] began to cast out those who were selling”

Jesus is recorded as cleaning the ungodly merchants from the temple. This event shows the authority Jesus had over the temple and the nation of Israel. (See: [clean](#), [cleans](#), [cleaned](#), [cleanse](#), [cleansed](#), [cleansing](#), [wash](#), [washing](#), [washed](#), [washes](#) and [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Links:

- **Luke 19:01 Notes**

Luke 19:1-2**UDB:**

¹ Jesus entered Jericho and was going through the city. ² There was a man there named Zacchaeus. He was in charge of collecting taxes and was very rich.

ULB:

¹ Jesus entered and was passing through Jericho. ² Behold, there was a man there named Zacchaeus. He was a chief tax collector and was rich.

translationNotes**General Information:**

This is the next part of the story. Zacchaeus is introduced to the story. Verse 1 gives background information about Jesus' travels. (See: [Background Information](#))

Behold, there was a man there

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. AT: "There was a man who was" (See: [Introduction of New and Old Participants](#))

He was a chief tax collector and was rich

This is background information about Zacchaeus. (See: [Background Information](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Jericho](#)
- [Zacchaeus](#)
- [chief](#)
- [tax collector](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:3-4**UDB:**

³ He wanted to see Jesus but he could not see him over the crowd. He was a very short man and there were many people around Jesus. ⁴ So he ran further down the road. He climbed a sycamore fig tree so he could see Jesus when he came by.

ULB:

³ He was trying to see who Jesus was, but could not see over the crowd, because he was small in height. ⁴ So he ran on ahead of the people and climbed up into a sycamore tree to see him, because Jesus was about to pass that way.

translationNotes**He was trying**

“Zacchaeus was trying”

because he was small in height

“because he was short”

a sycamore tree

“a sycamore fig tree.” It produces small round fruit about 2.5 centimeters across. AT: “a fig tree” or “a tree”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:5-7**UDB:**

⁵ When Jesus got there, he looked up and said to him, “Zacchaeus, come down quickly, I have to stay at your house tonight!” ⁶ So he came down quickly. He was glad to welcome Jesus into his home. ⁷ But the people who saw Jesus go there grumbled saying, “He has gone to be the guest of a real sinner!”

ULB:

⁵ When Jesus came to the place, he looked up and said to him, “Zacchaeus, come down quickly, for today I must stay at your house.” ⁶ So he hurried and came down and welcomed him joyfully. ⁷ When everyone saw this, they all complained, saying, “He has gone in to visit a man who is a sinner.”

translationNotes**the place**

“the tree” or “where Zacchaeus was”

So he hurried

“So Zacchaeus hurried”

they all complained

The Jews hated the tax collectors and did not think any good person should associate with them. (See: [Assumed Knowledge and Implicit Information](#))

He has gone in to visit a man who is a sinner

“Jesus has gone into the house of a sinner to visit him”

a sinner

“an obvious sinner” or “a real sinner”

translationWords

- [Zacchaeus](#)
- [joy, joyful](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:8-10**UDB:**

⁸ Then Zacchaeus stood up while they were eating and said to Jesus, “Lord, I want you to know that I am going to give half of what I own to poor people. And as for the people whom I have cheated, I will pay them back four times the amount I have gotten from them.” ⁹ Jesus said to him, “Today God has saved this household, because this man has shown that he is a true descendant of Abraham. ¹⁰ Remember this: I, the Son of Man, came to find and save people like you who have gone astray from God.”

ULB:

⁸ Zacchaeus stood and said to the Lord, “Look, Lord, the half of my goods I give to the poor, and if I have cheated anyone of anything, I will restore four times the amount.” ⁹ Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. ¹⁰ For the Son of Man came to seek and to save the people who are lost.”

translationNotes**the Lord**

This refers to Jesus.

restore four times the amount

“return to them four times as much as I took from them”

salvation has come to this house

It was understood that salvation comes from God. AT: “God has saved this household” (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))

this house

The word “house” here refers to the people living in the house or the family. (See: [Metonymy](#))

he too

“this man too” or “Zacchaeus also”

son of Abraham

Possible meanings are 1) “descendant of Abraham” and 2) “person who has faith as Abraham did.”

the Son of Man

Jesus is speaking about himself. AT: “I, the Son of Man”

the people who are lost

“the people who have wandered away from God” or “those who by sinning have wandered away from God”

translationWords

- [Lord](#)
- [restore, restores, restored, restoration](#)
- [salvation](#)
- [son, sons](#)
- [Abraham, Abram](#)
- [Son of Man, son of man](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:11-12**UDB:**

¹¹ The people were listening to everything Jesus said. Since he was getting close to Jerusalem, Jesus decided to tell them another story. He wanted to correct their idea that as soon as he got to Jerusalem he would begin to rule as king over God's people. ¹² He said, "A prince prepared to go to a distant country in order to receive from a higher king the right to become king over the country where he lived. After he received the right of being king, he would return to rule his people.

ULB:

¹¹ As they heard these things, he continued speaking and told a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to appear immediately. ¹² He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and then to return.

translationNotes**General Information:**

Jesus begins to tell a parable to the crowd. Verse 11 gives background information about why Jesus tells the parable. (See: [Parables](#) and [Background Information](#))

that the kingdom of God was about to appear immediately

The Jews believed that the Messiah would establish the kingdom as soon as he came to Jerusalem. AT: "that Jesus would immediately begin to rule over God's kingdom" (See: [Assumed Knowledge and Implicit Information](#))

A certain nobleman

"A certain man who was a member of the ruling class" or "A certain man from an important family"

to receive for himself a kingdom

This is the image of a lesser king going to a greater king. The greater king would give the lesser king the right and authority to rule over his own country. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [parable, parables](#)

- [Jerusalem](#)
- [kingdom of God, kingdom of heaven](#)
- [noble, nobleman](#)
- [kingdom](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:13-15**UDB:**

¹³ Before he left, he summoned ten of his servants. He gave each of them an equal amount of money. He said to them, ‘Do business with this money until I return!’ Then he left. ¹⁴ But many people of his country hated him. So they sent some messengers to follow him and say to the higher king, ‘We do not want this man to be our king!’ ¹⁵ But he was made king anyway. Later he returned as the new king. Then he called in the servants to whom he had given the money. He wanted to know how much they had gained by doing business with the money he had given them.

ULB:

¹³ He called ten of his servants, and gave them ten minas, and said to them, ‘Conduct business until I come back.’ ¹⁴ But his citizens hated him and sent a delegation after him, saying, ‘We will not have this man rule over us.’ ¹⁵ It happened when he came back again, having received the kingdom, he commanded the servants to whom he had given the money to be called to him, that he might know what profit they had made by doing business.

translationNotes**He called**

“The nobleman called.” It may be helpful to state that the man did this before he left to receive his kingdom. AT: “Before he left, he called”

gave them ten minas

“gave each of them one mina”

ten minas

A mina is 600 grams. Each mina was worth about what someone would be paid in four months. AT: “ten valuable coins” or “a large amount of money” (See: [Biblical Weight](#) and [Numbers](#))

Conduct business

“Trade with this money” or “Use this money in order to earn more”

his citizens

“the people of his country”

a delegation

“a group of people to represent them” or “several messengers”

It happened

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

having received the kingdom

“after he had become king”

to be called to him

This can be stated in active form. AT: “to come to him” (See: [Active or Passive](#))

what profit they had made

“how much money they had earned”

translationWords

- [servant, slave, slavery](#)
- [citizen](#)
- [ambassador, representative](#)
- [ruler, rule](#)
- [command, commands, commanded, commandment, commandments](#)
- [profit, profitable](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:16-17**UDB:**

¹⁶ The first man came to him and said, ‘Sir, with your money I have earned ten times as much!’ ¹⁷ He said to this man, ‘You are a good servant! You have done very well! Because you have faithfully taken care of a small amount of money, I will give you ten cities to rule over.’

ULB:

¹⁶ The first came before him, saying, ‘Lord, your mina has made ten minas more.’ ¹⁷ The nobleman said to him, ‘Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.’

translationNotes**The first**

“The first servant” (See: [Ordinal Numbers](#))

came before him

“came before the nobleman”

your mina has made ten minas more

It is implied that the servant was the one who caused the profit. AT: “I used your mina to make a profit of ten more minas” (See: [Assumed Knowledge and Implicit Information](#))

mina

A mina is 600 grams. Each mina was worth about what someone would be paid in four months. See how you translated this in [Luke 19:13](#). (See: [Biblical Weight](#))

Well done

“You have done well.” Your language may have a phrase that an employer would use to show approval, such as “Good job.”

very little

This refers to the one mina, which the nobleman apparently did not consider to be a lot of money.

translationWords

- [faithful, faithfulness](#)
- [authority, authorities](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:18-19**UDB:**

¹⁸ Then the second servant came and said, ‘Sir, the money you gave me is now worth five times as much!’ ¹⁹ He also said to that servant, ‘Well done! I will put you over five cities.’

ULB:

¹⁸ The second came, saying, ‘Your mina, lord, has made five minas.’ ¹⁹ The nobleman said to him, ‘You take charge over five cities.’

translationNotes**The second**

“The second servant” (See: [Ordinal Numbers](#))

Your mina, lord, has made five minas

It is implied that the servant was the one who caused the profit. AT: “Lord, I used your mina to make a profit of five more minas” (See: [Assumed Knowledge and Implicit Information](#))

mina

A mina is 600 grams. Each mina was worth about what someone would be paid in four months. See how you translated this in [Luke 19:13](#). (See: [Biblical Weight](#))

You take charge over five cities

“You will have authority over five cities”

translationWords

- [noble, nobleman](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:20-21**UDB:**

²⁰ Then another servant came. He said, 'Sir, here is your money. I wrapped it up in a cloth and hid it to keep it safe. ²¹ I was afraid of what you would do to me if the business failed. I know you are a hard man who takes from others that which does not really belong to you. You are like a farmer who harvests grain that another man planted.'

ULB:

²⁰ Another came, saying, 'Lord, here is your mina, which I kept safely in a cloth, ²¹ for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

translationNotes**Another came**

"Another servant came"

mina

A mina is 600 grams. Each mina was worth about what someone would be paid in four months. See how you translated this in [Luke 19:13](#). (See: [Biblical Weight](#))

kept safely in a cloth

"wrapped in a cloth and stored away"

a demanding person

"a stern man" or "a man who expects a lot from his servants"

You take up what you did not put in

This was probably a proverb. A person who takes out of storage or out of a bank things that he did not put in is a metaphor for someone who benefits from other people's hard work. AT: "You take out what you did not put in" or "You are like a person how takes out what other people put in" (See: [Metaphor](#))

you reap what you did not sow

This was probably a proverb. A person who harvests food that someone else has planted is a metaphor for someone who benefits from other people's hard work. AT: "you are like a person who reaps the fruit of what other people sowed" (See: [Metaphor](#))

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [reap, reaper](#)
- [sow, sower, plant](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:22-23**UDB:**

²² He said to that servant, 'You wicked servant! I will condemn you by the words you just said. You knew I was a hard man, because I take what does not belong to me and harvest what I did not plant. ²³ So you should at least have given my money to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned!'

ULB:

²² The nobleman said to him, 'By your own words I will judge you, you wicked servant. You knew that I am a demanding person, that I take up what I did not put in, and that I reaped what I did not sow. ²³ Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?'

translationNotes**By your own words**

His "words" refer to all that he had said. AT: "Based on what you have said" (See: [Metonymy](#))

You knew that I am a demanding person

The nobleman was repeating what the servant had said about him. He was not saying that it was true. AT: "You say that I am a demanding person"

why did you not put my money ... interest?

The nobleman uses a question to rebuke the wicked servant. AT: "you should have put my money ... interest." (See: [Rhetorical Question](#))

put my money in the bank

"lent my money to a bank." Cultures that do not have banks might translate it as "let someone borrow my money."

bank

A bank is a business that safely holds money for people. Banks lend that money to others for a profit. Therefore it pays an extra amount, or interest, to the people who keep their money in the bank.

I would have collected it with interest

“I could have collected that amount plus the interest it would have earned” or “I would have gained a profit from it”

interest

Interest is money that a bank pays people who put their money in the bank.

translationWords

- [word, words](#)
- [judge, judges, judgment, judgments](#)
- [evil, wicked, wickedness](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:24-25**UDB:**

²⁴ Then the king said to those who were standing near, ‘Take the money from him and give it to the servant who made ten times as much!’ ²⁵ They protested, ‘But sir, he already has a lot of money!’

ULB:

²⁴ The nobleman said to them that stood by, ‘Take away from him the mina, and give it to him that has the ten minas.’ ²⁵ They said to him, ‘Lord, he has ten minas.’

translationNotes**The nobleman**

The nobleman had become king. See how you translated this in [Luke 19:12](#).

them that stood by

“the people who were standing near them”

mina

A mina is 600 grams. Each mina was worth about what someone would be paid in four months. See how you translated this in [Luke 19:13](#). (See: [Biblical Weight](#))

he has ten minas

“he already has ten minas!”

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:26-27**UDB:**

²⁶ But the king said, 'I tell you this: To the people who use well what they have received, I will give even more. But from the people who do not use well what they have received, I will take away even what they already have. ²⁷ Now, as for those enemies of mine who did not want me to rule over them, bring them here and execute them while I am watching!'"

ULB:

²⁶ 'I say to you, that everyone who has will be given more, but from him that has not, even that which he has will be taken away. ²⁷ But these enemies of mine, those who did not want me to reign over them, bring them here and kill them before me.'"

translationNotes**I say to you**

This was the king speaking. Some translators may want to start this verse with "And the king replied, 'I say to you'" or "But the king said 'I tell you this'" .

everyone who has

It is implied that what he has is the money he earned by using his mina faithfully. AT: "everyone who uses well what he has been given" or "everyone who uses well what I have given him" (See: [Assumed Knowledge and Implicit Information](#))

will be given more

This can be stated in active form. AT: "I will give him more" (See: [Active or Passive](#))

from him that has not

It is implied that the reason he does not have money is because he did not use his mina faithfully. AT: "from the person who does not use well what I have given him" (See: [Assumed Knowledge and Implicit Information](#))

will be taken away

This can be stated in active form. AT: "I will take away from him" (See: [Active or Passive](#))

these enemies of mine

Since the enemies were not right there, some languages would say "those enemies of mine."

translationWords

- [adversary, enemy](#)
- [reign](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:28**UDB:**

²⁸ After Jesus said those things, he continued on the road up to Jerusalem, going ahead of the disciples.

ULB:

²⁸ When he had said these things, he went on ahead, going up to Jerusalem.

translationNotes**Connecting Statement:**

This is the end of the part of the story about Zacchaeus. This verse tells us what Jesus did after this part of the story. (See: [End of Story](#))

When he had said these things

“When Jesus had said these things”

going up to Jerusalem

Jerusalem was higher than Jericho, so it was normal for Israelites to speak of going up to Jerusalem.

translationWords

- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:29-31**UDB:**

²⁹ When they got close to the villages of Bethphage and Bethany, near the Mount of Olives, ³⁰ he said to two of his disciples, "Go to the village just ahead of you. As you enter it, you will see a young donkey tied up there that no one has ever ridden. Untie it and bring it to me. ³¹ If anyone asks you, 'Why are you untying the donkey?' say to him, 'The Lord needs it.'"

ULB:

²⁹ It came about that when he came near to Bethphage and Bethany, to the hill that is called Olivet, he sent two of the disciples, ³⁰ saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. ³¹ If anyone asks you, 'Why are you untying it?' say, 'The Lord has need of it.'"

translationNotes**General Information:**

This is the next part of the story. Jesus approaches Jerusalem.

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. (See: [Introduction of a New Event](#))

when he came near

The word "he" refers to Jesus. His disciples were also traveling with him.

Bethphage

Bethphage was a village on the Mount of Olives, which is across the Kidron Valley from Jerusalem. (See: [How to Translate Names](#))

the hill that is called Olivet

"the hill that is called the Mount of Olives" or "the hill that is called "Olive Tree Mountain"

a colt

"a young donkey" or "a young riding animal"

that has never been ridden

This can be stated in active form. AT: “that no one has ever ridden” (See: [Active or Passive](#))

If anyone asks you ... need of it

Jesus tells the disciples how to answer a question that has not yet been asked. However, people in the village will soon ask the question. (See: [Hypothetical Situations](#))

If anyone asks you, ‘Why are you untying it?’

The inner quote can also be translated as an indirect quote. AT: “If any one asks you why you are untying it” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

translationWords

- [Bethany](#)
- [Mount of Olives](#)
- [disciple, disciples](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:32-36**UDB:**

³² So the two disciples went to the village and found the donkey, just like Jesus had told them. ³³ As they were untying it, its owners said to them, “Why are you untying our donkey?” ³⁴ They replied, “The Lord needs it.” ³⁵ Then the disciples brought the donkey to Jesus. They threw their cloaks on the donkey’s back for him to sit on and helped Jesus get on it. ³⁶ Then as he rode along, others spread their cloaks on the road in front of him to honor him.

ULB:

³² Those who were sent went and found the colt just as Jesus had told them. ³³ As they were untying the colt, the owners said to them, “Why are you untying the colt?” ³⁴ They said, “The Lord has need of it.” ³⁵ They brought it to Jesus, and they threw their cloaks upon the colt and set Jesus on it. ³⁶ As he went, they spread their cloaks on the road.

translationNotes**Those who were sent**

This can be stated in active form. AT: “The two disciples that Jesus sent” (See: [Active or Passive](#))

the owners

“the owners of the colt”

Why are you untying ... Lord has need of it

This is the question and answer that Jesus predicted in [Luke 19:31](#) and should be translated the same as in that verse.

threw their cloaks upon the colt

“put their robes on the young donkey.” Cloaks are outer robes.

set Jesus on it

“helped Jesus get up on and ride on the colt”

they spread their cloaks

“people spread their cloaks.” This is a sign of giving honor to someone. (See: [Symbolic Action](#))

translationWords

- [Lord](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:37-38**UDB:**

³⁷ As they came along the road that goes down from the Mount of Olives, the whole crowd of his disciples began to rejoice and praise God loudly for all the great miracles that they had seen Jesus do. ³⁸ They were saying things like, “May God bless our king who comes with God’s authority!” “May there be peace between God in heaven and us his people!” “May everyone praise God!”

ULB:

³⁷ As he was now approaching the place where the Mount of Olives descends, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, ³⁸ saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!”

translationNotes**As he was now approaching**

“As Jesus was going near.” Jesus’ disciples were traveling with him.

where the Mount of Olives descends

“where the road goes down from the Mount of Olives”

mighty works which they had seen

“great things they had seen Jesus do”

Blessed is the king

They were saying this about Jesus.

in the name of the Lord

Here “name” refers to power and authority. Also, “Lord” refers to God. (See: [Metonymy](#))

Peace in heaven

“May there be peace in heaven.” They are expressing what they want to happen.

glory in the highest

“highest” refers to heaven, where God lives. AT: “let everyone give glory to God in the highest heaven” or “let everyone praise God the Highest One”

translationWords

- rejoice
- praise
- voice
- works, deeds, work, acts
- bless, blessed, blessing
- king
- name, names, named
- Lord
- peace, peaceful
- heaven, sky, skies, heavens, heavenly
- glory, glorious

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:39-40**UDB:**

³⁹ Some of the Pharisees who were in the crowd said to him, “Teacher, tell your disciples to stop saying those things!” ⁴⁰ He replied, “I tell you this: if these people were silent, the stones themselves would shout to praise me!”

ULB:

³⁹ Some of the Pharisees in the multitude said to him, “Teacher, rebuke your disciples.” ⁴⁰ Jesus answered and said, “I tell you, if these were silent, the stones would cry out.”

translationNotes**in the multitude**

“in the large crowd”

rebuke your disciples

“tell your disciples to stop doing these things”

I tell you

Jesus said this to emphasize what he would say next.

if these were silent ... cry out

This is a hypothetical situation. Some translators may need to make it clear what Jesus was implying when he said this: “no, I will not rebuke them, for if these people were to be silent ... cry out” (See: [Hypothetical Situations](#) and [Assumed Knowledge and Implicit Information](#))

the stones would cry out

“the stones would call out praises”

translationWords

- Pharisee, Pharisees
- teacher, teachers, Teacher
- rebuke
- disciple, disciples

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:41-42**UDB:**

⁴¹ When Jesus came near to Jerusalem and saw the city, he cried about its people. ⁴² He said, "I wish that today you people knew how to have God's peace. But now you are unable to know it.

ULB:

⁴¹ When Jesus approached the city, he wept over it, ⁴² saying, "If only you had known in this day, even you, the things which bring you peace! But now they are hidden from your eyes.

translationNotes**the city**

This refers to Jerusalem.

he wept over it

The word "it" refers to the city of Jerusalem, but it represents the people who lived in that city. (See: [Metonymy](#))

If only you had known ... bring you peace

Jesus expressed his sadness that the people of Jerusalem had missed the opportunity to be at peace with God.

you

The word "you" is singular because Jesus was speaking to the city. But if this would be unnatural in your language, you could use a plural form of "you" to refer to the people of the city. (See: [Forms of You](#))

they are hidden from your eyes

"your eyes" refer to the ability to see. This can be stated in active form. AT: "you can no longer see them" or "you are unable to know it" (See: [Metonymy](#) and [Active or Passive](#))

translationWords

- [peace, peaceful](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:43-44**UDB:**

⁴³ I want you to know this: Soon your enemies will come and will set up a barricade around your city. They will surround the city and attack it on all sides. ⁴⁴ They will break through the walls and destroy everything. They will destroy it and you and all your children. When they finish destroying everything, there will not be one stone left on top of another. All this will happen because you did not recognize the time when God came to save you!”

ULB:

⁴³ For the days will come upon you, when your enemies will build a barricade around you, and surround you, and press in on you from every side. ⁴⁴ They will strike you down to the ground and your children with you. They will not leave one stone upon another, because you did not recognize it when God was trying to save you.”

translationNotes**Connecting Statement:**

Jesus continues speaking.

For

What follows is the reason for Jesus' sadness.

the days will come upon you

This indicates that they would experience difficult times. Some languages do not talk about time coming. AT: “in the future these things will happen to you” or “soon you will endure troublesome times”

you

The word “you” is singular because Jesus was speaking to the city. But if this would be unnatural in your language, you could use a plural form of “you” to refer to the people of the city. (See: [Forms of You](#))

barricade

This refers to a wall to keep the people from getting out of the city.

They will strike you down to the ground

Since Jesus was speaking to the city, this refers to the walls and buildings of the city. AT: “They will destroy your walls” or “They will destroy your city”

your children with you

This refers to the people who lived in the city. AT: “they will kill you people in the city”

They will not leave one stone upon another

“They will not leave any of the stones in place.” This is a hyperbole to express that the enemies would completely destroy the city, which was built of stones. (See: [Hyperbole and Generalization](#))

you did not recognize it

“you did not acknowledge”

translationWords

- [adversary, enemy](#)
- [God](#)
- [save, saves, saved, safe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:45-46**UDB:**

⁴⁵ Jesus entered Jerusalem and went into the temple courtyard. He saw in that place the people who were selling things, ⁴⁶ and he began to chase them out. He said to them, “It has been written in the scriptures, ‘I want my house to be a place where people pray,’ but you have made it a hideout for thieves!”

ULB:

⁴⁵ Jesus entered the temple and began to cast out those who were selling, ⁴⁶ saying to them, “It is written, ‘My house will be a house of prayer,’ but you have made it a den of robbers.”

translationNotes**Connecting Statement:**

This is the next event in this part of the story. Jesus enters the temple in Jerusalem.

Jesus entered the temple

It may be helpful to state that he entered Jerusalem first, where the temple was located. AT: “Jesus entered Jerusalem and then went to the temple courtyard”

entered the temple

Only priests were allowed to enter the temple building. AT: “went into the temple courtyard” (See: [Assumed Knowledge and Implicit Information](#))

cast out

“throw out” or “force out”

It is written

This is a quotation from Isaiah. This can be stated in active form. AT: “The scriptures say” or “A prophet wrote these words in the scriptures” (See: [Active or Passive](#))

My house

The word “My” refers to God and “house” refers to the temple.

house of prayer

“a place where people pray to me”

a den of robbers

Jesus speaks of the temple as if it was a place where thieves come together. AT: “a place where thieves hide” (See: [Metaphor](#))

translationWords

- [temple](#)
- [cast out, drive out, throw out](#)
- [written](#)
- [house of God, Yahweh's house](#)
- [pray, prayer, prayers, prayed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 19:47-48**UDB:**

⁴⁷ Each day during that week Jesus was teaching people in the temple courtyard. The chief priests, the teachers of religious laws, and other Jewish leaders were trying to find a way to kill him. ⁴⁸ But they did not find any way to do it, because all the people were eager to hear him.

ULB:

⁴⁷ So Jesus was teaching daily in the temple. The chief priests and the scribes and the leaders of the people wanted to kill him, ⁴⁸ but they could not find a way to do it, because all the people were listening to him intently.

translationNotes**Connecting Statement:**

This is the end of this part of the story. These verses tell about on-going action that continues after the main part of the story ends. (See: [End of Story](#))

in the temple

“in the temple courtyard” or “at the temple”

were listening to him intently

“were paying close attention to what Jesus was saying”

translationWords

- [temple](#)
- [chief priests](#)
- [scribe, scribes](#)
- [Jewish leaders, Jewish authorities, religious leaders](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 19 General Notes](#)
- [Luke 19 translationQuestions](#)

Luke 20 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 20:17, 42-43, which are quotations from the Old Testament.

Special concepts in this chapter

Trap

This chapter contains two questions designed to catch someone admitting something they do not wish to say. Jesus asks a question of the Pharisees that traps them by forcing them to either admit they believe John the Baptist was a prophet or anger the Jews by denying this. The leaders tried to trap Jesus by asking him about paying taxes to the Roman government. Answering yes would anger the Jews and answering no would anger the Romans. (See: [prophet](#), [prophets](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Other possible translation difficulties in this chapter

Paradox

This is a statement that seems absurd or that appears to contradict itself. In this chapter, Jesus quotes a psalm that records David as calling his son “lord,” that is, “master.” However, to the Jews, their ancestors were greater than their descendants. In this passage, Jesus is trying to lead his hearers to the true understanding that the Messiah will himself be divine, and that he himself is the Messiah.

Links:

- [Luke 20:01 Notes](#)

Luke 20:1-2**UDB:**

¹ One day during that week Jesus was teaching the people in the temple courtyard and telling them God's good message. As he was doing that, the chief priests, the teachers of the Jewish laws, and other elders came to him. ² They said to him, "Tell us, what right do you have to do these things? And who gave you this right?"

ULB:

¹ It came about one day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes came to him with the elders. ² They spoke, saying to him, "Tell us by what authority you do these things? Or who is he that gave you this authority?"

translationNotes**Connecting Statement:**

The chief priests, scribes, and elders questioned Jesus in the temple.

It came about

This phrase is used here to mark the beginning of a new part of the story. (See: [Introduction of a New Event](#))

in the temple

"in the temple courtyard" or "at the temple"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- teach, teaching, teaches, taught
- temple
- preach
- good news, gospel
- chief priests
- scribe, scribes
- elder
- authority, authorities

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:3-4**UDB:**

³ He replied, "I will also ask you a question. Tell me, ⁴ about John baptizing people: Did God command him to baptize or did humans command him?"

ULB:

³ He answered and said to them, "I also will ask you a question. Tell me about ⁴ the baptism of John. Was it from heaven or from men?"

translationNotes**General Information:**

Jesus responds to the chief priests, scribes, and elders.

He answered and said to them

"Jesus replied"

Was it from heaven or from men?

Jesus knew that John's authority came from heaven. He asked the question so the Jewish leaders would have to tell what they thought to all who were listening. AT: "Do you think John's authority to baptize people came from heaven or from men?" or "Do you think God told John to baptize people, or did people tell him to do it?"

from heaven

"from God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him. (See: [Metonymy](#))

translationWords

- baptize, baptized, baptism
- John (the Baptist)
- heaven, sky, skies, heavens, heavenly

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:5-6**UDB:**

⁵ They discussed this among themselves. They said, “If we answer, ‘God commanded him,’ then he will say, ‘So why did you not believe him?’” ⁶ But if we say, ‘It was only humans who told him to baptize,’ the people will stone us to death, because they all believe that John was a prophet that God sent.”

ULB:

⁵ They reasoned with themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Then why did you not believe him?’” ⁶ But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John was a prophet.”

translationNotes**They reasoned**

“They discussed” or “They considered their answer”

with themselves

“among themselves” or “with each other”

If we say, ‘From heaven,’

Some languages might prefer an indirect quote. AT: “If we say that John’s authority is from heaven,” (See: [Direct and Indirect Quotations](#))

From heaven

“From God.” Depending on how the question was translated in the previous verse, this may be translated as “God did” or “God authorized him.”

he will say

“Jesus will say”

if we say, ‘From men,’

Some languages might prefer an indirect quote. AT: “if we say that John’s authority is from men,” (See: [Direct and Indirect Quotations](#))

stone us

“kill us by throwing stones on us.” God’s Law commanded that his people stone those of his people who mocked him or his prophets. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [heaven, sky, skies, heavens, heavenly](#)
- [believe, believes, believed, belief](#)
- [stone, stones, stoning](#)
- [John \(the Baptist\)](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:7-8**UDB:**

⁷ So they replied that they did not know who told John to baptize. ⁸ Then Jesus said to them, “Neither will I tell you who sent me to do those things.”

ULB:

⁷ So they answered that they did not know where it came from. ⁸ Jesus said to them, “Neither will I tell you by what authority I do these things.”

translationNotes**So they answered**

“So the chief priests, scribes and elders answered.” The word “so” marks an event that happened because of something else that happened first. In this case, they had reasoned with themselves in [Luke 20:5-6](#), and they did not have an answer they wanted to say.

they answered that they did not know where it came from

This could be stated as a direct quote. AT: “they said, ‘We do not know where it came from’ ” (See: [Direct and Indirect Quotations](#))

where it came from

“where John’s baptism came from.” AT: “where John’s authority to baptize came from” or “who authorized John to baptize people”

Neither will I tell you

“And I will not tell you.” Jesus knew they were not willing to tell him the answer, so he responded in the same manner. AT: “Just as you will not tell me, I will not tell you”

translationWords

- [authority, authorities](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:9-10**UDB:**

⁹ Then Jesus told the people this parable, "A man planted a vineyard. He rented the vineyard to some men to care for it. Then he went to another country and stayed there for a long time. ¹⁰ When it was time to harvest the grapes, he sent a servant to the men who were taking care of the vineyard, so they would give him his share of the grapes that the vineyard had produced. But after the servant arrived, they beat him and sent him away without any grapes.

ULB:

⁹ He told the people this parable, "A man planted a vineyard, rented it out to vine growers, and went into another country for a long time. ¹⁰ At the appointed time he sent a servant to the vine growers, that they should give him of the fruit of the vineyard. But the vine growers beat him, and sent him away empty-handed.

translationNotes**General Information:**

Jesus begins to tell a parable to the people in the temple. (See: [Parables](#))

rented it out to vine growers

"allowed some vine growers to use it in exchange for payment" or "allowed some vine growers to use it and pay him later." Payment might be in the form of money, or a portion of the harvest.

vine growers

These are people who tend grape vines and grow grapes. AT: "grape farmers"

the appointed time

"the time they had agreed to pay him." This would have been at the harvest time.

of the fruit of the vineyard

"some of the grapes" or "some of what they produced in the vineyard." It could also refer to the things they made from grapes or the money they earned by selling the grapes.

sent him away empty-handed

An empty hand is a metaphor for "nothing." AT: "sent him away without paying him" or "sent him away without the grapes" (See: [Metaphor](#))

translationWords

- [parable, parables](#)
- [vineyard](#)
- [appoint, appoints, appointed](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:11-12**UDB:**

¹¹ Later, the owner sent another servant. But they beat and shamed him also. They sent him away without any grapes. ¹² Still later, the owner sent another servant. This third servant they wounded and threw out of the vineyard.

ULB:

¹¹ He then sent yet another servant and they also beat him, treated him shamefully, and sent him away empty-handed. ¹² He also sent yet a third and they also wounded him, and threw him out.

translationNotes**beat him**

“beat that servant”

treated him shamefully

“humiliated him”

yet a third

“even a third servant” or “yet another servant.” The word “yet” hints at the fact that the landowner should not have had to send the second servant, but he went beyond that and sent a third servant. (See: [Ordinal Numbers](#))

wounded him

“injured that servant”

threw him out

“threw him out of the vineyard”

translationWords

- [servant, slave, slavery](#)
- [shame, shameful, ashamed](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:13-14**UDB:**

¹³ So the owner of the vineyard said to himself, ‘What should I do now? I will send my son, whom I love very much. They will probably respect him.’ ¹⁴ So he sent his son, but when the men who were caring for the vineyard saw him coming, they said to each other, ‘Here comes the man who will some day inherit the vineyard! Let us kill him so that this vineyard might become ours!’

ULB:

¹³ So the lord of the vineyard said, ‘What will I do? I will send my beloved son. Maybe they will respect him.’ ¹⁴ But when the vine growers saw him, they discussed among themselves, saying, ‘This is the heir. Let us kill him, that the inheritance may be ours.’

translationNotes**What will I do?**

This question emphasizes the decision of the vineyard owner. AT: “Here is what I will do” (See: [Rhetorical Question](#))

when the vine growers saw him

“when the farmers saw the owner’s son”

Let us kill him

They were not asking permission. They said this to encourage each other to kill the heir.

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [beloved](#)
- [son, sons](#)
- [heir](#)
- [inherit, inheritance, heritage, heir](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:15-16**UDB:**

¹⁵ So they dragged him outside the vineyard and they killed him. So I will tell you what the owner of the vineyard will do to them! ¹⁶ He will come and kill those men who were taking care of the vineyard. Then he will arrange for other people to take care of it." When the people listening to Jesus heard this, they said, "May a situation like this never happen!"

ULB:

¹⁵ They threw him out of the vineyard and killed him. What then will the lord of the vineyard do to them? ¹⁶ He will come and destroy these vine growers, and will give the vineyard to others." When they heard it, they said, "God forbid!"

translationNotes**Connecting Statement:**

Jesus finishes telling his parable to the crowd.

They threw him out of the vineyard

"The vine growers forced the son out of the vineyard"

What then will the lord of the vineyard do to them?

Jesus used a question to get his listeners to pay attention to what the owner of the vineyard would do. AT: "So now, listen to what the lord of the vineyard will do to them" (See: [Rhetorical Question](#))

God forbid!

"May God stop it from happening!" or "May it never happen!" The people understood this parable to mean that God would remove them from Jerusalem because they would reject the Messiah. They strongly expressed their desire that this terrible thing would not happen. (See: [Parables](#))

translationWords

- [vineyard](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:17-18**UDB:**

¹⁷ But Jesus looked directly at them and said, "You can say that, but think about the meaning of these words that are written in the scriptures,

'The stone which the builders rejected has become the most important stone in the building.

¹⁸ Everyone who falls on this stone will be broken to pieces, and it will crush anyone on whom it falls."

ULB:

¹⁷ But Jesus looked at them, and said, "What is the meaning of that which is written:

'The stone that the builders rejected has become the cornerstone'?

¹⁸ Every one who falls on that stone will be broken to pieces. But on whomever it falls, it will crush."

translationNotes**Connecting Statement:**

Jesus continues teaching the crowd.

But Jesus looked at them

"But Jesus stared at them" or "But he looked straight at them." He did this to hold them accountable to understand what he was saying.

What is the meaning of that which is written: 'The stone ... cornerstone'?

Jesus uses a question to teach the crowd. AT: "You should be able to understand that which is written: 'The stone ... cornerstone.'" (See: [Rhetorical Question](#))

that which is written

"this scripture"

The stone that the builders rejected has become the cornerstone

This is the first of three metaphors in a prophecy from the book of Psalms. This one refers to the Messiah as if he were a stone that builders chose not to use, but that God made the most important stone. (See: [Metaphor](#))

The stone that the builders rejected

“The stone which the builders said was not good enough to use for building.” In those days people built the walls of houses and other buildings out of stones.

the builders

This refers to the religious rulers who are rejecting Jesus as Messiah.

the cornerstone

“the chief stone of the building” or “the most important stone of the building”

Every one who falls ... broken to pieces

This second metaphor speaks of people who reject the Messiah as if they fall over a stone and are injured. (See: [Metaphor](#))

will be broken to pieces

This is a result of falling onto the stone. It can be stated in active form. AT: “will break up into pieces” (See: [Active or Passive](#))

But on whomever it falls

“But whomever that stone falls on.” This third metaphor speaks about the Messiah judging those who reject him as if he were a large stone that would crush them. (See: [Metaphor](#))

translationWords

- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [reject](#)
- [cornerstone, cornerstones](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:19-20**UDB:**

¹⁹ The chief priests and the teachers of the Jewish laws realized that he was accusing them when he told the story about those wicked men. So they immediately tried to find a way to arrest him, but they did not arrest him, because they were afraid of what the people would do if they did so. ²⁰ So they watched him carefully. They also sent spies who pretended to be sincere. But they really wanted to get Jesus to say something wrong for which they could accuse him. They wanted to be able to turn him over to the governor of the province.

ULB:

¹⁹ So the scribes and the chief priests sought to lay hands on him in that very hour, for they knew that he had spoken this parable against them. But they were afraid of the people. ²⁰ Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor.

translationNotes**sought to lay hands on him**

This expression refers to people exercising authority over the disciples. AT: “looked for a way to arrest Jesus” (See: [Metonymy](#))

in that very hour

“immediately”

they were afraid of the people

This is the reason that they did not arrest Jesus right away. The people respected Jesus, and the religious leaders were afraid of what the people might do if they arrested him. AT: “they did not arrest him because they were afraid of the people” (See: [Assumed Knowledge and Implicit Information](#))

they sent out spies

“the scribes and chief priests sent spies to watch Jesus”

that they might find fault with his speech

“because they wanted to accuse Jesus of saying something bad”

so as to deliver him up to

“in order to bring him to” or “so that they might hand him over to”

to the rule and to the authority of the governor

“Rule” and “authority” are two ways of saying that they wanted the governor to judge Jesus. It can be translated with one or both expressions. AT: “so that the governor would punish Jesus” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [scribe, scribes](#)
- [chief priests](#)
- [hour](#)
- [parable, parables](#)
- [fear, fears, afraid](#)
- [righteous, righteousness](#)
- [authority, authorities](#)
- [governor, govern, proconsul, government](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:21-22**UDB:**

²¹ So one of the spies asked him, "Teacher, we know that you speak and teach what is right. You tell the truth even if important people do not like it. You teach truthfully what God wants us to do. ²² So tell us what you think about this matter: Is it right that we pay taxes to the Roman government, or not?"

ULB:

²¹ They asked him, saying, "Teacher, we know that you say and teach rightly, and are not influenced by anyone's position, but you teach the truth about the way of God. ²² Is it lawful for us to pay taxes to Caesar, or not?"

translationNotes**Connecting Statement:**

This is the beginning of the next event in this part of the story. Some time has passed since Jesus was questioned in the temple by the chief priests. The spies are now questioning Jesus.

They asked him

"The spies asked Jesus"

Teacher, we know ... way of God

The spies were trying to deceive Jesus. They did not believe these things about Jesus.

we know

"we" refers only to the spies. (See: [Exclusive and Inclusive "We"](#))

are not influenced by anyone's position

Possible meanings are 1) "you tell the truth even if important people do not like it" or 2) "you do not favor one person over another" (See: [Active or Passive](#))

but you teach the truth about the way of God

This is part of what the spies were saying that they knew about Jesus.

Is it lawful ... or not?

They hoped that Jesus would say either “yes” or “no.” If he said “yes,” then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said “no,” then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws.

Is it lawful

They were asking about God’s law, not about Caesar’s law. AT: “Does our law permit us”

Caesar

Because Caesar was the ruler of the Roman government, they could refer to the Roman government by Caesar’s name. (See: [Metonymy](#))

translationWords

- [teacher, teachers, Teacher](#)
- [true, truth, truths](#)
- [God](#)
- [lawful, lawfully, unlawful](#)
- [tax, taxes](#)
- [Caesar](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:23-24**UDB:**

²³ But he knew that they were trying to trick him to get him into trouble, either with the Jews, who hated to pay those taxes, or with the Roman government. So he said to them, ²⁴ “Show me a Roman coin. Then tell me whose picture is on it. And tell me whose name is on it.” So they showed him a coin and said, “It has the picture and name of Caesar, the head of the Roman government.”

ULB:

²³ But Jesus understood their craftiness, and said to them, ²⁴ “Show me a denarius. Whose image and name is on it?” They said, “Caesar’s.”

translationNotes**But Jesus understood their craftiness**

“But Jesus understood how tricky they were” or “But Jesus saw that they were trying to trap him.” The word “their” refers to the spies.

a denarius

This is a Roman silver coin worth a day’s wages. (See: [Biblical Money](#))

Whose image and name is on it?

Jesus uses a question to respond to those who were trying to trick him. (See: [Rhetorical Question](#))

image and name

“picture and name”

translationWords

- [Caesar](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:25-26**UDB:**

²⁵ He said to them, “In that case, give to the government what belongs to them, and give to God what belongs to him.” ²⁶ The spies were amazed at his answer, so much that they could not answer him. There was nothing that Jesus said before the people standing around him that the spies could find anything wrong with.

ULB:

²⁵ He said to them, “Then give to Caesar the things that are Caesar’s, and to God, the things that are God’s.” ²⁶ They were not able to find fault with what he had said in front of the people, but marvelling at his answer they were silent.

translationNotes**Connecting Statement:**

This is the end of this event about the spies and the part of the story which began in [Luke 20:1](#).

He said to them

“Then Jesus said to them”

Caesar

Here “Caesar” refers to the Roman government. (See: [Metonymy](#))

and to God

It may be helpful to insert the missing word “give.” AT: “and give to God” (See: [Ellipsis](#))

They were not able to find fault with what he had said

“The spies could not find anything wrong with what he said”

but marvelling at his answer they were silent

“but they were amazed at his answer and did not saying anything”

translationWords

- [Caesar](#)
- [God](#)
- [marvel, wonder, amazed, astonished](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:27-28**UDB:**

²⁷ After that, some Sadducees came to Jesus. They are a group of Jews who say that no one will rise from the dead. ²⁸ They also wanted to ask Jesus a question. One of them said to him, "Teacher, Moses wrote for us Jews that if a man who has a wife but no children dies, his brother should marry the widow so that she can have a child by him. In this way, people will consider that the child is the descendant of the man who died.

ULB:

²⁷ When some of the Sadducees came to him, the ones who say that there is no resurrection, ²⁸ they asked him, saying, "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and being childless, the man should take the brother's wife, and have a child for his brother.

translationNotes**General Information:**

This is the next part of the story. We do not know where this takes place, though it is possible they are in the temple courtyard. Jesus is talking with some Sadducees.

the ones who say that there is no resurrection

This phrase identifies the Sadducees as being the group of Jews that say that no one would rise from the dead. It does not imply that some Sadducees believed that there is a resurrection and some did not. (See: [Distinguishing versus Informing or Reminding](#))

if a man's brother dies, having a wife, and being childless

"if a man's brother dies when he has a wife but does not have children"

the man should take the brother's wife

"the man should marry his dead brother's widow"

have a child for his brother

The Jews considered the children born from this kind of second marriage to belong to the dead man. They inherited his property and possessions and carried on his name. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Sadducee, Sadducees](#)
- [resurrection](#)
- [teacher, teachers, Teacher](#)
- [Moses](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:29-33**UDB:**

²⁹ Well, there were seven brothers in one family. The oldest one married a woman, but he and his wife did not bear any children. Later he died. ³⁰ The second brother followed this law and married the widow, but the same thing happened to him. ³¹ Then the third brother married her, but the same thing happened again. All seven brothers, one by one, married that woman, but they had no children, and one by one they died. ³² Afterwards, the woman died, too. ³³ Therefore, if it is true that there will be a time when dead people will become alive again, whose wife do you think that woman will be then? Keep in mind that she was married to all seven brothers!”

ULB:

²⁹ There were seven brothers and the first took a wife, and died childless, ³⁰ and the second as well. ³¹ The third took her, and likewise the seven also left no children, and died. ³² Afterward the woman also died. ³³ In the resurrection then, whose wife will she be? For the seven had her as their wife.”

translationNotes**Connecting Statement:**

The Sadducees finish asking Jesus their question.

General Information:

The Sadducees tell Jesus a short story in verses 29-32. This is a story they made up as an example. In verse 33, they ask Jesus a question about the story they told.

There were seven brothers

This may have happened, but it is probably a story that they made up to test Jesus.

the first ... the second ... The third

“brother number one ... brother number two ... Brother number three” (See: [Ordinal Numbers](#))

died childless

“died without having any children” or “died, but did not have any children”

the second as well

They did not repeat many of the details to keep the story short. AT: “the second married her and the same thing happened” or “the second brother married her and died without having any children” (See: [Ellipsis](#))

The third took her

“The third married her”

likewise the seven also left no children, and died

They did not repeat many of the details to keep the story short. AT: “in the same way the rest of the seven brothers married her and had no children and died” (See: [Ellipsis](#))

the seven

“all seven of the brothers” or “each of the seven brothers”

In the resurrection

“When people are raised from the dead” or “When dead people will become alive again.” Some languages have a way of showing that the Sadducees did not believe that there would be a resurrection, such as “In the supposed resurrection” or “When dead people are supposedly raised from the dead.”

translationWords

- [resurrection](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:34-36**UDB:**

³⁴ Jesus replied to them, "In this world, men take wives, and people give their daughters in marriage to men. ³⁵ But the people whom God considers worthy of being in heaven after they rise from the dead will not marry. ³⁶ Also, they cannot die anymore, because they will be immortal like angels. The fact that God has caused them to rise again will show that they are his children.

ULB:

³⁴ Jesus said to them, "The sons of this world marry and are given in marriage. ³⁵ But those who are regarded as worthy in that age to receive the resurrection from the dead ones will neither marry nor be given in marriage. ³⁶ Neither can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

translationNotes**Connecting Statement:**

Jesus begins to answer the Sadducees.

The sons of this world

"The people of this world" or "The people of this time." This is in contrast with those in heaven or the people who live after the resurrection.

marry and are given in marriage

In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. AT: "get married" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

those who are regarded as worthy in that age

This can be stated in active form. AT: "the people in that age whom God will consider to be worthy" (See: [Active or Passive](#))

to receive the resurrection from the dead ones

"to be raised from the dead" or "to rise from death"

will neither marry nor be given in marriage

In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. AT: “will not marry” or “will not get married.” This is after the resurrection. (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Neither can they die anymore

This is after the resurrection. AT: “They will not be able to die anymore” (See: [Assumed Knowledge and Implicit Information](#))

are sons of God, being sons of the resurrection

“are children of God because he has brought them back from the dead”

translationWords

- [son, sons](#)
- [world, worldly](#)
- [worthy, worth, unworthy, worthless](#)
- [resurrection](#)
- [death, die, dead](#)
- [angel, angels, archangel](#)
- [sons of God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:37-38**UDB:**

³⁷ But about people rising from the dead, Moses wrote something about that. In the place where he wrote about the burning bush, he mentions the Lord as being the God whom Abraham worships, whom Isaac worships and whom Jacob worships. It is not dead people who worship God, but rather living people who worship him. ³⁸ All people whose spirits are alive again after they die continue to honor him!”

ULB:

³⁷ But that the dead are raised, even Moses showed, in the place concerning the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. ³⁸ Now he is not the God of the dead, but of the living, because all live to him.”

translationNotes**Connecting Statement:**

Jesus finishes answering the Sadducees.

But that the dead are raised, even Moses showed

The word “even” is here because the Sadducees might not have been surprised that some scriptures say that the dead are raised, but they did not expect Moses to have written something like that. AT: “But even Moses showed that dead people rise from the dead” (See: [Active or Passive](#))

in the place concerning the bush

“in the part of scripture where he wrote about the burning bush” or “in the scripture about the burning bush” (See: [Assumed Knowledge and Implicit Information](#))

where he calls the Lord

“where Moses called the Lord”

the God of Abraham and the God of Isaac and the God of Jacob

“the God of Abraham, Isaac, and Jacob.” They all worshiped the same God.

Now

This word is used here to mark a break in the main teaching. Here Jesus explains how this story proves that people rise from the dead.

he is not the God of the dead, but of the living

These two sentences have similar meaning said twice for emphasis. Some languages have different ways of showing emphasis. AT: “the Lord is the God of living people only” (See: [Parallelism](#))

but of the living

“but the God of living people.” Since these people died physically, they must still be alive spiritually. AT: “but the God of people whose spirits are alive, even though their bodies may have died” (See: [Assumed Knowledge and Implicit Information](#))

because all live to him

“because in God’s sight they all are still alive” or “because their spirits are alive in God’s presence”

translationWords

- [death, die, dead](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [Moses](#)
- [Lord](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [Jacob, Israel](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:39-40**UDB:**

³⁹ Some of the teachers of the Jewish law replied, “Teacher, you have answered very well!” ⁴⁰ After that, no one dared to ask him any more questions like that to trap him.

ULB:

³⁹ Some of the scribes answered, “Teacher, you have answered well.” ⁴⁰ For they did not dare ask him any more questions.

translationNotes**Some of the scribes answered**

“Some of the scribes said to Jesus.” There were scribes present when the Sadducees were questioning Jesus. (See: [Assumed Knowledge and Implicit Information](#))

For they

It is unclear if this refers to the scribes, or the Sadducees, or both. It is best to keep the statement general.

they did not dare ask him any more questions

“they were afraid to ask ... questions” or “they did not risk asking ... questions.” They understood that they did not know as much as Jesus did, but they did not want to say that. This can be made explicit. AT: “they did ask him any more tricky questions because they feared that his wise answers would make them appear foolish again” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [scribe, scribes](#)
- [teacher, teachers, Teacher](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:41-44**UDB:**

⁴¹ Later Jesus said to them, "I will show you that when people say that the Messiah is only a descendant of King David, they are wrong! ⁴² David himself wrote in the Book of Psalms about the Messiah,

God said to my Lord,

'Sit here beside me at my right, where I will highly honor you.

⁴³ Sit here while I completely defeat your enemies.'

⁴⁴ King David calls the Messiah 'my Lord'! So the Messiah cannot be just someone descended from King David! What I just said proves that he is much greater than David, right?"

ULB:

⁴¹ Jesus said to them, "How do they say that the Christ is David's son? ⁴² For David himself says in the Book of Psalms,

The Lord said to my Lord,

'Sit at my right hand,

⁴³ until I make your enemies your footstool.'

⁴⁴ David therefore calls the Christ 'Lord', so how is he David's son?"

translationNotes**General Information:**

Jesus asks the scribes a question.

How do they say ... son?

"Why do they say ... son?" Jesus uses a question to make the scribes think about who the Messiah is. AT: "Let's think about them saying ... son." or "I will talk about them saying ... son" (See: [Rhetorical Question](#))

they say

The prophets, the religious rulers, and the Jewish people in general knew that the Messiah was the son of David. AT: "everyone says" or "people say" (See: [Assumed Knowledge and Implicit Information](#))

David's son

“King David’s descendant.” The word “son” is used here to refer to a descendant. In this case it refers to the one who would reign over God’s kingdom. (See: [Synecdoche](#))

The Lord said to my Lord

This is a quotation from the book of Psalms which says “Yahweh said to my Lord.” But the Jews stopped saying “Yahweh” and often said “Lord” instead. AT: “The Lord God said to my Lord” or “God said to my Lord”

my Lord

David was referring to the Christ as “my Lord.”

my right hand

The right side is the place of honor. God was honoring the Messiah by telling him to sit in the place of honor on the throne beside God.

until I make your enemies your footstool

The Messiah’s enemies are spoken of as if they were furniture on which he would rest his feet. This was an image of submission. AT: “until I make your enemies like a footstool for you” or “until I conquer your enemies for you” (See: [Metaphor](#))

David therefore calls the Christ ‘Lord’

In the culture of that time, a father was more respected than a son. David’s use of the title ‘Lord’ for the Christ implies that he was greater than David. (See: [Assumed Knowledge and Implicit Information](#))

so how is he David’s son?

“so how can the Christ be David’s son?” This can be a statement. AT: “this shows that the Christ is not merely David’s descendant” (See: [Rhetorical Question](#))

translationWords

- [Christ, Messiah](#)
- [David](#)
- [son, sons](#)
- [psalm, psalms](#)
- [Lord](#)

- [right hand](#)
- [adversary, enemy](#)
- [footstool](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 20:45-47**UDB:**

⁴⁵ While all the other people were listening, Jesus said to his disciples, ⁴⁶ "Beware that you do not act like the men who teach our Jewish laws. They like to put on long robes and walk around to make people think that they are very important. They also like people to greet them respectfully in the marketplaces. They like to sit in the most important places in the synagogues. At dinner parties they like to sit in the seats where the most honored people sit. ⁴⁷ They also steal all the property of widows. Then they pray for a long time in public. God will certainly punish them very severely."

ULB:

⁴⁵ In the hearing of all the people he said to his disciples, ⁴⁶ "Beware of the scribes, who desire to walk in long robes, and love special greetings in the marketplaces, and chief seats in the synagogues, and chief places at feasts. ⁴⁷ They also devour widows' houses, and for a show they make long prayers. Men like this will receive greater condemnation."

translationNotes**Connecting Statement:**

Jesus now directs his attention to his disciples and speaks mainly to them.

Beware of

"Be on guard against"

who desire to walk in long robes

Long robes would show that they were important. AT: "who like to walk around wearing their important robes" (See: [Assumed Knowledge and Implicit Information](#))

They also devour widows' houses

"They also eat up widows' houses." The scribes are spoken of as if they were hungry animals that eat up everything the widows have. AT: "They also take away from widows all their possessions" (See: [Metaphor](#))

widows' houses

This expression refers to all of the widows' possessions. AT: "all their possessions" (See: [Synecdoche](#))

for a show they make long prayers

“they pretend to be righteous and make long prayers” or “they make long prayers so that people will see them”

Men like this will receive greater condemnation

“They will receive a more severe judgment.” This can be stated in active form. AT: “God will certainly punish them very severely” (See: [Active or Passive](#))

translationWords

- [disciple, disciples](#)
- [scribe, scribes](#)
- [robe](#)
- [chief](#)
- [synagogue](#)
- [feast](#)
- [devour](#)
- [pray, prayer, prayers, prayed](#)
- [condemn, condemns, condemned, condemnation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 20 General Notes](#)
- [Luke 20 translationQuestions](#)

Luke 21 General Notes

Structure and formatting

Luke 21:5-36 is an extended teaching about the return of Christ.

Special concepts in this chapter

“For many will come in my name, saying, ‘I am he,’”

Jesus teaches that before he returns, many people will falsely claim to be him returning. It will also be a time of great persecution.

“Until the times of the Gentiles are fulfilled”

The Jews referred to the time between the Babylonian exile and the coming of the Messiah as a period of Gentile domination. This is because the Jews were not sovereign over their own affairs.

Important figures of speech in this chapter

Metaphors

The prophesy in this chapter contains metaphorical language. It is best to translate these events as literal unless it is necessary to translate otherwise according to the context. For example, the phrases “torn down,” “will rise against” and “not a hair on your head will perish” are metaphors. Signs in the sky, earthquakes and wars should be translated without symbolism given to them. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the “Son of Man.” Every language may not have the ability to have a person refer to himself in the third person.

Links:

- [Luke 21:01 Notes](#)

Luke 21:1-4**UDB:**

¹ Jesus looked up from where he was sitting and saw rich people putting their gifts into the temple offering box. ² He also saw a poor widow put in two small coins of very little value. ³ And he said to his disciples, "The truth is that this poor widow has put into the offering box more money than all these rich people. ⁴ For they all have a lot of money, but they gave only a small part of it. But this widow, who is very poor, has given all the money that she had to buy what she needed.

ULB:

¹ Jesus looked up and saw the rich men who were putting their gifts into the treasury. ² He saw a certain poor widow putting in two mites. ³ So he said, "Truly I say to you, this poor widow put in more than all of them. ⁴ All of these gave gifts out of their abundance. But this widow, out of her poverty, put in all she had to live on."

translationNotes**Connecting Statement:**

This is the next event in the story. Possible setting: 1) this may have occurred on the same day that Jesus was questioned by the Sadducees ([Luke 20:27](#)) or 2) this may be a different day. Jesus begins teaching his disciples. (See: [Background Information](#))

gifts

"gifts of money"

treasury

"collection box" or "money box." This was one of the boxes in the temple courtyard where people put money as a gift to God.

a certain poor widow

This is a way of introducing a new character to the story. (See: [Introduction of New and Old Participants](#))

two mites

"two small coins" or "two tiny copper coins." These were the least valuable of the coins people used then. AT: "two pennies" or "two small coins of little value" (See: [Biblical Money](#))

Truly I say to you

This means that what Jesus was about to say was very important.

I say to you

Jesus was talking to his disciples. The word “you” is plural. (See: [Forms of You](#))

this poor widow put in more than all of them

God considers her gift, a small amount of money, more significant than the large amounts of money the men gave. AT: “the small gift of this widow was more valuable than larger gifts of the rich men” (See: [Hyperbole and Generalization](#))

gave gifts out of their abundance

“have a lot of money but only gave a small portion of it”

out of her poverty

“who has very little money”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:5-6**UDB:**

⁵ Some of Jesus' disciples were talking about how the temple was adorned with beautiful stones and decorations that people had given. But Jesus said, ⁶ "These things you are looking at will be destroyed completely. Yes, the time is coming when not one of these stones will be left on top of another."

ULB:

⁵ As some spoke of the temple, how it was decorated with beautiful stones and offerings, he said, ⁶ "As for these things that you see, the days will come when not one stone will be left on another which will not be torn down."

translationNotes**Connecting Statement:**

Jesus switches from talking about the widow to teaching about the temple.

offerings

"things people had given to God"

these things that you see

This refers to the beautiful temple and its decorations.

the days will come when

"there will be a time when" or "someday"

not one stone will be left on another

This can be stated in active form. AT: "enemies will not leave any stone on top of another" (See: [Active or Passive](#)).

not one stone will be left ... not be torn down

This can be stated in positive form. AT: "every stone will be removed from its place and they will all be torn down"

which will not be torn down

This can be translated as a new sentence. AT: “They will all be torn down” or “Enemies will tear down every stone” (See: [Active or Passive](#))

translationWords

- [temple](#)
- [sacrifice, offering](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:7-9**UDB:**

⁷ Then they asked him, “Teacher, when will these things happen? And what will happen to show that these things are about to take place?” ⁸ Jesus replied, “Be careful that no one deceives you. For many people will come and each will claim to be me. Each will say about himself, ‘I am the Messiah!’ They will also say, ‘The time is almost here, when God will rule as king!’ Do not follow after them to become their disciples! ⁹ Also, whenever you hear about wars and people fighting each other, do not be terrified. For these things must happen before the end of the world comes.”

ULB:

⁷ So they asked him, saying, “Teacher, when will these things happen? What will be the sign when these things are about to happen?” ⁸ Jesus answered, “Be careful that you are not deceived. For many will come in my name, saying, ‘I am he,’ and, ‘The time is near.’ Do not go after them. ⁹ When you hear of wars and riots, do not be terrified, for these things must happen first, but the end will not happen immediately.”

translationNotes**they asked him**

“the disciples asked Jesus” or “Jesus’ disciples asked him”

these things

This refers to what Jesus just said about enemies destroying the temple.

that you are not deceived

Jesus was talking to his disciples. The word “you” is plural. AT: “that you do not believe lies” or “that no one deceives you” (See: [Forms of You](#) and [Active or Passive](#))

in my name

People coming in his name claim to represent him. AT: “claiming to be me” or “claiming to have my authority” (See: [Metonymy](#))

I am he

“I am the Christ” or “I am the Messiah”

wars and riots

Here “wars” probably refers to fighting between countries, and “riots” probably refers to people fighting against their own leaders or against others in their country. AT: “wars and rebellions” or “wars and revolutions”

Do not go after them

“Do not believe them” or “Do not become their disciples”

do not be terrified

“do not let these things terrify you” or “do not be afraid”

the end will not happen immediately

This refers to the final judgment. AT: “the end of the world will not happen immediately after the wars and riots” or “the world will not end immediately after those things happen” (See: [Assumed Knowledge and Implicit Information](#))

the end

“the end of everything” or “the end of the age”

translationWords

- [teacher, teachers, Teacher](#)
- [sign, signs, proof, reminder](#)
- [deceive, deceit, deception, deceptive](#)
- [name, names, named](#)
- [terror, terrify](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:10-11**UDB:**

¹⁰ "Various people groups will attack each other, and various kings will fight each other. ¹¹ And in various places there will be great earthquakes, as well as famines and terrible diseases. Many things will happen that will cause people to be very afraid, and people will see strange things in the sky that will show that something very important is going to happen.

ULB:

¹⁰ Then he said to them, "Nation will rise against nation, and kingdom against kingdom. ¹¹ There will be great earthquakes, and in various places famines and plagues. There will be terrifying events and great signs from heaven.

translationNotes**Then he said to them**

"Then Jesus said to his disciples." Since this is a continuation of Jesus speaking from the previous verse, some languages may prefer not to say "Then he said to them."

Nation will rise against nation

Here "nation" is a metonym for the people of the nation, and "rise against" is a metonym for attack. The word "nation" represents nations in general, not one particular nation. AT: "The people of one nation will attack the people of other nations" or "The people of some nations will attack the people of other nations" (See: [Metonymy](#) and [Generic Noun Phrases](#))

Nation

This refers to ethnic groups of people rather than to countries.

kingdom against kingdom

The words "will rise" are understood from the previous phrase and mean attack. AT: "kingdom will rise against kingdom" or "the people of some kingdoms will attack the people of other kingdoms" (See: [Ellipsis](#) and [Metonymy](#) and [Generic Noun Phrases](#))

in various places famines and plagues

The words "there will be" are understood from the previous phrase. AT: "there will be famines and plagues in many places" or "there will be times of hunger and diseases in different places" (See: [Ellipsis](#))

terrifying events

“events that terrify people” or “events that cause people to be very afraid”

translationWords

- [nation](#)
- [kingdom](#)
- [famine](#)
- [plague](#)
- [sign, signs, proof, reminder](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:12-13**UDB:**

¹² But before all these things happen, they will arrest you, treat you badly and hand you over to the synagogues for trial and hand you over to the prisons. They will put you on trial in the presence of kings and high government authorities because you follow me. ¹³ That will be a time for you to tell them the truth about me.

ULB:

¹² But before all of these things, they will lay their hands on you and will persecute you, delivering you over to the synagogues and prisons, bringing you before kings and governors because of my name. ¹³ It will lead to an opportunity for your testimony.

translationNotes**these things**

This refers to the terrible things that Jesus had said would happen.

they will lay their hands on you

“they will grab you.” This expression refers to people exercising authority over the disciples. AT: “they will arrest you” (See: [Metonymy](#))

they will

“people will” or “enemies will”

you

Jesus was talking to his disciples. The word “you” is plural. (See: [Forms of You](#))

delivering you over to the synagogues

“handing you over to the leaders of the synagogues.” The leaders of the synagogues could forbid all the other Jews from interacting with the disciples because they follow Jesus.

and prisons

“and delivering you over to the prisons” or “and putting you in prisons”

because of my name

The word “name” is here used to refer to Jesus himself. AT: “because of me” or “because you follow me” (See: [Metonymy](#))

for your testimony

“for you to tell them your testimony about me”

translationWords

- [persecute, persecution](#)
- [synagogue](#)
- [prison, prisoner, imprison](#)
- [king](#)
- [governor, govern, proconsul, government](#)
- [name, names, named](#)
- [testimony, testify](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:14-15**UDB:**

¹⁴ So be determined not to worry ahead of time about what you will say to defend yourselves, ¹⁵ because I will give you the right words and wisdom so that you will know what to say. As a result, none of the people accusing you will be able to say you are wrong.

ULB:

¹⁴ Therefore resolve in your hearts not to prepare your defense ahead of time, ¹⁵ for I will give you words and wisdom, which all your adversaries will not be able to resist or contradict.

translationNotes**Therefore**

“Because of this.” Jesus uses this word here to refer back to everything he has said, beginning in [Luke 21:10](#). (See: [Connecting Words](#))

resolve in your hearts

The “heart” refers to the decisions of the whole person. AT: “make up your mind” or “decide firmly” (See: [Metonymy](#))

not to prepare your defense

“not to figure out what you will say in order to defend yourself against their accusations”

I will give you words and wisdom

“I will tell you what wise things to say”

words and wisdom

These can be combined into one phrase. AT: “words of wisdom” or “wise words” (See: [Hendiadys](#))

which all your adversaries

This can be the start of a new sentence. AT: “All your adversaries”

which all your adversaries will not be able to resist or contradict

It may be helpful to change the way the negative is used. AT: “none of your adversaries will be able to argue against you or say that you are wrong”

translationWords

- [heart, hearts](#)
- [word, words](#)
- [wise, wisdom](#)
- [adversary, enemy](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:16-19**UDB:**

¹⁶ And even your parents and brothers and other relatives and friends will betray you, and they will kill some of you. ¹⁷ In general, everybody will hate you because you believe in me. ¹⁸ But not even one hair from your head shall be destroyed. ¹⁹ If you go through difficult times and prove your trust in God, you will save yourselves.”

ULB:

¹⁶ But you will be delivered up also by parents, brothers, relatives and friends, and they will put some of you to death. ¹⁷ You will be hated by everyone because of my name. ¹⁸ But not a hair of your head will perish. ¹⁹ In your endurance you will gain your souls.

translationNotes**you will be delivered up also by parents, brothers, relatives and friends**

This can be stated in active form. AT: “even your parents, brothers, relatives, and friends will hand you over to the authorities” (See: [Active or Passive](#))

they will put some of you to death

“they will kill some of you.” Possible meanings are 1) “the authorities will kill some of you” or 2) “those who deliver you up will kill some of you.” The first meaning is more likely.

You will be hated by everyone

This can be translated in active form. The word “everyone” emphasizes how many people will hate the disciples, either through 1) exaggeration AT: “It will seem like you are hated by everyone” or “It will seem like everyone hates you” or 2) a generalization. AT: “You will be hated by most people” or “Most people will hate you” (See: [Hyperbole and Generalization](#))

because of my name

“my name” here refers to Jesus. AT: “because of me” or “because you follow me” (See: [Metonymy](#))

But not a hair of your head will perish

This refers to one of the smallest parts of a person to emphasize that the whole person will not perish. Jesus had already said that some of them would be put to death. So some understand this to mean that they would not be harmed spiritually. AT: “But these things cannot really harm you” or “Even every hair on your head will be safe” (See: [Synecdoche](#))

In your endurance

“By holding firm.” This can be stated in the opposite way. AT: “If you do not quit”

you will gain your souls

The “soul” was understood to represent the eternal part of a person. AT: “you will receive life” or “you will save yourselves”

translationWords

- [death, die, dead](#)
- [name, names, named](#)
- [perish, perished, perishing, perishable](#)
- [endure, endurance](#)
- [soul, souls](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:20-22**UDB:**

²⁰ "When you see armies surround Jerusalem, then you will know that they will soon destroy this city. ²¹ At that time those of you who are in the region of Judea must flee to the mountains. And those of you who are in this city must leave. Those of you who are in the nearby countryside must not come into the city. ²² For this will be the time when God will punish this city; when he does, the words in the scriptures will come true.

ULB:

²⁰ When you see Jerusalem surrounded by armies, then know that its destruction is near. ²¹ Then let those in Judea flee to the mountains, and let those who are in the middle of the town leave, and do not let those who are in the country enter it. ²² For these are days of vengeance, so that all the things that are written will be fulfilled.

translationNotes**Jerusalem surrounded by armies**

This can be stated in active form. AT: "armies surrounding Jerusalem" (See: [Active or Passive](#))

that its destruction is near

"that it will soon be destroyed" or "that they will soon destroy it"

flee

"run away from danger"

in the country

This refers to the rural areas outside Jerusalem, and not to the nation. AT: "outside the city"

enter it

"enter Jerusalem"

these are days of vengeance

"these are days of punishment" or "this will be the time when God will punish this city"

all the things that are written

This can be stated in active form. AT: “all the things that the prophets wrote in the scriptures long ago” (See: [Active or Passive](#))

will be fulfilled

This can be stated in active form. AT: “will happen” (See: [Active or Passive](#))

translationWords

- [Jerusalem](#)
- [Judea](#)
- [avenge, revenge, vengeance](#)
- [written](#)
- [fulfill, fulfilled](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:23-24**UDB:**

²³ How terrible it will be for the pregnant women and those nursing their babies in those days, because there will be great suffering in the land, and its people will suffer enormously because God will be angry with them. ²⁴ Many of them will die because the soldiers attacked them with weapons. Others will become prisoners and they will be sent to many places around the world. The Gentiles will keep marching their troops through the streets of Jerusalem for as long as God allows.”

ULB:

²³ Woe to them who are pregnant and to them who are nursing in those days! For there will be great distress upon the land, and wrath to this people. ²⁴ They will fall by the edge of the sword and they will be led captive into all the nations, and Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are fulfilled.

translationNotes**to them who are nursing**

“to mothers who are nursing their babies”

there will be great distress upon the land

Possible meanings are 1) the people of the land will be distressed or 2) there will be physical disasters in the land.

wrath to this people

“there will be wrath to the people at that time.” God will bring this wrath. AT: “this people will experience God’s anger” or “God will be very angry and will punish this people” (See: [Assumed Knowledge and Implicit Information](#))

They will fall by the edge of the sword

“They will be killed by the edge of the sword.” Here “fall by the edge of the sword” represents being killed by enemy soldiers. AT: “Enemy soldiers will kill them” (See: [Metonymy](#))

they will be led captive into all the nations

This can be stated in active form. AT: “their enemies will capture them and take them to other countries” (See: [Active or Passive](#))

into all the nations

The word “all” is an exaggeration to emphasize that they will be led into many countries. AT: “into many other countries” (See: [Hyperbole and Generalization](#))

Jerusalem will be trampled by the Gentiles

Possible meanings are 1) the Gentiles will conquer Jerusalem and occupy it or 2) the Gentiles will destroy the city of Jerusalem or 3) the Gentiles will destroy the people of Jerusalem. (See: [Active or Passive](#))

trampled by the Gentiles

This metaphor speaks of Jerusalem as if the people of other nations was walking on it and crushing it down with their feet. This refers to domination. AT: “conquered by the Gentiles” or “destroyed by the other nations” (See: [Metaphor](#))

the times of the Gentiles are fulfilled

This can be stated in active form. AT: “the period of the Gentiles has come to an end” (See: [Active or Passive](#))

translationWords

- [woe](#)
- [wrath, fury](#)
- [sword](#)
- [captive, captivity](#)
- [nation](#)
- [Jerusalem](#)
- [Gentile, Gentiles](#)
- [fulfill, fulfilled](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:25-26**UDB:**

²⁵ "At this time, strange things will happen to the sun, the moon, and the stars. And on earth, people groups will become very frightened, and they will become confused because of the roaring ocean and its huge waves. ²⁶ People will be so afraid that they will faint, because they are waiting for what will happen next in the world. The stars in the sky will have to leave from their usual places.

ULB:

²⁵ There will be signs in the sun, in the moon, and in the stars, and on the earth. The nations will be in distress, anxious because of the roar of the sea and waves. ²⁶ There will be men fainting from fear and from expectation of the things which are coming upon the world. For the powers of the heavens will be shaken.

translationNotes**The nations will be in distress**

Here "the nations" refers to the people in them. AT: "The people of the nations will be distressed"

anxious because of the roar of the sea and waves

"because they will be anxious about the roar of the sea and its waves" or "and the loud noise of the sea and its rough movements will frighten them." This seems to refer to unusual storms or disasters involving the seas.

the things which are coming upon the world

"the things that will happen in the world" or "the things that will happen to the world"

the powers of the heavens will be shaken

This can be stated in active form. Possible meanings are 1) the things in the sky like the sun, moon, and stars will not move in their normal way. AT: "God will shake the powerful things in the heavens" or 2) the powerful spirits in the heavens will be distressed. The first is recommended. (See: [Active or Passive](#))

translationWords

- [sign, signs, proof, reminder](#)
- [fear, fears, afraid](#)

- [power, powers](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:27-28**UDB:**

²⁷ Then all people will see me, the Son of Man, coming in the clouds with power and brilliant light. ²⁸ So when those terrible things begin to happen, stand up straight and look upward, because God will soon rescue you.”

ULB:

²⁷ Then they will see the Son of Man coming in a cloud with power and great glory. ²⁸ But when these things begin to happen, stand up and lift up your heads, because your deliverance is coming near.”

translationNotes**Son of Man**

Jesus is refers to himself. AT: “me, the Son Man” (See: [First, Second, or Third Person](#))

coming in a cloud

“coming down in a cloud”

with power and great glory

Here “power” probably refers to his authority to judge the world. Here “glory” may refer to a bright light. God sometimes shows his greatness with a very bright light. AT: “powerfully and gloriously” or “and he will be powerful and very glorious”

stand up

Sometimes when people are afraid, they crouch down in order to avoid being seen or hurt. When they are no longer afraid, they get up. AT: “stand up with confidence”

lift up your heads

By lifting their heads to look up, they would be able to see their rescuer coming to them. AT: “look up” (See: [Idiom](#))

because your deliverance is coming near

God, who delivers, is spoken of as if he were the deliverance that he causes. AT: “because your deliverer is coming to you” or “because God will soon save you” (See: [Metonymy](#))

translationWords

- Son of Man, son of man
- power, powers
- glory, glorious
- deliver, deliverer, deliverance

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:29-31**UDB:**

²⁹ Then Jesus told them a parable: "Think about the fig trees, and even all the trees. ³⁰ Whenever you see that their leaves are sprouting, you know that summer is near. ³¹ In the same way, when you see these things that I have just described happening, you will know then that God will soon show himself as king.

ULB:

²⁹ Jesus told them a parable, "Look at the fig tree, and all the trees. ³⁰ When they sprout buds, you see for yourselves and know that summer is already near. ³¹ So also, when you see these things happening, you know that the kingdom of God is near.

translationNotes**Connecting Statement:**

As Jesus continues teaching his disciples, he tells them a parable. (See: [Parables](#))

When they sprout buds

"When new leaves start to grow"

summer is already near

"summer is about to start." Summer in Israel follows the sprouting of fig tree leaves and is the time when the figs ripen. AT: "harvest time is ready to start" (See: [Assumed Knowledge and Implicit Information](#))

So also, when you see these things happening

The appearance of the signs that Jesus just described signal the arrival of the kingdom of God just as appearance of the leaves of the fig tree signal the arrival of summer.

the kingdom of God is near

"God will soon establish his kingdom." AT: "God will soon rule as king" (See: [Metonymy](#))

translationWords

- [parable, parables](#)
- [fig](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:32-33**UDB:**

³² I am telling you the truth: This generation of people will not come to an end before all these things that I have just now described happen. ³³ The sky and the earth will come to an end, but what I tell you will never come to an end.

ULB:

³² Truly, I say to you, this generation will not pass away until all these things take place. ³³ Heaven and earth will pass away, but my words will never pass away.

translationNotes**Connecting Statement:**

Jesus continues teaching his disciples.

Truly, I say to you

This expression emphasizes the importance of what Jesus is about to say.

this generation

Possible meanings are 1) the generation that will see the first of the signs Jesus spoke of or 2) the generation Jesus was speaking to. The first is more likely.

will not pass away until

This could be stated in positive form. AT: “will still be alive when”

Heaven and earth will pass away

“Heaven and earth will cease to exist.” The word “heaven” here refers to the sky and the universe beyond it.

my words will never pass away

“my words will never cease to exist” or “my words will never fail.” Jesus uses “words” here to refer to everything he says. (See: [Metonymy](#))

will never pass away

This could be stated in positive form. AT: “will remain forever”

translationWords

- [amen, truly](#)
- [generation](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [earth, earthly](#)
- [word, words](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:34-35**UDB:**

³⁴ "Be very careful to control yourselves. Do not go to parties where people are acting immorally, or getting drunk. And do not carry the cares of this life with you. If you live this way, you will stop waiting for me to return. And then, at that moment, I will surprise you when I come. I will come so suddenly it will be like when a animal trap springs closed without warning. ³⁵ Indeed, I will return without warning, and that day will come when you are not ready to see me.

ULB:

³⁴ But pay attention to yourselves, so that your hearts are not burdened with the effects of drinking and intoxication, and the worries of life, and then that day will close on you suddenly like a trap. ³⁵ For it will come upon everyone living on the face of the whole earth.

translationNotes**so that your hearts are not burdened**

The "heart" here refers to the mind and thoughts of the person. AT: "so that you are not occupied with" (See: [Synecdoche](#))

are not burdened

Jesus here speaks of the following sins as if they were a physical weight that a person had to carry. (See: [Metaphor](#))

the effects of drinking

"drinking too much wine that would make one drunk"

the worries of life

"worrying too much about this life"

then that day will close on you suddenly like a trap

Just as a trap closes on an animal when the animal does not expect it, that day will happen when people do not expect it. AT: "that day will happen when you are not expecting it, as when a trap closes suddenly on an animal" (See: [Simile](#))

then that day will close on you suddenly

The coming of that day will appear to be sudden and unexpected to those who are not ready and watching for it. AT: “For if you are not careful, that day will close on you suddenly” (See: [Assumed Knowledge and Implicit Information](#))

that day

This refers to the day when the Messiah returns. AT: “the day when the Son of Man comes”

it will come upon everyone

“it will affect everyone” or “the events of that day will affect everyone”

on the face of the whole earth

The surface of the earth is spoken of as if it was the face of a person. That is, the outward part. AT: “on the surface of the whole earth” or “on the entire earth” (See: [Metaphor](#))

translationWords

- [heart, hearts](#)
- [burden](#)
- [drunk, drunkard](#)
- [snare, trap](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:36**UDB:**

³⁶ So you must be always ready for my coming. And always pray that you may be able to go through all these hard things in safety, and that I, the Son of Man, declare you innocent when I come to judge the world.”

ULB:

³⁶ But be alert at all times, praying that you may be strong enough to escape all these things that will take place, and to stand before the Son of Man.”

translationNotes**Connecting Statement:**

Jesus finishes teaching his disciples.

be alert

“be ready for my coming”

strong enough to escape all these things

Possible meanings are 1) “strong enough to endure these things” or 2) “able to avoid these things.”

these things that will take place

“these things that will happen.” Jesus had just told them about terrible things that would happen such as persecution, war, and captivity.

to stand before the Son of Man

“to stand with confidence before the Son of Man.” This probably refers to when the Son of Man judges everyone. A person who is not ready will be afraid of the Son of Man and will not stand with confidence.

translationWords

- pray, prayer, prayers, prayed
- Son of Man, son of man

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 21:37-38**UDB:**

³⁷ Each day Jesus was teaching people in the temple. But every evening he went out of the city and stayed all night on the Mount of Olives. ³⁸ And early every morning all the people came to the temple to listen to him.

ULB:

³⁷ So during the days he was teaching in the temple, and at night he went out and stayed on the Mount of Olives. ³⁸ All of the people came early in the morning to hear him in the temple.

translationNotes**Connecting Statement:**

This is the end of the part of the story that began in [Luke 20:1](#). These verses tell on-going action that continues after the main part of the story ends. (See: [End of Story](#))

during the days he was teaching

“during the daytime he would teach” or “he would teach each day.” The following verses tell about things that Jesus and the people did each day during the week before he died.

in the temple

Only priests were allowed in the temple. AT: “at the temple” or “in the temple courtyard” (See: [Assumed Knowledge and Implicit Information](#))

at night he went out

“at night he would go out of the city” or “he went out each night”

All of the people

The word “all” is probably an exaggeration to emphasize that the crowd was very large. AT: “A very large number of people in the city” or “Almost everyone in the city” (See: [Hyperbole and Generalization](#))

came early in the morning

“would come early each morning”

to hear him

“to hear him teach”

translationWords

- [temple](#)
- [Mount of Olives](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 21 General Notes](#)
- [Luke 21 translationQuestions](#)

Luke 22 General Notes

Structure and formatting

The events of this chapter are commonly referred to as the “last supper.” This Passover feast in many ways parallels Jesus’ sacrifice as the lamb of God.

Special concepts in this chapter

The eating of the body and blood

To this day, this symbolic action is practiced in nearly all churches in remembrance of Christ’s sacrifice for the sins of man. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

The New Covenant

Jesus mentions the New Covenant during the last supper. The New Covenant is a source of controversy among scholars. There are many different opinions about when this covenant begins and the church’s relationship to the new covenant. (See: [new covenant](#))

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the “Son of Man.” Every language may not have the ability to have a person refer to himself (the first person) in the third person.

“this is your hour”

In many cultures, there is a belief that only bad things happen in the middle of the night, when the good people are asleep. This phrase is an insult suggesting that the people arresting Jesus are doing evil. (See: [evil](#), [wicked](#), [wickedness](#))

Links:

- [Luke 22:01 Notes](#)

Luke 22:1-2**UDB:**

¹ It was now almost time for the Celebration of Unleavened Bread, which people also call the Passover. ² Now the chief priests and the teachers of the Jewish laws were looking for a way to kill Jesus because they feared the people who followed him.

ULB:

¹ Now the Festival of Unleavened Bread was approaching, which is called the Passover. ² The chief priests and the scribes discussed how they could put Jesus to death, for they were afraid of the people.

translationNotes**General Information:**

This is the next part of the story. Judas agrees to betray Jesus. These verses give background information about this part of the story. (See: [Background Information](#))

Now

This word is used here to introduce a new part of the story.

Festival of Unleavened Bread

The festival was called by this name because during the festival, the Jews did not eat bread that was made with yeast. AT: “festival when they would eat unleavened bread” (See: [Assumed Knowledge and Implicit Information](#))

was approaching

“was almost ready to begin”

how they could put Jesus to death

The priests and scribes did not have the authority to kill Jesus themselves, but they hoped to get others to kill him. AT: “how they might cause Jesus to be put to death” or “how they could cause someone to kill Jesus”

afraid of the people

Possible meanings are 1) “scared of what the people might do” or 2) “scared that the people would make Jesus king.”

translationWords

- festival
- unleavened bread
- Passover
- chief priests
- scribe, scribes
- Jesus, Jesus Christ, Christ Jesus
- death, die, dead
- fear, fears, afraid

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:3-4**UDB:**

³ Then Satan entered into Judas, the one called Iscariot, who was one of the twelve disciples. ⁴ He went and talked with the chief priests and the officers of the temple guard about how he might turn Jesus over to them.

ULB:

³ Then Satan entered into Judas Iscariot, who was one of the twelve. ⁴ Judas went to the chief priests and captains and discussed with them how he would betray Jesus to them.

translationNotes**General Information:**

This is the beginning of the action in this part of the story.

Satan entered into Judas Iscariot

This was probably very similar to demon possession.

chief priests

“the leaders of the priests”

captains

“officers of the temple guards”

how he would betray Jesus to them

“how he would help them arrest Jesus”

translationWords

- Satan, devil, evil one
- Judas Iscariot
- the twelve, the eleven
- chief priests
- betray, betrayer

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:5-6**UDB:**

⁵ They were very pleased that he wanted to do that. They offered to pay him money for doing this.

⁶ So Judas agreed, and then he started looking for a way to help them arrest Jesus when there was no crowd around him.

ULB:

⁵ They were glad, and agreed to give him money. ⁶ He consented, and looked for an opportunity to deliver him to them away from the crowd.

translationNotes**They**

“The chief priests and captains”

to give him money

“to give Judas money”

consented

“agreed”

looked for an opportunity to deliver him to them away from the crowd

This is an on-going action that continues after this part of the story ends. (See: [End of Story](#))

to deliver him

“to help them arrest Jesus”

away from the crowd

“privately” or “when there was no crowd around him”

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:7-9**UDB:**

⁷ Then the Day of Unleavened Bread came, the day when the lambs for the Passover Celebration had to be killed. ⁸ So Jesus said to Peter and John, “Go and prepare the meal for the Passover Celebration for us so we can eat it together.” ⁹ They replied to him, “Where do you want us to prepare to eat it?”

ULB:

⁷ The day of unleavened bread came, on which the Passover lamb must be sacrificed. ⁸ Jesus sent Peter and John, saying, “Go and prepare for us the Passover meal, so that we may eat it.” ⁹ They asked him, “Where do you want us to make preparations?”

translationNotes**General Information:**

This is the next part of the story. Jesus sends Peter and John to prepare for the Passover meal. Verse 7 gives background information about the setting of the story. (See: [Background Information](#))

The day of unleavened bread

“The day of bread without yeast.” This was the day the Jews would take all bread made with yeast out of their homes. Then they would celebrate the Festival of Unleavened Bread for seven days.

the Passover lamb must be sacrificed

Each family or group of people would kill a lamb and eat it together, so many lambs were killed. This can be stated in active form. AT: “people had to kill the lamb for the Passover meal” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

prepare

This is a general word meaning “make ready.” Jesus was not necessarily telling Peter and John to do all the cooking.

so that we may eat it

Jesus was including Peter and John when he said “we.” Peter and John would be part of the group of the disciples that would eat the meal. (See: [Inclusive “We”](#))

you want us to make preparations

The word “us” does not include Jesus. Jesus would not be part of the group that would prepare the meal. (See: [Exclusive and Inclusive “We”](#))

make preparations

“make preparations for the meal” or “prepare the meal”

translationWords

- [unleavened bread](#)
- [Passover](#)
- [lamb, Lamb of God](#)
- [sacrifice, offering](#)
- [send, send out, sent](#)
- [Peter, Simon Peter, Cephas](#)
- [John \(the apostle\)](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:10-11**UDB:**

¹⁰ He answered, "Listen carefully. When you go into the city, a man carrying a large jar of water will meet you; follow him into the house that he enters. ¹¹ Say to the owner of the house, 'Our teacher says to show us the room where he can eat the Passover meal together with us, his disciples?'"

ULB:

¹⁰ He answered them, "Listen, when you have entered the city, a man bearing a pitcher of water will meet you. Follow him into the house that he goes into. ¹¹ Then say to the master of the house, 'The Teacher says to you, "Where is the guest room, where I will eat the Passover with my disciples?'"'

translationNotes**He answered them**

"Jesus answered Peter and John"

Listen

Jesus used this word to tell them to pay close attention and to do exactly what he tells them.

a man bearing a pitcher of water will meet you

"you will see a man carrying a pitcher of water"

bearing a pitcher of water

"carrying a jar with water in it." He probably would have carried the jar on his shoulder.

Follow him into the house

"Follow him, and go into the house"

The Teacher says to you

This begins a direct quotation where Jesus tells the disciples what they should say. The UDB renders this as an indirect quotation: "Our teacher says to show us" (See: [Direct and Indirect Quotations](#))

The Teacher

This refers to Jesus.

eat the Passover

“eat the Passover meal”

translationWords

- lord, lords, master, masters, sir, Sir, Sirs
- teacher, teachers, Teacher
- Passover
- disciple, disciples

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:12-13**UDB:**

¹² He will show you a large room that is on the upper floor of the house. It will be all set up, with everything ready for guests. Prepare the meal for us there.” ¹³ So the two disciples went into the city. They found everything to be just like Jesus had told them. So they prepared the meal for the Passover Celebration there.

ULB:

¹² He will show you a large furnished upper room. Make the preparations there.” ¹³ So they went, and found everything as he had said to them. Then they prepared the Passover meal.

translationNotes**Connecting Statement:**

Jesus continues giving instructions to Peter and John.

He will show you

“The owner of the house will show you”

upper room

“room upstairs.” If your community does not have houses with rooms above other rooms, you may need to consider how to describe buildings in the city.

So they went

“So Peter and John went”

translationWords

- [Passover](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:14-16**UDB:**

¹⁴ When it was time to eat the meal, Jesus came and sat down with the apostles. ¹⁵ He said to them, "I have wanted very much to eat this Passover meal with you before I suffer and die. ¹⁶ I tell you, I will not eat it again until I do so when God rules everyone everywhere, when he finishes what he started to do in the Passover."

ULB:

¹⁴ When the time came, he sat down with the apostles. ¹⁵ Then he said to them, "I have greatly desired to eat this Passover with you before I suffer. ¹⁶ For I say to you, I will not eat it again, until it is fulfilled in the kingdom of God."

translationNotes**Connecting Statement:**

this is the next event in the part of the story about the Passover. Jesus and his disciples are sitting to eat the Passover meal.

When the time came

"When it was time to eat the meal"

he sat down

"Jesus sat down"

I have greatly desired

"I have wanted very much"

before I suffer

Jesus is referring ahead to his death. The word for "suffer" here refers to an unusually difficult or painful experience.

For I say to you

Jesus uses this phrase to emphasize the importance of what he will say next.

until it is fulfilled

This can be stated in active form. Possible meanings are 1) until the purpose of the Passover Festival is accomplished. AT: “until God fulfills it” or “until God completes the purpose of the Passover Festival” or 2) “until we celebrate the final Passover Festival” (See: [Active or Passive](#))

translationWords

- [apostle, apostles, apostleship](#)
- [Passover](#)
- [suffer, suffering](#)
- [fulfill, fulfilled](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:17-18**UDB:**

¹⁷ Then he took a cup of wine and thanked God for it. He said, "Take this, and share it among yourselves. ¹⁸ For I tell you that I will not drink any of this wine again until God rules everyone everywhere."

ULB:

¹⁷ Then Jesus took a cup, and when he had given thanks, he said, "Take this, and share it among yourselves. ¹⁸ For I say to you, I will not drink of the fruit of the vine again, until the kingdom of God comes."

translationNotes**took a cup**

"picked up a cup of wine"

when he had given thanks

"when he had given thanks to God"

he said

"he said to his apostles"

share it among yourselves

They were to share the contents of the cup, and not the cup itself. AT: "share the wine in the cup among yourselves" or "each of you drink some of the wine from the cup" (See: [Metonymy](#))

For I say to you

This phrase is used to emphasize the importance of what Jesus will say next.

fruit of the vine

This refers to the juice that is squeezed from the grapes that grow on grapevines. Wine is made from fermented grape juice.

until the kingdom of God comes

"until God establishes his kingdom" or "until God rules in his kingdom"

translationWords

- [fruit, fruitful](#)
- [vine](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:19-20**UDB:**

¹⁹ Then he took some bread and thanked God for it. He broke it into pieces and gave it to them to eat. As he did so, he said, "This bread is my body, which I am about to sacrifice for you. Do this later to honor me." ²⁰ In the same way, after they had eaten the meal, he took the cup of wine and said, "This is the new covenant I will make using my own blood, which will pour out for you.

ULB:

¹⁹ Then he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you. Do this in remembrance of me." ²⁰ 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.

translationNotes**bread**

This bread did not have yeast in it, so it was flat.

he broke it

"he ripped it" or "he tore it." He may have divided it into many pieces or he may have divided it into two pieces and given them to the apostles to divide among themselves. If possible, use an expression that would apply to either situation.

This is my body

Possible meanings are 1) "This bread is my body" and 2) "This bread represents my body."

my body which is given for you

This can be stated in active form. AT: "my body, which I will give for you" or "my body, which I will sacrifice for you" (See: [Active or Passive](#))

Do this

"Eat this bread"

in remembrance of me

"in order to remember me"

This cup

The word “cup” refers to the wine in the cup. AT: “The wine in this cup” or “This cup of wine” (See: [Metonymy](#))

the new covenant in my blood

This new covenant will take effect as soon his blood is shed. AT: “the new covenant the will be ratified through my blood”

my blood, which is poured out for you

Jesus spoke of his death by referring to his blood being poured out. AT: “my blood, which is poured out in death for you” or “my blood, which will flow out of my wounds for you when I die” (See: [Metonymy](#))

translationWords

- [bread](#)
- [body, bodies](#)
- [new covenant](#)
- [blood](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:21-23**UDB:**

²¹ But, look! The person who will hand me over to my enemies is here eating with me. ²² Indeed, I, the Son of Man, will die, because that is what God has planned. But how terrible it will be for the man who hands me over to my enemies!" ²³ Then the apostles began to ask one another, "Which one of us is planning to do this thing?"

ULB:

²¹ But pay attention. The one who betrays me is with me at the table. ²² For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!" ²³ They began to discuss among themselves which one of them it might be who would do this.

translationNotes**Connecting Statement:**

Jesus continues speaking to his apostles.

The one who betrays me

"The one who will betray me"

For the Son of Man indeed goes

"For, indeed, the Son of Man will go" or "For the Son of Man will die"

the Son of Man

Jesus is speaking about himself in the third person. AT: "I, the Son of Man" (See: [First, Second, or Third Person](#))

as it has been determined

This can be stated in active form. AT: "as God has determined" or "as God has planned" (See: [Active or Passive](#))

But woe to that man through whom he is betrayed!

This can be stated in active form. AT: "But woe to the man who betrays the Son of Man!" or "But how terrible it will be for that man who betrays the Son of Man!" (See: [Active or Passive](#))

translationWords

- [betray, betrayer](#)
- [Son of Man, son of man](#)
- [woe](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:24-25**UDB:**

²⁴ After that, the apostles began to argue among themselves; they said, “Which one of us will have the most honor when Jesus becomes king?” ²⁵ Jesus answered them, “The kings of the Gentile nations like to show people that they are powerful. Yet they give themselves the title, ‘ones who help the people.’

ULB:

²⁴ Then there arose also a quarrel among them about which of them was considered to be greatest. ²⁵ He said to them, “The kings of the Gentiles are masters over them, and the ones who have authority over them are referred to as those who do good to their people.

translationNotes**Then there arose also a quarrel among them**

“Then the apostles began to argue among themselves”

was considered to be greatest

This can be stated in active form. AT: “was the most important” or “the people would think was most important” (See: [Active or Passive](#))

He said to them

“Jesus said to the apostles”

are masters over them

“rule forcefully over the Gentiles”

are referred to as

The people probably did not think of those rulers as people who do good to their people. AT: “like to be called” or “call themselves”

translationWords

- [king](#)
- [Gentile, Gentiles](#)

- [authority, authorities](#)
- [honor, honors, to honor](#)
- [ruler, rule](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:26-27**UDB:**

²⁶ But you should not be like those rulers! Instead, the most honored persons among you should act as if they were the youngest, and the one who leads must act like a servant. ²⁷ For you know that the important person is the one who eats at the table, not the servant who brings the food. But I am your servant.

ULB:

²⁶ But it must not be like this with you. Instead, let the one who is the greatest among you become like the youngest, and let the one who is the most important become like the one who serves. ²⁷ For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? Yet I am among you as one who serves.

translationNotes**Connecting Statement:**

Jesus continues teaching his apostles.

it must not be like this with you

“you should not act like that”

the youngest

Older people were respected in that culture. The leaders were usually older people and were called “elders.” The youngest person would be the least likely to lead, and the least important. AT: “the least important” (See: [Metaphor](#))

the one who serves

“a servant”

For

This connects Jesus’ commands in verse 26 with the whole of verse 27. It means that the most important person should serve because Jesus is a servant.

For who is greater ... serves?

“For who is more important ... serves?” Jesus uses this question to begin to explain to the apostles who is truly great. AT: “I want you to think about who is greater ... serves.” (See: [Rhetorical Question](#))

the one who sits at the table

“the one who is dining”

Is it not the one who sits at the table?

Jesus uses another question to teach the disciples. AT: “Of course the one who sits at the table is more important than the servant!” (See: [Rhetorical Question](#))

Yet I am among you as one who serves

“But I am serving you.” The word “yet” is here because there is a contrast between what people would expect Jesus to be like and what he really was like.

translationWords

- [serve, service](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:28-30**UDB:**

²⁸ You are the persons who have stayed with me during all the hard things I have suffered. ²⁹ So now, I will make you powerful officials when God rules everyone, just as my Father appointed me to rule as a king. ³⁰ You will sit and eat and drink with me when I become king. In fact, you will sit on thrones to judge the people of the twelve tribes of Israel.”

ULB:

²⁸ But you are the ones who have continued with me in my temptations. ²⁹ I give to you a kingdom, even as my Father has given a kingdom to me, ³⁰ that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

translationNotes**have continued with me in my temptations**

“have stayed with me through my struggles”

I give to you a kingdom, even as my Father has given a kingdom to me

Some languages may need to change the order. AT: “Just as my father has given a kingdom to me, I give it to you”

I give to you a kingdom

“I make you rulers in God’s kingdom” or “I give you authority to rule in the kingdom” or “I will make you kings”

even as my Father has given a kingdom to me

“just as my Father has given me authority to rule as king in his kingdom”

you will sit on thrones

Kings sit on thrones. Sitting on a throne is a symbol of ruling. AT: “you will work as kings” or “you will do the work of kings” (See: [Metonymy](#))

translationWords

- [tempt, temptation](#)
- [kingdom](#)
- [God the Father, heavenly Father, Father](#)
- [throne](#)
- [judge, judges, judgment, judgments](#)
- [twelve tribes of Israel](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:31-32**UDB:**

³¹ "Simon, Simon, listen! Satan has asked God to let him test you, like someone shakes grain in a sieve, and God has permitted him to do it. ³² But I have prayed for you, Simon, that you will not completely stop believing in me. So when you come back to me, give courage again to these men, your brothers.

ULB:

³¹ Simon, Simon, be aware, Satan asked to have you, that he might sift you as wheat. ³² But I have prayed for you, that your faith may not fail. After you have turned back again, strengthen your brothers."

translationNotes**General Information:**

Jesus speaks directly to Simon.

Simon, Simon

Jesus said his name twice to show that what he was about to say to him was very important.

to have you, that he might sift you

The word "you" refers to all of the apostles. Languages that have different forms of "you" should use the plural form. (See: [Forms of You](#))

sift you as wheat

This means that Satan wanted to test the disciples to find something wrong. AT: "test you like someone passes grain through a sieve" (See: [Metaphor](#))

But I have prayed for you

The word "you" here refers specifically to Simon. Languages that have different forms of you should use the singular form. (See: [Forms of You](#))

that your faith may not fail

This can be stated in positive form. AT: "that you will continue to have faith" or "that you will continue to trust me"

After you have turned back again

“After you start following me again” or “After you start serving me again”

strengthen your brothers

“encourage your brothers to be strong in their faith” or “help your brothers believe in me”

your brothers

This refers to the other disciples. AT: “your fellow believers” or “the other disciples”

translationWords

- [Peter, Simon Peter, Cephas](#)
- [Satan, devil, evil one](#)
- [winnow, sift](#)
- [wheat](#)
- [pray, prayer, prayers, prayed](#)
- [faith](#)
- [turn, turn away, turn back](#)
- [brother, brothers](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:33-34**UDB:**

³³ Peter said to him, “Lord, I am ready to go with you to prison; I am willing to die with you!” ³⁴ Jesus replied, “Peter, I want you to know that this night, before the rooster crows, you will say three times that you do not know me!”

ULB:

³³ Peter said to him, “Lord, I am ready to go with you both to prison and to death.” ³⁴ Jesus replied, “I tell you, Peter, the rooster will not crow this day, before you deny three times that you know me.”

translationNotes**the rooster will not crow this day, before you deny three times that you know me**

The order of the parts of the verse can be reversed. AT: “You will deny three times that you know me before the rooster crows this day”

the rooster will not crow this day, before you deny

This can be stated positively. AT: “the rooster will crow this day only after you deny” or “before the rooster crows today, you will deny”

the rooster will not crow

Here, the crowing of the rooster refers to a certain time of day. Roosters often crow just before the sun appears in the morning. Therefore, this refers to dawn. (See: [Metonymy](#))

rooster

a bird that calls out loudly around the time the sun comes up

this day

The Jewish day begins at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. The morning was part of “this day.” AT: “tonight” or “in the morning” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [Lord](#)
- [prison, prisoner, imprison](#)
- [death, die, dead](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:35-36**UDB:**

³⁵ Then Jesus asked the disciples, “When I sent you out to the villages, and you went without any money, food, or sandals, was there anything you needed but could not get?” They replied, “Nothing!” ³⁶ And he said, “But, now, if anyone among you has some money, he should take it with him. Also, whoever has food should take it with him, and whoever does not have a sword should sell his coat and buy one!”

ULB:

³⁵ Then Jesus said to them, “When I sent you out without a purse, a bag of provisions, or shoes, did you lack anything?” They answered, “Nothing.” ³⁶ Then he said to them, “But now, the one who has a purse, let him take it, and also a bag of provisions. The one who does not have a sword should sell his cloak and buy one.”

translationNotes**Connecting Statement:**

Jesus turns his attention back to speaking to all of his disciples.

When ... did you lack anything?

Jesus uses a question to help the apostles remember how well the people provided for them as they traveled. AT: “Remember that when ... you had everything you needed” (See: [Rhetorical Question](#))

When I sent you out

Jesus was talking to his apostles. So languages that have different forms of “you” should use the plural form. (See: [Forms of You](#))

purse

A purse is a bag for holding money. Here it is used to refer to “money.” (See: [Metonymy](#))

a bag of provisions

“travelers’ bag” or “bag of food”

Nothing

It may be helpful to some audiences to include more about the conversation. AT: “We did not lack anything” or “We had everything we needed” (See: [Ellipsis](#))

The one who does not have a sword should sell his cloak

Jesus was not referring to a specific person who did not have a sword. AT: “If anyone does not have a sword, he should sell his cloak”

cloak

“coat” or “outer garment”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [sword](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:37-38**UDB:**

³⁷ I tell you this because what a prophet wrote about me in the scriptures must happen: ‘People considered him to be a criminal.’ Everything that is written about me in the scriptures is happening.
³⁸ The disciples said, “Lord, look! We have two swords!” He replied, “Enough. Do not talk like this any longer.”

ULB:

³⁷ For I say to you, what is written about me must be fulfilled, ‘He was counted with the lawless ones.’ For what is predicted about me is being fulfilled.” ³⁸ Then they said, “Lord, look! Here are two swords.” He said to them, “It is enough.”

translationNotes**Connecting Statement:**

Jesus finishes speaking with his disciples.

what is written about me

This can be stated in active form. AT: “what a prophet wrote about me in the scriptures” (See: [Active or Passive](#))

must be fulfilled

The apostles would have understood that God would cause everything written in the scriptures to happen. AT: “God will fulfill” or “God will cause to happen” (See: [Active or Passive](#))

He was counted with the lawless ones

Here Jesus is quoting the scriptures. This can be stated in active form. AT: “People counted him as a member of the group of lawless men” (See: [Active or Passive](#))

the lawless ones

“those who break the law” or “the criminals”

For what is predicted about me is being fulfilled

Possible meanings are 1) “For what the prophet predicted about me is about to happen” or 2) “For my life is coming to an end” (See: [Active or Passive](#))

they said

This refers to at least two of Jesus' apostles.

It is enough

Possible meanings are 1) "That is enough swords" or 2) "That is enough talk about this." When Jesus said that they should buy swords, he was mainly telling them about the danger they would all face. He may not have really wanted them to buy swords and fight.

translationWords

- [written](#)
- [fulfill, fulfilled](#)
- [lawless, lawlessness](#)
- [Lord](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:39-40**UDB:**

³⁹ Jesus left the city and went to the Mount of Olives, as he usually did; his disciples went with him.
⁴⁰ When he came to the place where he wanted to go, he said to them, “Pray that God will help you not to be tempted to sin.”

ULB:

³⁹ After supper, Jesus went, as he often did, to the Mount of Olives, and the disciples followed him.
⁴⁰ When they arrived, he said to them, “Pray that you do not enter into temptation.”

translationNotes**General Information:**

This is the next part of the story. Jesus went to the Mount of Olives to pray.

After supper

This refers to the completion of the Passover meal.

that you do not enter into temptation

“that you are not tempted” or “that nothing tempts you and causes you to sin”

translationWords

- [Mount of Olives](#)
- [disciple, disciples](#)
- [pray, prayer, prayers, prayed](#)
- [tempt, temptation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:41-42**UDB:**

⁴¹ Then he went about thirty meters from them, knelt down and prayed. He said, ⁴² “Father, the terrible things that are about to happen to me: If you are willing to keep from happening, do it. But do not do what I want, but what you want.”

ULB:

⁴¹ He went away from them about a stone’s throw, and he knelt down and prayed, ⁴² saying, “Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done.”

translationNotes**about a stone’s throw**

“about the distance that someone can throw a stone.” AT: “a short distance” or with an estimated measurement like “about thirty meters” (See: [Idiom](#))

Father, if you are willing

Jesus will bear the guilt of every person’s sin on the cross. He prays to his Father asking if there is another way.

Father

This is an important title for God. (See: [Translating Son and Father](#))

remove this cup from me

Jesus refers to the suffering that he is about to endure as if it were in a cup and that he was going to drink it. AT: “take away from me this cup of suffering” or “take away this suffering from me” or “rescue me from having to suffer like this” (See: [Metaphor](#))

Nevertheless not my will, but yours be done

This can be stated in active form. AT: “However, do what is according to your will rather than doing what is according to my will” (See: [Active or Passive](#))

translationWords

- [pray, prayer, prayers, prayed](#)
- [God the Father, heavenly Father, Father](#)
- [will of God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:43-44**UDB:**

⁴³ Then an angel from heaven came and and gave him courage. ⁴⁴ He was suffering greatly. So he prayed more intensely. His sweat was falling to the ground like large drops of blood.

ULB:

⁴³ Then an angel from heaven appeared to him, strengthening him. ⁴⁴ Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground.

translationNotes**appeared to him**

“appeared to Jesus”

strengthening him

“encouraging him”

Being in agony, he prayed

“He was suffering greatly, and so he prayed”

he prayed more earnestly

“he prayed more intensely”

his sweat became like great drops of blood falling down upon the ground

“his sweat was falling to the ground like large drops of blood”

translationWords

- angel, angels, archangel
- heaven, sky, skies, heavens, heavenly
- pray, prayer, prayers, prayed
- blood

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:45-46**UDB:**

⁴⁵ When he got up from praying, he returned to his disciples. He found that they were so tired out because of their sorrow, they were sleeping. ⁴⁶ He woke them up and said to them, “You should not be sleeping! Get up! Pray that God will help you so that nothing will persuade you to sin.”

ULB:

⁴⁵ When he rose up from his prayer, he came to the disciples, and found them sleeping because of their sorrow, ⁴⁶ and asked them, “Why are you sleeping? Rise and pray, that you may not enter into temptation.”

translationNotes**When he rose up from his prayer**

“When Jesus got up after praying” or “After praying, Jesus got up and”

found them sleeping because of their sorrow

“saw that they were sleeping because they were tired from their sadness”

Why are you sleeping?

Possible meanings are 1) “I am surprised that you are sleeping now” or 2) “You should not be sleeping now!” (See: [Rhetorical Question](#))

that you may not enter into temptation

“so that you may not be tempted” or “so that nothing tempts you and causes you to sin”

translationWords

- [pray, prayer, prayers, prayed](#)
- [disciple, disciples](#)
- [tempt, temptation](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:47-48**UDB:**

⁴⁷ While Jesus was still speaking, a crowd of people came to him. Judas, one of the twelve disciples, was leading them. He came up to Jesus to kiss him. ⁴⁸ But Jesus said to him, “Judas, will you really kiss me, the Son of Man, in order to hand me over to my enemies?”

ULB:

⁴⁷ While he was still speaking, behold, a crowd appeared, with Judas, one of the twelve, leading them. He came near to Jesus to kiss him, ⁴⁸ but Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

translationNotes**behold, a crowd appeared**

The word “behold” alerts us to a new group in the story. Your language may have a way of doing this. AT: “there was a crowd that appeared” (See: [Introduction of New and Old Participants](#))

leading them

Judas was showing the people where Jesus was. He was not telling the crowd what to do. AT: “leading them to Jesus”

to kiss him

“to greet him with a kiss” or “to greet him by kissing him.” When men greeted other men who were family or friends, they would kiss them on one cheek or both cheeks. If your readers would find it embarrassing to say that a man would kiss another man, you could translate it in a more general way: “to give him a friendly greeting.” (See: [Translate Unknowns](#))

are you betraying the Son of Man with a kiss?

Jesus uses a question to rebuke Judas for betraying him with a kiss. Normally a kiss is a sign of love. AT: “it is a kiss you are using to betray the Son of Man!” (See: [Rhetorical Question](#))

the Son of Man

Jesus is using this term to refer to himself. AT: “me, the Son of Man” (See: [First, Second, or Third Person](#))

translationWords

- Judas Iscariot
- the twelve, the eleven
- Jesus, Jesus Christ, Christ Jesus
- kiss
- betray, betrayer
- Son of Man, son of man

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:49-51**UDB:**

⁴⁹ When the disciples realized what was happening, they said, “Lord, shall we strike them with our swords?” ⁵⁰ One of them struck the servant of the high priest, but only cut off his right ear. ⁵¹ But Jesus said, “Do not do any more of that.” Then he touched the servant’s ear and healed him.

ULB:

⁴⁹ When those who were around Jesus saw what was happening, they said, “Lord, should we strike with the sword?” ⁵⁰ Then one of them struck the servant of the high priest, and cut off his right ear. ⁵¹ Jesus said, “That is enough!” He touched his ear, and healed him.

translationNotes**those who were around Jesus**

This refers to Jesus’ disciples.

what was happening

This refers to the priests and soldiers coming to arrest Jesus.

strike with the sword

“fight against them with a sword”

one of them

“one of the disciples”

struck the servant of the high priest

“struck the servant of the high priest with a sword”

That is enough

This expression means, “Do not do any more of that”

touched his ear

“touched the servant where his ear had been cut off”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Lord](#)
- [sword](#)
- [servant, slave, slavery](#)
- [high priest](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:52**UDB:**

⁵²⁻⁵³ Then Jesus said to the chief priests, the officers of the temple guards, and the Jewish elders who had come to arrest him, "It is surprising that you have come here with swords and clubs to arrest me, as if I were a robber. For many days I was with you in the temple, but you did not try to arrest me at all! But this is the time you are doing what you want. It is also the time when Satan is doing the evil things as he wants to do.

ULB:

⁵² Jesus said to the chief priests, to the captains of the temple, and to elders who came against him, "Do you come out as against a robber, with swords and clubs?" ⁵³ When I was daily with you in the temple, you did not lay your hands on me. But this is your hour, and the authority of darkness."

translationNotes**Do you come out as against a robber, with swords and clubs?**

"Do you come out with swords and clubs because you think I am a robber?" Jesus uses this question to scold the Jewish leaders. AT: "You know that I am not a robber, yet you come out to me bringing swords and clubs" (See: [Rhetorical Question](#))

I was daily with you

"I was among you every day"

in the temple

Only priests entered the temple. AT: "in the temple courts" or "at the temple"

lay your hands on me

This expression refers to people exercising authority over the disciples. AT: "arrest me" (See: [Metonymy](#))

your hour

"your time" or "your time to act"

the authority of darkness

It may be helpful to repeat the reference to time. AT: "the time of the authority of darkness" (See: [Ellipsis](#))

the authority of darkness

This refers to the evil ruler, Satan. AT: “the time of the ruler of darkness” or “the time for Satan to act” (See: [Metonymy](#))

translationWords

- [chief priests](#)
- [temple](#)
- [elder](#)
- [hand, right hand, to hand over](#)
- [hour](#)
- [authority, authorities](#)
- [darkness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:54-55**UDB:**

⁵⁴ They seized Jesus and led him away. They brought him to the high priest's house. Peter followed them far behind. ⁵⁵ The people lit a fire in the middle of the courtyard and sat down together. Peter sat among them.

ULB:

⁵⁴ Seizing him, they led him away, and brought him into the high priest's house. But Peter followed from a distance. ⁵⁵ After they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat in the midst of them.

translationNotes**led him away**

“led Jesus away from the garden where they had arrested him”

into the high priest's house

“into the courtyard of the high priest's house”

they had kindled a fire

“some people had made a fire.” The fire was to keep the people warm during the cool night. AT: “some people started a fire to keep warm”

the middle of the courtyard

This was the courtyard at the high priest's house. It had walls around it, but no roof.

in the midst of them

“together with them”

translationWords

- seize
- high priest
- Peter, Simon Peter, Cephas
- courtyard, court

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:56-58**UDB:**

⁵⁶ A female servant saw Peter sitting there as the fire shone upon him. She looked at him carefully and said, “This man was also with the one whom they have arrested!” ⁵⁷ But he denied it, saying, “Woman, I do not know him!” ⁵⁸ A little later someone else saw Peter and said, “You also are one of those who were with the man they arrested!” But Peter said, “Man, I am not one of them!”

ULB:

⁵⁶ A certain female servant saw him as he sat in the light of the fire, and looked straight at him and said, “This man also was with him.” ⁵⁷ But Peter denied it, saying, “Woman, I do not know him.” ⁵⁸ After a little while someone else saw him, and said, “You are also one of them.” But Peter said, “Man, I am not.”

translationNotes**he sat in the light of the fire**

He sat near the fire and its line shone on him.

and looked straight at him and said

“and she looked straight at Peter and said to the other people in the courtyard”

This man also was with him

The woman was telling the people about Peter being with Jesus. She probably did not know Peter’s name.

But Peter denied it

“But Peter said that it was not true”

Woman, I do not know him

Peter did not know the woman’s name. He was not insulting her by calling her “woman.” If people would think he was insulting her, you could use a culturally acceptable way for a man to address a woman he does not know, or you could leave out the word.

You are also one of them

“You are one of the disciples of Jesus also”

Man, I am not

Peter did not know the man's name. He was not insulting him by calling him "Man." If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word.

translationWords

- [servant, slave, slavery](#)
- [Peter, Simon Peter, Cephas](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:59-60**UDB:**

⁵⁹ About an hour later someone else said loudly, “The way that this man speaks shows that he is from the region of Galilee. Certainly this man was also with the man whom they arrested!” ⁶⁰ But Peter said, “Man, I do not know what you are talking about!” Immediately a rooster crowed, while he was still speaking.

ULB:

⁵⁹ After about an hour another man insisted and said, “Truly this man also was with him, for he is a Galilean.” ⁶⁰ But Peter said, “Man, I do not know what you are saying.” Immediately, while he was speaking, a rooster crowed.

translationNotes**insisted and said**

“said insistently” or “said loudly”

Truly this man

Here “this man” refers to Peter. The speaker probably did not know Peter’s name.

he is a Galilean

The man could probably tell Peter was from Galilee from the way he talked. (See: [Assumed Knowledge and Implicit Information](#))

Man

Peter did not know the man’s name. He was not insulting him by calling him “Man.” If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word. See how you translated this in [Luke 22:58](#).

I do not know what you are saying

“I do not know what you are talking about.” This expression means that Peter completely disagree with the man. AT: “what you said is not true at all” or “what you said is completely false” (See: [Idiom](#))

while he was speaking

“while Peter was speaking”

a rooster crowed

Roosters often crow just before the sun appears in the morning. See how you translated a similar phrase in [Luke 22:34](#).

translationWords

- [amen, truly](#)
- [Galilee, Galilean](#)
- [Peter, Simon Peter, Cephas](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:61-62**UDB:**

⁶¹ The Lord Jesus turned around and looked right at Peter. Then Peter remembered what the Lord had said to him, “This night, before the rooster crows, you will deny three times that you know me.” ⁶² And he went out of the courtyard and cried with great sorrow.

ULB:

⁶¹ Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, “Before a rooster crows today you will deny me three times.” ⁶² Peter went outside and wept bitterly.

translationNotes**Turning, the Lord looked at Peter**

“The Lord turned and looked at Peter”

the word of the Lord

Here the “word” of Jesus is here used to refer to everything that he said. AT: “Jesus’ messages” or “what Jesus had said”

a rooster crows

Roosters often crow just before the sun appears in the morning. See how you translated a similar phrase in [Luke 22:34](#).

today

The Jewish day started at sundown and continued to the next evening. Jesus had spoken the previous evening about what would happen shortly before dawn or at dawn. AT: “tonight” (See: [Assumed Knowledge and Implicit Information](#))

deny me three times

“deny three times that you know me”

Peter went outside

“Peter went out of the courtyard”

translationWords

- [Lord](#)
- [Peter, Simon Peter, Cephas](#)
- [word, words](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:63-65**UDB:**

⁶³ The men who were guarding Jesus made fun of him and beat him. ⁶⁴ They put a blindfold on him and said to him, “Show us that you are a prophet! Tell us who it was that struck you!” ⁶⁵ They said many other evil things about him, insulting him.

ULB:

⁶³ Then the men guarding Jesus mocked and beat him. ⁶⁴ They put a cover over him and asked him, saying, “Prophecy! Who is the one who hit you?” ⁶⁵ They spoke many other things against Jesus, blaspheming him.

translationNotes**They put a cover over him**

“They covered his eyes so that he could not see”

Prophecy! Who is the one who hit you?

The guards did not believe that Jesus was a prophet. Rather they believed that a real prophet would know who hit him even if he could not see it. They called Jesus a prophet, but they wanted to show that he was not a prophet. AT: “Prove that you are a prophet. Tell us who hit you!” or “Hey prophet, who hit you?” (See: [Irony](#))

Prophecy!

“Speak words from God!” The implied information is that God would have to tell Jesus who struck him since Jesus was blindfolded and could not see. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [mock, ridicule, scoff at, mocker](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [blasphemy, blaspheme, blasphemous, blasphemies](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:66-68**UDB:**

⁶⁶ At dawn the next morning, many of the Jewish leaders gathered together. In this group were the chief priests and the men who taught the Jewish laws. They took Jesus to the Jewish council chamber. There they said to him, ⁶⁷ “If you are the Messiah, tell us!” But he replied, “If I say that I am he, you will not believe me. ⁶⁸ If I ask you what you think about the Messiah, you will not answer me.

ULB:

⁶⁶ As soon as it was day, the elders of the people gathered together, both chief priests and scribes. They led him into the council ⁶⁷ and said, “If you are the Christ, tell us.” But he said to them, “If I tell you, you will not believe, ⁶⁸ and if I ask you, you will not answer.

translationNotes**General Information:**

It is now the next day and Jesus is brought before the council.

As soon as it was day

“At dawn the next morning”

They led him into the council

Possible meanings are 1) “The elders had Jesus brought into the council” or 2) “The guards led Jesus into the council of the elders.” Some languages may avoid saying who led him by using the pronoun “they” or by using a passive verb: “Jesus was led into the council” (See: [Active or Passive](#))

and said

This can be translated as a new sentence. AT: “The elders said to Jesus”

If you are the Christ, tell us

“Tell us if you are the Christ”

If I tell you ... if I ask you

Jesus is saying that it did not matter whether he spoke or asked them to speak, they would not respond correctly. These two phrases together express Jesus’ attitude that the council was not really looking for the truth.

If I tell you, you will not believe

This is the first of two hypothetical statements by Jesus. It was a way for Jesus to respond without giving them a reason to say that he was guilty of blasphemy. Your language may have a way of indicating that the action has not actually happened. (See: [Hypothetical Situations](#))

if I ask you, you will not answer

This is the second hypothetical statement. It was a way for Jesus to rebuke them without giving them a reason to convict him. Your language may have a way of indicating that the action has not actually happened. (See: [Hypothetical Situations](#))

translationWords

- [elder](#)
- [chief priests](#)
- [scribe, scribes](#)
- [council](#)
- [Christ, Messiah](#)
- [believe, believes, believed, belief](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 22:69-71**UDB:**

⁶⁹ But from now on, I, the Son of Man, will be sitting next to almighty God and ruling!” ⁷⁰ Then they all asked, “If that is so, are you saying that you are the Son of God?” He answered, “Yes, it is just like you say.” ⁷¹ Then they said to each other, “We certainly do not need any more people to testify against him! We ourselves have heard him say that he is equal to God!”

ULB:

⁶⁹ But from now on, the Son of Man will be seated at the right hand of the power of God.” ⁷⁰ They all said, “Then you are the Son of God?” Jesus said to them, “You say that I am.” ⁷¹ They said, “Why do we still need a witness? For we ourselves have heard from his own mouth.”

translationNotes**Connecting Statement:**

Jesus continues speaking to the council.

from now on

“from this day” or “starting from today”

the Son of Man

Jesus used this phrase to refer to himself. This title also referred to the Christ, but the elders would have to ask to verify that he was claiming to be the Christ. (See: [First, Second, or Third Person](#))

seated at the right hand of the power of God

The Jews understood that only God could sit there. They considered this equal to saying “will be with God as God.”

the power of God

“the all-powerful God.” Here “power” refers to his supreme authority. (See: [Metonymy](#))

Then you are the Son of God?

The council asked this question because they wanted Jesus to explicitly confirm their understanding that he was saying he was the Son of God. AT: “So when you said that, did you mean that you are the Son of God?” (See: [Assumed Knowledge and Implicit Information](#))

Son of God

This is an important title for Jesus. (See: [Translating Son and Father](#))

You say that I am

“Yes, it is just like you say”

Why do we still need a witness?

They use a question for emphasis. AT: “We have no further need for witnesses!” (See: [Rhetorical Question](#))

heard from his own mouth

The phrase “his own mouth” refers to his speech. AT: “heard him say that he believes he is the Son of God” (See: [Metonymy](#))

translationWords

- [Son of Man, son of man](#)
- [right hand](#)
- [power, powers](#)
- [God](#)
- [Son of God, Son](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 22 General Notes](#)
- [Luke 22 translationQuestions](#)

Luke 23 General Notes

Structure and formatting

The ULB sets the last line of this chapter apart because it is more connected with chapter 24 than with chapter 23.

Special concepts in this chapter

“They began to accuse him”

These men did not just accuse Jesus of these things, they also lied about it and perverted the facts to try to get Pilate to sentence Jesus to death.

“The curtain of the temple was split in two”

This is an important symbol. The curtain symbolically separated God and man. God could not be directly accessed because of his holiness. The death of Christ changed this. (See: [holy, holiness](#))

Burial Practices

It was customary in ancient Israel to bury an important person in a tomb with a large rock to seal it.

Other possible translation difficulties in this chapter

“I find no fault in this man.”

After one simple question, it appears that Pilate declares Jesus innocent too quickly. This is because Luke omits many of the details of Jesus’ interaction with Pilate. This information is contained in the other gospels.

Links:

- [Luke 23:01 Notes](#)

Luke 23:1-2**UDB:**

¹ Then the whole group got up and took him to Pilate, the Roman governor. ² They accused him in front of Pilate: “We have seen this fellow causing trouble by telling lies to our people. He has been telling them to not pay taxes to Caesar, the Roman emperor. Also, he has been saying that he is the Messiah, a king!”

ULB:

¹ The whole company of them rose up, and brought Jesus before Pilate. ² They began to accuse him, saying, “We found this man perverting our nation, forbidding to give tribute to Caesar, and saying that he himself is Christ, a king.”

translationNotes**General Information:**

Jesus is brought before Pilate.

The whole company of them

“All of the Jewish leaders” or “All the members of the Council”

rose up

“stood” or “stood to their feet”

before Pilate

To appear before someone means to enter into their authority. AT: “to be judged by Pilate” (See: [Metaphor](#))

We found

“We” refers only the Council members, and not to Pilate of any other people nearby. (See: [Exclusive and Inclusive “We”](#))

perverting our nation

“causing our people to do things that are not right” or “causing trouble by telling lies to our people”

forbidding to give tribute

“telling them not to pay taxes”

to Caesar

Caesar represents the Emperor of Rome. AT: “to the Emperor” (See: [Metonymy](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Pilate](#)
- [accuse, accusation, accuser](#)
- [perverse, perversely, pervert](#)
- [Israel, Israelites](#)
- [tribute](#)
- [Caesar](#)
- [Christ, Messiah](#)
- [king](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:3-5**UDB:**

³ Pilate then asked him, “Are you the King of the Jews?” Jesus replied, “Yes, it is just as you have asked me.” ⁴ Then Pilate said to the chief priests and to the crowd, “This man is not guilty of any crime.” ⁵ But they kept on accusing Jesus; they said, “He is trying to get the people to riot! He has been teaching his ideas throughout all of the region of Judea. He started doing this in the region of Galilee and now he is doing it here, also!”

ULB:

³ Pilate asked him, saying, “Are you the King of the Jews?” Jesus answered him and said, “You say so.” ⁴ Pilate said to the chief priests and the multitudes, “I find no fault in this man.” ⁵ But they were insisting, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place.”

translationNotes**Pilate asked him**

“Pilate asked Jesus”

You say so

Possible meanings are 1) by saying this, Jesus implied that he is the King of the Jews. AT: “Yes, as you said, I am” or “Yes. It is as you said” or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. AT: “You yourself have said so” (See: [Assumed Knowledge and Implicit Information](#))

multitudes

“crowd of people”

I find no fault in this man

“I do not find this man guilty of anything”

stirs up

“causes trouble among”

beginning from Galilee even to this place

This can be translated as a new sentence. AT: “He began causing trouble in Galilee and now is causing trouble here”

translationWords

- [Pilate](#)
- [King of the Jews, king of the Jews](#)
- [chief priests](#)
- [Judea](#)
- [Galilee, Galilean](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:6-7**UDB:**

⁶ When Pilate heard their words, he asked, “Does this man come from the district of Galilee?” ⁷ Because Pilate learned that Jesus was from Galilee, where Herod Antipas ruled, he sent Jesus to him, because Herod was in Jerusalem at that time.

ULB:

⁶ So when Pilate heard this, he asked whether the man was a Galilean. ⁷ When he discovered that he was under Herod’s authority, he sent Jesus to Herod, who himself also was at Jerusalem in those days.

translationNotes**heard this**

“heard that Jesus began to teach in Galilee”

whether

“if”

the man

This refers to Jesus.

he discovered

“Pilate found out”

he was under Herod’s authority

The passage does not state the implied fact that Herod was the ruler of Galilee. AT: “Jesus was under the authority of Herod because Herod ruled over Galilee” (See: [Assumed Knowledge and Implicit Information](#))

he sent

“Pilate sent”

who himself

This refers to Herod.

in those days

“at that time”

translationWords

- [Pilate](#)
- [Galilee, Galilean](#)
- [Herod Antipas](#)
- [authority, authorities](#)
- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:8-10**UDB:**

⁸ When Herod saw Jesus, he was very glad. He had been wanting for a long time to see Jesus, because he was hearing many things about him and wanted to see him perform a miracle. ⁹ So he asked Jesus many questions, but Jesus did not reply to any of them. ¹⁰ And the chief priests and some experts in the Jewish laws stood near him, accusing him very of all kinds of crimes.

ULB:

⁸ When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time. He had heard about him and he hoped to see some miracle done by him. ⁹ Herod questioned Jesus in many words, but Jesus answered him nothing. ¹⁰ The chief priests and the scribes stood, violently accusing him.

translationNotes**he was very glad**

“Herod was very glad”

he had wanted to see him

“Herod had wanted to see Jesus”

He had heard about him

“Herod had heard about Jesus”

he hoped

“Herod hoped”

to see some miracle done by him

This can be stated in active form. AT: “to see him perform some kind of miracle” (See: [Active or Passive](#))

Herod questioned Jesus in many words

“Herod asked Jesus a lot of questions”

answered him nothing

“did not reply” or “did not give Herod an answer”

stood

“were standing there”

violently accusing him

“severely accusing Jesus” or “accusing him of all kinds of crimes”

translationWords

- [Herod Antipas](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)
- [word, words](#)
- [chief priests](#)
- [scribe, scribes](#)
- [accuse, accusation, accuser](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:11-12**UDB:**

¹¹ Then Herod and his soldiers made fun of Jesus. They put expensive clothes on him to pretend that he was a king. Then Herod sent him back to Pilate. ¹² Until that time Herod and Pilate had been very hostile to each other, but that very day they became friends.

ULB:

¹¹ Herod with his soldiers insulted Jesus and they mocked him. Then they dressed him in elegant clothes and sent him back to Pilate. ¹² For Herod and Pilate had become friends with each other that very day (before this they had been enemies with each other).

translationNotes**Herod with his soldiers**

“Herod and his soldiers”

dressed him in elegant clothes

“put beautiful clothes on him.” The translation should not imply that this was done to honor or care for Jesus. They did it to mock Jesus and to make fun of him.

Herod and Pilate had become friends with each other that very day

The implied information is that they became friends because Herod appreciated Pilate allowing him to judge Jesus. AT: “Herod and Pilate became friends with each other that very day because Pilate had sent Jesus to Herod for judgment” (See: [Assumed Knowledge and Implicit Information](#))

before this they had been enemies with each other

This information is enclosed in parentheses to show that it is background information. Use a format that your audience would understand. (See: [Background Information](#))

translationWords

- warrior, soldier
- mock, ridicule, scoff at, mocker
- Pilate
- adversary, enemy

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:13-14**UDB:**

¹³ Pilate then gathered together the chief priests and other Jewish leaders and the crowd that was still there. ¹⁴ He said to them, "You brought this man to me, saying that he has been leading the people to revolt. But I want you to know that after having examined him while you were listening, I do not think that he is guilty of any of the things you have told me about.

ULB:

¹³ Pilate then called together the chief priests and the rulers and the crowd of people, ¹⁴ and said to them, "You brought to me this man like a man who is leading the people to act badly, and see, I, having questioned him before you, find no fault in this man concerning those things of which you accuse him.

translationNotes**called together the chief priests and the rulers and the crowd of people**

"called the chief priests and the rulers and the crowd of people to come meet together"

the crowd of people

It is not likely that Pilate asked a crowd to come. The crowd was probably still there waiting to see what would happen to Jesus. AT: "the crowd that was still there" (See: [Assumed Knowledge and Implicit Information](#))

this man

This refers to Jesus.

like a man who

"saying that he"

I, having questioned him before you

"I have questioned Jesus in your presence, and." It is implied that they were witnesses to the proceedings. AT: "I have questioned Jesus with you here as witnesses, and" (See: [Assumed Knowledge and Implicit Information](#))

find no fault in this man

"do not think that he is guilty"

translationWords

- [Pilate](#)
- [chief priests](#)
- [ruler, rule](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:15-17**UDB:**

¹⁵ Even Herod does not think he is guilty. I know this, because he sent him back to us without punishing him. So it is clear that this man does not deserve to die. ¹⁶ So I will tell my soldiers to whip him and then set him free.” ¹⁷ (Pilate said this because he had to set free one prisoner at the Passover Celebration.)

ULB:

¹⁵ No, nor does Herod, for he sent him back to us, and see, nothing worthy of death has been done by him. ¹⁶ I will therefore punish him, and release him.” ¹⁷^[1]

23:17 ^[1]The best ancient copies omit Luke 23:17, *Now Pilate was obligated to release to the Jews one prisoner at the feast.*

translationNotes**Connecting Statement:**

Pilate continues speaking to the Jewish leaders and to the crowd.

No, nor does Herod

It may be helpful to add information that is not included in the short statement. AT: “Even Herod does not think he is guilty” or “Even Herod thinks he is innocent” (See: [Ellipsis](#))

for

“because” or “we know this because”

he sent him back to us

“Herod sent Jesus to return to us.” The word “us” refers to Pilate, his soldiers, and the priests and scribes, but not those who were listening to Pilate. (See: [Exclusive and Inclusive “We”](#))

nothing worthy of death has been done by him

This can be stated in active form. AT: “he has not done anything to deserve a death sentence” (See: [Active or Passive](#))

I will therefore punish him

Because Pilate had found no fault in Jesus he should have released him without punishment. It is not necessary to try to make this statement fit logically into the translation. Pilate punished Jesus, whom he knew to be innocent, only because he was afraid of the crowd.

translationWords

- [Herod Antipas](#)
- [worthy, worth, unworthy, worthless](#)
- [death, die, dead](#)
- [punish, punishment](#)
- [prison, prisoner, imprison](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:18-19**UDB:**

¹⁸ But the whole crowd shouted together saying, “Put this man to death! Set Barabbas free for us!” ¹⁹ Now Barabbas was a man who had led some people in the city to rebel against the Roman government. He was also a murderer. He was in prison because of these crimes, and he was waiting for them to put him to death.

ULB:

¹⁸ But they cried out all together, saying, “Away with this man, and release to us Barabbas!” ¹⁹ Barabbas was a man who had been put into prison for a certain rebellion in the city and for murder.

translationNotes**General Information:**

Verse 19 tells us background information about who Barabbas is. (See: [Background Information](#))

they cried out all together

“All the people in the crowd shouted”

Away with this man

“Take this man away!” They are asking for Jesus to be killed. AT: “Take this man away and execute him!” (See: [Assumed Knowledge and Implicit Information](#))

release to us

“us” refers to the crowd only, and not to Pilate and his soldiers. (See: [Exclusive and Inclusive “We”](#))

Barabbas was a man ... for murder

This is background information that Luke gives about who Barabbas was. (See: [Background Information](#))

who had been put into prison

This can be stated in active form. AT: “whom the Romans had put in prison” (See: [Active or Passive](#))

for

“because of his involvement in” or “because of his crime of”

a certain rebellion in the city

“trying to persuade the people of the city to rebel against the Roman government”

translationWords

- [Barabbas](#)
- [prison, prisoner, imprison](#)
- [rebel, rebellious, rebellion](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:20-22**UDB:**

²⁰ But Pilate wanted very much to set Jesus free, so he tried to speak to the crowd again. ²¹ But they kept on shouting, saying, “Crucify him! Crucify him!” ²² Pilate spoke to them a third time and asked them, “Why? What crime has he committed? He has done nothing for which he deserves to die. So I will have my soldiers whip him and then set him free.”

ULB:

²⁰ Pilate addressed them again, desiring to release Jesus. ²¹ But they shouted, saying, “Crucify him, crucify him.” ²² He said to them a third time, “Why, what evil has this man done? I have found nothing deserving the death penalty in him. Therefore after punishing him, I will release him.”

translationNotes**addressed them again**

“spoke to them again” or “spoke again to the people in the crowd and to the religious rulers”

desiring to release Jesus

“because he wanted to set Jesus free”

He said to them a third time

“Pilate said to the crowd again, for the third time” (See: [Ordinal Numbers](#))

what evil has this man done?

Pilate uses this question to cause the crowd to understand that Jesus is innocent. AT: “this man has not done anything wrong!” (See: [Rhetorical Question](#))

I have found nothing deserving the death penalty in him

“He has done nothing for which he deserves to die”

after punishing him, I will release him

As in [Luke 23:16](#), Pilate should have released Jesus without punishment because he was innocent. However, he offered to punish Jesus to appease the crowd.

I will release him

“I will set him free”

translationWords

- [Pilate](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [crucify, crucified](#)
- [evil, wicked, wickedness](#)
- [death, die, dead](#)
- [punish, punishment](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:23-25**UDB:**

²³ But they kept insisting with loud voices that Jesus should be die on a cross. Finally, because they continued to shout so loudly, they persuaded Pilate ²⁴ to do what they requested. ²⁵ So he set free the man who was in prison because he had fought against the government and murdered people! He then commanded the soldiers to take Jesus and do what the crowd wanted.

ULB:

²³ But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate. ²⁴ So Pilate decided to grant their demand. ²⁵ He released the one they asked for who had been put in prison for rioting and murder. But he delivered up Jesus to their will.

translationNotes**they were insistent**

“the crowd insisted”

with loud voices

“with shouting”

for him to be crucified

This can be stated in active form. AT: “for Pilate to have his soldiers crucify Jesus” (See: [Active or Passive](#))

Their voices convinced Pilate

“The crowd kept shouting until they convinced Pilate”

to grant their demand

“to do what the crowd requested”

He released the one they asked for

This means Pilate released Barrabas from prison. AT: “Pilate freed Barabbas whom the crowd had asked be released”

who had been put in prison ... murder

This is background information about where Barrabas was at that time. It can be stated in active form. AT: “whom the Romans had put in prison ... murder” (See: [Background Information](#))

he delivered up Jesus to their will

“Pilate commanded the soldiers to do to Jesus whatever the crowd wanted them to do” or “Pilate allowed the crowd to do to Jesus what they wanted to do”

translationWords

- [voice](#)
- [crucify, crucified](#)
- [Pilate](#)
- [prison, prisoner, imprison](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:26**UDB:**

²⁶ Now there was a man named Simon, who was from the city of Cyrene in Africa. He was coming into Jerusalem from the countryside. As the soldiers were leading Jesus away, they grabbed hold of Simon. They took from Jesus the cross that they had made him carry, and they they put it on Simon's shoulders. They told him to carry it and follow behind Jesus.

ULB:

²⁶ As they led him away, they seized one Simon of Cyrene, coming from the country, and they laid the cross on him to carry, following Jesus.

translationNotes**As they led him away**

“While the soldiers led Jesus away from where Pilate was”

seized one Simon of Cyrene

The Roman soldiers had the authority to compel people to carry their loads. Do not translate this in a way that indicates that Simon was arrested or had done anything wrong. (See: [How to Translate Names](#))

one

“a man named”

coming from the country

“who was coming into Jerusalem from the countryside”

laid the cross on him

“put the cross on his shoulders”

following Jesus

“and he followed behind Jesus”

translationWords

- [seize](#)
- [cross](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:27-28**UDB:**

²⁷ Now a large crowd was following Jesus. It had many women who were beating their breasts and wailing for him. ²⁸ Jesus turned to them and said, "You women of Jerusalem, do not weep for me! Instead, weep because of what is going to happen to yourselves and your children!"

ULB:

²⁷ A great crowd of the people, and of women who grieved and mourned for him, were following him. ²⁸ But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children."

translationNotes**A great crowd**

"A large crowd"

great crowd of the people, and of women

The woman were part of the large crowd, and not a separate crowd.

mourned for him

"mourned for Jesus"

were following him

This does not mean that they were Jesus' disciples. It simply means they were walking along behind him.

turning to them

This indicates that Jesus turned to face the women and address them directly.

Daughters of Jerusalem

The "daughter" of a city means the women of the city. This was not rude. It was a normal form of address to a group of women from one location. AT: "You women who are from Jerusalem"

do not weep for me, but

Jesus uses hyperbole to say that they had more reason to weep for their own situation than for his. AT: “do not cry about my situation. Instead,” or “you are weeping for me, but even worse things are going to happen to you, so” (See: [Hyperbole and Generalization](#))

weep for yourselves and for your children

The person is a metonym for what will happen to the person. AT: “cry about what is going to happen to you and to your children” (See: [Metonymy](#))

translationWords

- [mourn, mourning](#)
- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:29-31**UDB:**

²⁹ For I want you to know that there will soon be a time when people will say, ‘How fortunate are the women who have never given birth to children or nursed babies!’ ³⁰ Then the people in this city will say, ‘We wish that the mountains would fall on top of us and that the hills would cover us up!’ ³¹ If I have to die, even though I have nothing wrong, terrible things will certainly happen to people who deserve to die.

ULB:

²⁹ For see, the days are coming in which they will say, ‘Blessed are the barren and the wombs that did not bear, and the breasts that did not nurse.’ ³⁰ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ ³¹ For if they do these things while the tree is green, what will happen when it is dry?”

translationNotes**Connecting Statement:**

Jesus finishes speaking to the crowd.

For see

This introduces the reason why the women of Jerusalem should weep for themselves.

the days are coming

“there will soon be a time”

in which they will say

“when people will say”

the barren

“women who have not given birth to children”

the wombs that did not bear ... the breasts that did not nurse

These clauses are used to more fully describe “the barren.” Those women neither gave birth nor nursed children. It may be helpful to combine these together with “the barren.” AT: “the women who have never given birth to children or nursed babies”

Then

“At that time”

to the hills

Words are left out to keep the phrase short. AT: “they will say to the hills” (See: [Ellipsis](#))

For if they do these things while the tree is green, what will happen when it is dry?

Jesus uses a question to help the crowd understand that people are doing bad things now in good times, so certainly they will do worse things in the bad times in the future. AT: “You can see that they are doing these bad things while the tree is green, so you can be sure that they will do worse things when the tree is dry” (See: [Rhetorical Question](#))

the tree is green

The green tree is a metaphor for something that is good. If your language has a similar metaphor, you should use it here. (See: [Metaphor](#))

it is dry

The dry wood is a metaphor for something that will be useful only to burn. (See: [Metaphor](#))

they

This can refer to either the Romans or the Jewish leaders, or no one in particular.

translationWords

- [bless, blessed, blessing](#)
- [barren](#)
- [womb](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:32**UDB:**

³² Two other men who were criminals were also walking to the place where they would die with Jesus.

ULB:

³² Other men, two criminals, were led away with him to be put to death.

translationNotes**Other men, two criminals, were led away with him to be put to death**

This can be stated in active form. AT: “The soldiers led away with Jesus two criminals to execute them also” (See: [Active or Passive](#))

Other men, two criminals

“Two other men who were criminals” or “two criminals.” Luke avoids saying “other criminals” because Jesus was innocent, even though he was treated as a criminal. Luke calls the other two men criminals, but not Jesus.

translationWords

- [crime, criminal](#)
- [death, die, dead](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:33-34**UDB:**

³³ When they came to the place named ‘The Skull’, there they crucified Jesus by nailing him to a cross. They did the same thing to the two criminals. They put one at the right side of Jesus and one at his left side. ³⁴ But Jesus said, “Father, forgive these people who did this, because they do not really know whom they are doing this to.” Then the soldiers divided his clothes by gambling with something like dice, to decide which piece of clothing each one would get.

ULB:

³³ When they came to the place that is called “The Skull,” there they crucified him, and the criminals—one on his right and one on his left. ³⁴ Jesus said, “Father, forgive them, for they do not know what they are doing.” Then they cast lots, dividing up his garments.

translationNotes**When they came**

The word “they” includes the soldiers, the criminals, and Jesus.

they crucified him

“the Roman soldiers crucified Jesus”

one on his right and one on his left

“they crucified one criminal on Jesus’ right side and the other criminal on Jesus’ left side”

Father, forgive them

The word “them” refers to those who were crucifying Jesus. Jesus speaks to his Father with compassion toward the men crucifying him.

Father

This is an important title for God. (See: [Translating Son and Father](#))

for they do not know what they are doing

“because they do not understand what they are doing.” The Roman soldiers did not understand that they were crucifying the Son of God. AT: “for they do not really know whom they are crucifying”

they cast lots

The soldiers participated in a type of gambling. AT: “they gambled”

dividing up his garments

“to decide who among the soldiers would take home each piece of Jesus’ clothing”

translationWords

- [crucify, crucified](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [God the Father, heavenly Father, Father](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [lots, casting lots](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:35**UDB:**

³⁵ Many people stood nearby, watching. Even the Jewish leaders were mocking Jesus: “He saved other people! If God has really chosen him to be the Messiah, he should save himself!”

ULB:

³⁵ The people stood watching while the rulers also were mocking him, saying, “He saved others. Let him save himself, if he is the Christ of God, the chosen one.”

translationNotes**stood**

“were standing there”

him

This refers to Jesus.

He saved others. Let him save himself

Luke records the ironic words of the rulers. The only way Jesus could save others was by dying instead of saving himself. (See: [Irony](#))

Let him save himself

“Jesus should be able to save himself.” They said this to mock Jesus. They did not believe he could save himself. AT: “We would like to see him prove who he is by saving himself from the cross”

the chosen one

“the one that God has chosen”

translationWords

- ruler, rule
- mock, ridicule, scoff at, mocker
- save, saves, saved, safe
- Christ, Messiah
- chosen one, chosen ones, choose, chosen people, Chosen One, elect

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:36-38**UDB:**

³⁶ The soldiers also mocked him. They came up to him and offered him some sour wine. ³⁷ They kept saying to him, “If you are the King of the Jews, save yourself!” ³⁸ They also fastened on the cross above his head a sign that stated, ‘This is the King of the Jews.’

ULB:

³⁶ The soldiers also ridiculed him, approaching him, offering him vinegar, ³⁷ and saying, “If you are the King of the Jews, save yourself.” ³⁸ There was also a sign over him, “This is the King of the Jews.”

translationNotes**him**

“Jesus”

approaching him

“coming close to Jesus”

offering him vinegar

“offering Jesus vinegar to drink.” Vinegar is a cheap drink that common people drink. The soldiers were mocking Jesus by giving a cheap drink to someone who claims to be a king.

If you are the King of the Jews, save yourself

This was also a way for the soldiers to mock Jesus. AT: “We do not believe you are the King of the Jews, but if you are, prove us wrong and save yourself!”

a sign over him

“a placard at the top of Jesus’ cross that stated”

This is the King of the Jews

The people who put this sign above Jesus were mocking him. They did not really think he was a king.

translationWords

- warrior, soldier
- King of the Jews, king of the Jews
- save, saves, saved, safe

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:39-41**UDB:**

³⁹ One of the criminals who was hanging on a cross also insulted Jesus; he said, “You are the Messiah, are you not? So save yourself, and save us too!” ⁴⁰ But the other criminal stopped him from speaking; he said, “You should be afraid of God punishing you! They are punishing him and us in the same way. ⁴¹ We two deserve to die. They are punishing us as we deserve for the evil things that we did. But this man has done nothing wrong!”

ULB:

³⁹ One of the criminals who was hanging there insulted him by saying, “Are you not the Christ? Save yourself and us.” ⁴⁰ But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence? ⁴¹ We indeed are here justly, for we are receiving what we deserve for our deeds. But this man did nothing wrong.”

translationNotes**insulted him**

“insulted Jesus”

Are you not the Christ?

The criminal uses a question to mock Jesus. AT: “You claim to be the Christ” (See: [Rhetorical Question](#))

Save yourself and us

The criminal did not really think that Jesus could rescue them from the cross. (See: [Irony](#))

the other rebuked him

“the other criminal rebuked him”

Do you not fear God, since you are under the same sentence?

The criminal uses a question to scold the other criminal. AT: “You must have no fear of God, since you mock Jesus while you are hanging on a cross just like he is” (See: [Rhetorical Question](#))

We indeed ... for we ... we deserve

These usages of “we” refer only to the two criminals, and not to Jesus or the other people. (See: [First, Second, or Third Person](#))

We indeed are here justly

“Truly we deserve this punishment”

this man

This refers to Jesus.

translationWords

- [Christ, Messiah](#)
- [save, saves, saved, safe](#)
- [rebuke](#)
- [fear, fears, afraid](#)
- [just, justice, justly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:42-43**UDB:**

⁴² Then he said to Jesus, “Jesus, please remember to save me when you begin to rule as king!” ⁴³ Jesus replied, “I want you to know that today you will be with me in paradise!”

ULB:

⁴² Then he said, “Jesus, remember me when you come into your kingdom.” ⁴³ Jesus said to him, “Truly I say to you, today you will be with me in paradise.”

translationNotes**Then he said**

“The criminal also said”

remember me

“think about me and treat me well”

come into your kingdom

To “come into” a kingdom means to begin to rule. AT: “begin to rule as king” (See: [Metonymy](#))

Truly I say to you

“Truly” adds emphasis to what Jesus is saying. AT: “I want you to know that”

paradise

This is the place that righteous people go to when they die. Jesus was assuring the man that he would be with God and God would accept him. AT: “the happy place” or “the place of the righteous” or “the place where people live well”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [kingdom](#)
- [amen, truly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:44-45**UDB:**

⁴⁴ Then it was about noontime. But it became dark over all the land until three o'clock in the afternoon. ⁴⁵ There was no light from the sun. And the thick curtain that closed off the most holy place in the temple split into two pieces.

ULB:

⁴⁴ It was now about the sixth hour, and darkness came over the whole land until the ninth hour ⁴⁵ as the sun's light failed. Then the curtain of the temple was split down the middle.

translationNotes**about the sixth hour**

“about noon.” This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

darkness came over the whole land

“the entire land became dark”

until the ninth hour

“until 3 p.m.” This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

as the sun's light failed

This does not refer to sundown. Rather, the light of the sun darkened during the middle of the day. Use a term to describe the sun becoming dark rather than the sun going down.

the curtain of the temple

“the curtain inside the temple.” This was the curtain that separated the most holy place from the rest of the temple.

the curtain of the temple was split down the middle

“the curtain of the temple was torn from top to bottom into two pieces.” This can be stated in active form. AT: “God tore the temple curtain into two pieces from the top to the bottom” (See: [Active or Passive](#))

translationWords

- [hour](#)
- [curtain](#)
- [temple](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:46-47**UDB:**

⁴⁶ When that happened, Jesus shouted loudly, “Father, I put my spirit into your care!” After he said that, he stopped breathing and died.

⁴⁷ When the centurion who was over the soldiers saw what happened, he said, “Indeed, this man has done nothing wrong!” What he said honored God.

ULB:

⁴⁶ Crying with a loud voice, Jesus said, “Father, into your hands I commit my spirit.” Having said this, he died. ⁴⁷ When the centurion saw what was done, he glorified God, saying, “Surely this was a righteous man.”

translationNotes**Crying with a loud voice**

“Shouting loudly.” It may be helpful to show how this is related to the events of the previous verses. AT: “When that happened, Jesus shouted loudly”

Father

This is an important title for God. (See: [Translating Son and Father](#))

into your hands I commit my spirit

“The phrase ”into your hands” refers to God’s care. AT: “I entrust my spirit to your care” or “I give my spirit to you, knowing you will care for it” (See: [Metonymy](#))

Having said this

“After Jesus said this”

he died

“Jesus died”

the centurion

This was the title for the Roman officer who was in charge of the other Roman soldiers. He supervised the crucifixion.

what was done

This can be stated in active form. AT: “all the things that had happened” (See: [Active or Passive](#))

this was a righteous man

The abstract noun “righteous” can be stated as an action. AT: “this man has done nothing wrong” (See: [Abstract Nouns](#))

translationWords

- [voice](#)
- [God the Father, heavenly Father, Father](#)
- [hand, right hand, to hand over](#)
- [spirit, spirits, spiritual](#)
- [death, die, dead](#)
- [centurion, centurions](#)
- [glorify, glorifies](#)
- [righteous, righteousness](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:48-49**UDB:**

⁴⁸ When the crowd of people who had gathered to see these men die saw what actually happened, they returned to their homes, hitting their own chests to show that they were sorrowful. ⁴⁹ All of Jesus' acquaintances, including the women who had come with him from the region of Galilee, stood at a little distance away and watched everything happen.

ULB:

⁴⁸ When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts. ⁴⁹ But all those who knew him, and the women who followed him from Galilee, stood at a distance, watching these things.

translationNotes**multitudes**

“crowd of people”

who came together

“who gathered together”

witness this sight

“see this event” or “observe what was happening”

things that were done

This can be stated in active form. AT: “what had happened” (See: [Active or Passive](#))

returned

“returned to their homes”

beating their breasts

This was a symbol of sorrow and regret. AT: “hitting their own chests to show that they were sorrowful” (See: [Symbolic Action](#))

followed him

“traveled with Jesus”

at a distance

“some distance away from Jesus”

these things

“what happened”

translationWords

- [witness, witnesses, eyewitness, eyewitnesses](#)
- [Galilee, Galilean](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:50**UDB:**

⁵⁰⁻⁵¹ Now there was a man named Joseph from Arimathea, a Jewish town. He was a good and a righteous man, and he was a member of the Jewish council. He saw everything happen, but he had not agreed with the other Council members when they decided to kill Jesus and when they did it. He was waiting eagerly for the time when God would send his king to begin to rule.

ULB:

⁵⁰ Behold, there was a man named Joseph, who was a member of the Council. He was a good and righteous man. ⁵¹ This man had not agreed with the decision of the Council and their action. He was from the Judean town of Arimathea; and he was looking for the kingdom of God.

translationNotes**General Information:**

This is the next part of the story. Joseph asks Pilate for Jesus' body. These verses give us background information about who Joseph is. It may be helpful to reorder some of this information with a verse bridge as the UDB does. (See: [Background Information](#) and [Verse Bridges](#))

Behold, there was a man

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. AT: "There was a man who was" (See: [Introduction of New and Old Participants](#))

the Council

"the Jewish Council"

a good and righteous man

This can be translated as a new sentence. AT: "He was a good and righteous man"

with the decision of the Council and their action

What the decision was can be stated clearly. AT: "with the Council's decision to kill Jesus and their action" (See: [Background Information](#))

the Judean town of Arimathea

Here "Judean town" means it was located in Judea. AT: "the town called Arimathea, which is in Judea" (See: [How to Translate Names](#))

translationWords

- [council](#)
- [righteous, righteousness](#)
- [kingdom of God, kingdom of heaven](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:52-53**UDB:**

⁵² Joseph went to Pilate and asked Pilate to permit him to take Jesus' body to bury it. Pilate gave him permission, ⁵³ so he took Jesus' body down from the cross. He wrapped it in a linen cloth. Then he put his body in a burial chamber that someone had cut in a rock cliff. No one had ever put a body in it before.

ULB:

⁵² This man, approaching Pilate, asked for the body of Jesus. ⁵³ He took it down, wrapped it in fine linen, and placed it in a tomb that was cut in stone, where no one had ever been laid.

translationNotes**This man**

“Joseph”

approaching Pilate, asked for

“went to Pilate and requested”

for the body of Jesus

“to take the body of Jesus and bury it”

He took it down

“Joseph took Jesus' body from the cross”

wrapped it in fine linen

“wrapped the body in a fine linen cloth.” This was the normal burial custom at that time.

that was cut in stone

This can be stated in active form. AT: “which someone had cut in a rock cliff” (See: [Active or Passive](#))

where no one had ever been laid

This can be translated as a new sentence. AT: “No one had ever before put a body in that tomb”

translationWords

- [Pilate](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 23:54-56**UDB:**

⁵⁴ It was the day when people got ready for the Jewish day of rest called the Sabbath. It was soon going to be sunset, the start of the Sabbath. ⁵⁵ The women who had come with Jesus from the district of Galilee followed Joseph and the men who were with him. They saw the burial chamber, and they saw how the men laid Jesus' body inside it. ⁵⁶ Then the women went back to where they were staying in order to get spices and ointments to put on Jesus' body. However, they did no work on the Sabbath, just as the Jewish law required.

ULB:

⁵⁴ It was the Day of the Preparation, and the Sabbath was dawning. ⁵⁵ The women, who had come with Jesus out of Galilee, followed after and saw the tomb and how his body was laid. ⁵⁶ They returned, and prepared spices and ointments.

Then on the Sabbath they rested according to the commandment.

translationNotes**the Day of the Preparation**

“the day when people got ready for the Jewish day of rest called the Sabbath”

the Sabbath was dawning

The dawn here is a metaphor for the beginning of a day. For the Jews, the day began at sunset. AT: “it was soon going to be sunset, the start of the Sabbath” (See: [Metaphor](#))

who had come with Jesus out of Galilee

“who had traveled with Jesus from the region of Galilee”

followed after

“walked along behind Joseph and the men who were with him”

saw the tomb

“the women saw the tomb”

how his body was laid

This can be stated in active form. AT: “the women saw how the men laid Jesus' body inside the tomb” (See: [Active or Passive](#))

They returned

“The women went to the houses where the women were staying”

prepared spices and ointments

These were used in the burial process in that time. AT: “prepared spices and ointments to prepare Jesus’ body for burial” (See: [Assumed Knowledge and Implicit Information](#))

they rested

“the women did no work”

according to the commandment

“according to the Jewish law” or “as the Jewish law required.” They were not allowed to prepare his body on the Sabbath according to the law.

translationWords

- [Sabbath](#)
- [Galilee, Galilean](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 23 General Notes](#)
- [Luke 23 translationQuestions](#)

Luke 24 General Notes

Special concepts in this chapter

Faith of the women

It appears Luke purposefully contrasts the faith of the women in this chapter with the twelve disciples.

Resurrection

Luke goes to great lengths in this chapter to defend Jesus's physical resurrection from the dead. Luke shows that it was not possible for another person to have died in Jesus' place. He also shows that the resurrection was not a metaphor. (See: [resurrection](#) and [Metaphor](#))

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the "Son of Man." Every language may not have the ability to have a person refer to himself in the third person.

"On the third day"

Jesus is said to have risen from the dead on the third day. He died on a Friday afternoon (before sunset) and was raised on a Sunday. In ancient Israel, a day began and ended at sunset. They also counted any part of the day as a "day."

A young man

The gospel accounts differ as to how many men or angels appeared in this interaction. It is probably that the men were angels, but their number is unclear. It is best to translate this as it appears in the ULB without trying to reconcile these passages. (See: [Matthew 28:1-2](#), [Mark 16:5](#), and [John 20:12](#))

Links:

- [Luke 24:01 Notes](#)

Luke 24:1-3**UDB:**

¹ Before dawn on Sunday those women went to the burial chamber. They took with them the spices that they had prepared to put on the body of Jesus. ² When they arrived, they discovered that somebody had rolled the stone away from the entrance to the burial chamber. ³ They went into the burial chamber, but the body of the Lord Jesus was not there!

ULB:

¹ Very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared. ² They found the stone rolled away from the tomb. ³ They entered in, but did not find the body of the Lord Jesus.

translationNotes**General Information:**

This is the next part of the story. The women return to the tomb with spices to put on Jesus' body.

Very early on the first day of the week

“Before dawn on Sunday” (See: [Ordinal Numbers](#))

they came to

“the women arrived at.” The ULB is written as though the narrator is already at the tomb and sees the women arrive there. The UDB is written as though the narrator sees the women leave an unnamed place and go to the tomb.

the tomb

This tomb was cut in the rock of a cliff.

bringing the spices

These were the same spices they prepared in [Luke 23:56](#).

They found the stone

“They saw that the stone was”

the stone rolled away

This can be stated in active form. AT: “that someone had rolled the stone” (See: [Active or Passive](#))

the stone

This was a large, cut, round stone big enough to completely block the doorway to the tomb. It required several men to roll it.

did not find the body of the Lord Jesus

You can state explicitly that they did not find it because it was not there. AT: “the body of the Lord Jesus was not there!” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [tomb, grave, burial place](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:4-5**UDB:**

⁴ They did not know what to think about that. Then suddenly two men stood by them wearing bright, shining clothes! ⁵ The women were frightened. As they bowed down low to the ground, the two men said to them, "You should not be looking for someone who is alive in a place where they bury dead people!"

ULB:

⁴ It happened that, while they were confused about this, suddenly, two men stood by them in bright shining robes. ⁵ As the women were filled with fear and bowed down their faces to the earth, they said to the women, "Why do you seek the living among the dead?"

translationNotes**General Information:**

Two angels appear and begin speaking to the women.

It happened

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

were filled with fear

"became afraid"

bowed down their faces to the earth

"bowed low to the ground." This action expresses their humility and submission to the men. (See: [Symbolic Action](#))

Why do you seek the living among the dead?

The men use a question to mildly criticize the women for looking in a tomb for a living person. AT: "You are looking for a living person among dead people!" or "You should not be looking for someone who is alive in a place where they bury dead people!" (See: [Rhetorical Question](#))

Why do you seek

Here "you" is plural, referring to the women who came. (See: [Forms of You](#))

translationWords

- [fear, fears, afraid](#)
- [bow, bow down](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:6-7**UDB:**

⁶ He is not here; he has been made alive again! Remember that while he was still with you in Galilee, he said to you, ⁷ ‘They will have to hand me, the Son of Man, over to sinful men. They will kill me by nailing me to a cross. But on the third day after that, I will become alive again.’”

ULB:

⁶ He is not here, but has been raised! Remember how he spoke to you when he was still in Galilee, ⁷ saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and on the third day rise again.”

translationNotes**Connecting Statement:**

The angels finish speaking to the women.

but has been raised!

“but he has been made alive again!” This can be stated in active form. AT: “because God has made him alive again!” (See: [Active or Passive](#))

Remember how

“Remember what”

to you

The word “you” is plural. It refers to the women and possibly the other disciples in addition. (See: [Forms of You](#))

that the Son of Man

This is the beginning of an indirect quote. It can also be translated with a direct quote as in the UDB. (See: [Direct and Indirect Quotations](#))

the Son of Man must be delivered up into the hands of sinful men and be crucified

The phrase “must be” means this is something that would certainly happen because God had already decided that it would happen. AT: “it was necessary that they hand the Son of Man over to sinful men so they can nail him to a cross” (See: [Active or Passive](#))

into the hands

Here “hands” refers to power or control. (See: [Metonymy](#))

third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the “third day” because it followed the day of his burial and the Sabbath day. (See: [Ordinal Numbers](#))

translationWords

- [raise, raises, raised, rise, risen, arise, arose](#)
- [Galilee, Galilean](#)
- [Son of Man, son of man](#)
- [hand, right hand, to hand over](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [crucify, crucified](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:8-10**UDB:**

⁸ The women remembered what Jesus had said to them. ⁹ So they left the burial chamber and went to the eleven apostles and his other disciples and told them what happened. ¹⁰ The women who told these things to the apostles were Mary from Magdala village, Joanna, Mary the mother of James, and the other women who were with them.

ULB:

⁸ The women remembered his words, ⁹ and returned from the tomb and told all these things to the eleven and all the rest. ¹⁰ Now Mary Magdalene, Joanna, Mary the mother of James, and the other women with them reported these things to the apostles.

translationNotes**Connecting Statement:**

The women go to tell the apostles about what they found at the tomb.

remembered his words

Here “words” refers to the statement that Jesus made. AT: “remembered what Jesus said” (See: [Metonymy](#))

the eleven and all the rest

“all the rest of the disciples that were with the eleven apostles”

the eleven

This is Luke’s first reference to the eleven, because Judas left the twelve and betrayed Jesus.

Now

This word is used here to mark a break in the main storyline. Here Luke gives the names of some of the women who came from the tomb and told the apostles what had happened there.

translationWords

- [word, words](#)
- [tomb, grave, burial place](#)

- [the twelve, the eleven](#)
- [Mary Magdalene](#)
- [apostle, apostles, apostleship](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:11-12**UDB:**

¹¹ But the apostles dismissed their words as nonsense. ¹² However, Peter got up and ran to the burial chamber anyway. He stooped down and looked inside. He saw the linen cloths in which Jesus' body had been wrapped, but Jesus was not there. So, wondering what had happened, he went home.

ULB:

¹¹ But this message seemed like idle talk to the apostles, and they did not believe the women. ¹² Yet Peter rose up, and ran to the tomb, and stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.

translationNotes**But this message seemed like idle talk to the apostles**

“But the apostles thought that what the women said was foolish talk”

Yet Peter

This phrase contrasts Peter to the other apostles. He did not dismiss what the women said, but ran to the tomb to see for himself.

rose up

This is an idiom that means “began to act.” Whether Peter was sitting or standing when he decided to act is not important. AT: “started out” (See: [Idiom](#))

stooping

“bending over.” Tombs cut in solid rock were very low. Peter had to bend over in order to see inside the tomb.

the linen cloths by themselves

“only the linen cloths.” This refers to the cloth that had been wrapped around Jesus' body when he was buried in [Luke 23:53](#). It is implied that the body of Jesus was not there. AT: “the linen cloths in which Jesus' body had been wrapped, but Jesus was not there” (See: [Assumed Knowledge and Implicit Information](#))

departed to his home

“went away to his home”

translationWords

- [apostle, apostles, apostleship](#)
- [Peter, Simon Peter, Cephas](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:13-14**UDB:**

¹³ That same day two of Jesus' disciples were walking to a village named Emmaus. It was ten kilometers from Jerusalem. ¹⁴ They were talking with each other about all the things that had happened to Jesus.

ULB:

¹³ Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. ¹⁴ They discussed with each other about all the things that had happened.

translationNotes**General Information:**

This is the next part of the story. Two of the disciples are on their way to Emmaus. (See: [Introduction of a New Event](#))

Behold

This word marks the beginning of the next part of the story.

two of them

“two of the disciples”

that very day

“that same day.” This refers to the day when the women found the tomb to be empty.

Emmaus

This is the name of a town. (See: [How to Translate Names](#))

sixty stadia

“eleven kilometers.” A “stadium” was 185 meters. (See: [Biblical Distance](#))

translationWords

- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:15-16**UDB:**

¹⁵ While they were talking and discussing those things, Jesus himself approached them and started walking with them. ¹⁶ But God did not allow them to recognize him.

ULB:

¹⁵ It happened that, while they discussed and questioned together, Jesus himself approached and went with them. ¹⁶ But their eyes were prevented from recognizing him.

translationNotes**It happened that**

This phrase is used here to mark where the action starts. It starts with Jesus approaching them. If your language has a way for doing this, you could consider using it here.

Jesus himself

The word “himself” emphasizes the fact that the very Jesus they were talking about actually appeared to them. So far the women had seen the angels, but no one had seen Jesus.

their eyes were prevented from recognizing him

“their eyes were kept from recognizing Jesus.” The men’s ability to recognize Jesus is spoken of as their eyes’ ability to recognize him. This can be stated in active form. AT: “something prevented them so they could not recognize him” (See: [Synecdoche](#) and [Active or Passive](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:17-18**UDB:**

¹⁷ Jesus said to them, “What have you two been talking about while you were walking?” They stopped, and their faces looked very sad. ¹⁸ One of them, whose name was Cleopas, said, “You must be the only person who is visiting Jerusalem who does not know the events that have happened there in recent days!”

ULB:

¹⁷ Jesus said to them, “What are the two of you talking about as you walk?” They stood there looking sad. ¹⁸ One of them, named Cleopas, answered him, “Are you the only person in Jerusalem who does not know the things which have happened there these days?”

translationNotes**Jesus said to them**

“Jesus said to the two men”

Cleopas

This is the name of a man. (See: [How to Translate Names](#))

Are you the only person ... days?

Cleopas uses this question to show his surprise that this man appeared not to know about the things that had happened in Jerusalem. AT: “You must be the only person ... days” (See: [Rhetorical Question](#))

Are you

Here “you” is singular. (See: [Forms of You](#))

translationWords

- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:19-20**UDB:**

¹⁹ He said to them, “What events?” They replied, “The things that happened to Jesus, the man from Nazareth, who was a prophet. ‘God enabled him to perform great miracles and to teach wonderful messages. The people thought he was wonderful.’” ²⁰ But our chief priests and leaders handed him over to the Roman authorities. The authorities sentenced him to die, and they killed him by nailing him to a cross.

ULB:

¹⁹ Jesus said to them, “What things?” They answered him, ”The things concerning Jesus the Nazarene, who was a prophet, mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered him up to be condemned to death and crucified him.

translationNotes**What things?**

“What things have happened?” or “What things have taken place?”

mighty in deed and word before God and all the people

This means that God caused Jesus to be mighty and that the people saw that he was mighty. AT: “and God gave him power to do and teach great things that were amazing to all the people”

delivered him up

“handed Jesus over to the Roman governor”

to be condemned to death and crucified him

This can be stated in active form. AT: “in order for the governor to put Jesus to death by crucifying him” (See: [Active or Passive](#))

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene
- prophet, prophets, prophecy, prophesy, seer, prophetess
- works, deeds, work, acts
- word, words

- God
- chief priests
- ruler, rule
- condemn, condemns, condemned, condemnation
- death, die, dead
- crucify, crucified

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:21**UDB:**

²¹ We were hoping that he was the one who would free us Israelites from our enemies! But this does not seem possible now, because three days have already passed since he was killed.

ULB:

²¹ But we hoped that it was he who would free Israel. Yes, and besides all this, it is now the third day since all these things happened.

translationNotes**Connecting Statement:**

The two men continue responding to Jesus.

who would free Israel

The Romans ruled over the Jews. AT: “who would free the Israelites from our Roman enemies” (See: [Assumed Knowledge and Implicit Information](#))

Yes, and besides all this

This introduces another reason why they believed Jesus would not free Israel. AT: “Now that does not seem possible because”

the third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the “third day” because it followed the day of his burial and the Sabbath day. See how you translated this in [Luke 24:7](#). (See: [Ordinal Numbers](#))

since all these things happened

“since all the many actions have taken place that led up to the death of Jesus”

translationWords

- free, freedom, liberty
- Israel, Israelites

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:22-24**UDB:**

²² In spite of this, some women from our group amazed us. Early this morning they went to the burial chamber, ²³ but the body of Jesus was not there! They came back and said that they had seen some angels in a vision. The angels said that he was alive! ²⁴ Then some of those who were with us went to the burial chamber. They saw that things were exactly as the women had reported. But they did not see Jesus.”

ULB:

²² But also, some women of our company amazed us, having been at the tomb early in the morning. ²³ When they did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive. ²⁴ Some men who were with us went to the tomb, and found it just as the women had said. But they did not see him.”

translationNotes**Connecting Statement:**

The two men finish responding to Jesus.

But also

This introduces another reason why it the men did not understand what was happening concerning Jesus.

of our company

“in our group”

having been at the tomb

The women were the ones who were at the tomb.

a vision of angels

“angels in a vision”

they did not see him

“they did not see Jesus”

translationWords

- [marvel, wonder, amazed, astonished](#)
- [tomb, grave, burial place](#)
- [vision](#)
- [angel, angels, archangel](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:25-27**UDB:**

²⁵ He said to them, "You two foolish men! You are so slow to believe all that the prophets have written about the Messiah! ²⁶ You should certainly have known that it was necessary that the Messiah should suffer all those things and die, and then enter his glorious home in heaven!" ²⁷ Then he explained to them all the things that the prophets had written in the scriptures about himself. He started with what Moses wrote and then explained to them what all the other prophets wrote.

ULB:

²⁵ Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! ²⁶ Was it not necessary for the Christ to suffer these things, and to enter into his glory?" ²⁷ Then beginning from Moses and through all the prophets, Jesus interpreted to them the things concerning himself in all the scriptures.

translationNotes**Jesus said to them**

Jesus was speaking to the two disciples.

slow of heart to believe

The "heart" was considered to be what enabled a person to make decisions. AT: "your minds are slow to believe" or "you are slow to believe" (See: [Metonymy](#))

Was it not necessary ... glory?

Jesus uses a question to remind the disciples about what the prophets said. AT: "It was necessary ... glory" (See: [Rhetorical Question](#))

to enter into his glory

This refers to Jesus beginning to rule and to receive honor and glory.

beginning from Moses

Moses wrote the first books of the Bible. AT: "beginning with the writings of Moses" (See: [Metonymy](#))

Jesus interpreted to them

"Jesus explained to them"

translationWords

- fool, fools, foolish, folly
- heart, hearts
- believe, believes, believed, belief
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Christ, Messiah
- suffer, suffering
- glory, glorious
- Moses
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:28-29**UDB:**

²⁸ They came near to the village to which the two men were going. He indicated that he would go further, ²⁹ but they urged him not to do that. They said, “Stay with us tonight, because it is late in the afternoon and it will soon be dark.” So he went in the house to stay with them.

ULB:

²⁸ As they approached the village to which they were going, Jesus acted as though he was going further. ²⁹ But they compelled him, saying, “Stay with us, for it is toward evening and the day is almost over.” So Jesus went in to stay with them.

translationNotes**Jesus acted as though he was going further**

The two men understood from his actions that he was going on to another destination. Perhaps he kept walking on the road when they turned off to enter the gate into the village. There is no indication that Jesus deceived them with words.

they compelled him

You may need to make explicit what they compelled him to do. This is probably an exaggeration to show that they needed to speak with him for a long time before they could change his mind. The word “compel” means to use physical force, but it seems that they persuaded him using only words. AT: “They were able to persuade him to stay” (See: [Hyperbole and Generalization](#))

it is toward evening and the day is almost over

The Jewish day ended at sundown.

Jesus went in

“Jesus entered the house”

stay with them

“stay with the two disciples”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:30-32**UDB:**

³⁰ When they sat down to eat, he took some bread and thanked God for it. He broke it and gave some pieces to them. ³¹ And then God enabled them to recognize him. But immediately he disappeared! ³² They said to each other, “While we were walking along the road and he talked with us and enabled us to understand the scriptures, we started thinking that something very, very good was going to happen, although we did not know what. We should not stay here; we should go tell others what happened!”

ULB:

³⁰ It happened that, when he had sat down with them to eat, he took the bread, blessed it, and breaking it, he gave it to them. ³¹ Then their eyes were opened, and they knew him, and he vanished out of their sight. ³² They said one to another, “Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?”

translationNotes**It happened**

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

the bread

This refers to bread made without yeast. It does not refer to food in general.

blessed it

“gave thanks for it” or “thanked God for it”

Then their eyes were opened

Their “eyes” represent their understanding. This can be stated in active form. AT: “Then they understood” or “Then they realized” (See: [Metonymy](#) and [Active or Passive](#))

they knew him

“they recognized him.” These disciples knew him before his death.

he vanished out of their sight

This means that suddenly he was no longer there. It does not mean that he became invisible.

Was not our heart burning ... scriptures?

They use a question to emphasize how amazed they were about their encounter with Jesus. AT: “Our hearts were burning within us ... scriptures.” (See: [Rhetorical Question](#))

Was not our heart burning within us

The intense feelings they had while talking to Jesus are spoken of as if they were a burning fire inside them. AT: “We had such intense feelings while he was speaking to us” (See: [Metaphor](#))

within us

The two men were speaking to each other. The word “us” is dual inclusive for languages that make these distinctions. (See: [Pronouns](#) and [Inclusive “We”](#))

while he opened to us the scriptures

Jesus did not open a book or scroll. “opened” refers to their understanding. AT: “while he explained the scriptures to us” or “while he enabled us to understand the scriptures”

translationWords

- [bread](#)
- [bless, blessed, blessing](#)
- [heart, hearts](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:33-35**UDB:**

³³ So they left immediately and returned to Jerusalem. There they found the eleven apostles and others who had gathered together with them. ³⁴ They told those two men, “It is true that the Lord has become alive again, and he has appeared to Simon!” ³⁵ Then those two men told the others what had happened as they were walking along the road. They also told them how they both recognized him as he broke some bread for them.

ULB:

³³ They rose up that very hour, and returned to Jerusalem. They found the eleven gathered together, and those who were with them, ³⁴ saying, “The Lord is risen indeed, and has appeared to Simon.” ³⁵ So they told the things that happened on the way, and how Jesus was shown to them in the breaking of the bread.

translationNotes**Connecting Statement:**

The two men go to Jerusalem to the eleven disciples to tell them about Jesus.

They rose up

“They” refers to the two men.

rose up

“got up” or “stood up”

the eleven ... and those who were with them, saying

“the eleven ... and those who were with them, and those people told the two men”

the eleven

This refers to Jesus’ apostles. Judas was no longer included with them.

So they told

“So the two men told them”

the things that happened on the way

This refers to Jesus appearing to them while they were on their way to the village of Emmaus.

how Jesus was shown to them

This can be stated in active form. AT: “how they recognized Jesus” (See: [Active or Passive](#))

in the breaking of the bread

“when Jesus broke the bread” or “when Jesus tore the bread”

translationWords

- [hour](#)
- [Jerusalem](#)
- [the twelve, the eleven](#)
- [Lord](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [Peter, Simon Peter, Cephas](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:36-37**UDB:**

³⁶ As they were saying that, Jesus himself suddenly appeared among them. He said to them, “May God give you peace!” ³⁷ They were startled and afraid, because they thought that they were seeing a ghost!

ULB:

³⁶ As they spoke these things, Jesus himself stood in the midst of them, and said to them, “Peace be to you.” ³⁷ But they were terrified and filled with fear, and supposed that they saw a spirit.

translationNotes**General Information:**

Jesus appears to the disciples. When the two men previously arrived at the house where the Eleven were, Jesus was not with them.

Jesus himself

The word “himself” focuses on Jesus and the surprise of Jesus actually appearing to them. Most of them had not seen him after his resurrection. (See: [Reflexive Pronouns](#))

in the midst of them

“among them”

Peace be to you

“May you have peace” or “May God give you peace!” The word “you” is plural. (See: [Forms of You](#))

But they were terrified

“But” indicates a strong contrast. Jesus told them to be at peace, but they were very afraid instead.

terrified and filled with fear

“startled and afraid.” These two phrases mean about the same thing, and are used together to emphasize their fear. (See: [Doublet](#))

supposed that they saw a spirit

“thought that they were seeing a ghost.” They did not yet truly understand that Jesus was really alive.

a spirit

Here it refers to the spirit of a dead person.

translationWords

- [peace, peaceful](#)
- [terror, terrify](#)
- [fear, fears, afraid](#)
- [spirit, spirits, spiritual](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:38-40**UDB:**

³⁸ He said to them, "You should not be alarmed! And you should not doubt that I am alive. ³⁹ Look at the wounds in my hands and my feet! You can touch me and see my body. Then you can see that it is really I myself. You can tell that I am really alive because ghosts do not have bodies, as you see that I have!" ⁴⁰ After he said that, he showed them the wounds in his hands and his feet.

ULB:

³⁸ Jesus said to them, "Why are you troubled? Why do questions arise in your heart? ³⁹ See my hands and my feet, that it is I myself. Touch me and see. For a spirit does not have flesh and bones, as you see me having." ⁴⁰ When he had said this, he showed them his hands and his feet.

translationNotes**Why are you troubled?**

Jesus uses a question to comfort them. AT: "Do not be frightened" (See: [Rhetorical Question](#))

Why do questions arise in your heart?

Jesus uses a question to mildly rebuke them. Jesus was telling them not to doubt that he was alive. The word "heart" refers to their thinking. AT: "Do not doubt in your minds!" or "Stop doubting!" (See: [Rhetorical Question](#) and [Metonymy](#))

Touch me and see ... see me having

Jesus asks them to confirm by touch that he is not a ghost. It may be helpful to combine and reorder these two sentences. AT: "Touch me and feel that I have flesh and bones that a ghost would not have"

flesh and bones

This is a way of referring to the physical body.

his hands and his feet

It is understood that his hands and feet contained the nail marks from his crucifixion that would prove it was really Jesus. This can be made explicit. AT: "the wounds in his hands and his feet"

translationWords

- [trouble, troubles, troubled](#)
- [heart, hearts](#)
- [spirit, spirits, spiritual](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:41-43**UDB:**

⁴¹ They were joyful and amazed, but they still could hardly believe that he was really alive. So he said to them, “Do you have anything here to eat?” ⁴² So they gave him a piece of broiled fish. ⁴³ While they were watching, he took it and ate it.

ULB:

⁴¹ They still could not believe it because of joy, and they were amazed. Jesus said to them, “Do you have anything to eat?” ⁴² They gave him a piece of a broiled fish, ⁴³ and he took it and ate it before them.

translationNotes**They still could not believe it because of joy**

“They were full of joy, but they could not yet believe that it was really true”

ate it before them

Jesus did this to prove that he had a physical body. Spirits would not be able to eat food. (See: [Assumed Knowledge and Implicit Information](#))

before them

“in front of them” or “while they were watching”

translationWords

- joy, joyful
- marvel, wonder, amazed, astonished

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:44**UDB:**

⁴⁴ Then he said to them, “I will repeat what I told you while I was with you: Everything that was written about me by Moses and the other prophets and in the Psalms must be fulfilled!”

ULB:

⁴⁴ He said to them, “When I was with you, I told you that all that was written in the law of Moses and the prophets and the Psalms must be fulfilled.”

translationNotes**When I was with you**

“When I was with you before”

all that was written in the law of Moses and the prophets and the Psalms

This can be stated in active form. AT: “all that Moses, the prophets, and the writers of the Psalms wrote about me” (See: [Active or Passive](#))

the prophets

“the writings of the prophets”

must be fulfilled

This can be stated in active form. AT: “God would fulfill” or “God would cause to happen” (See: [Active or Passive](#))

translationWords

- [law, law of Moses, God’s law, law of Yahweh](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [psalm, psalms](#)
- [fulfill, fulfilled](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:45-47**UDB:**

⁴⁵ Then he enabled them to understand the things that had been written about him in the scriptures.

⁴⁶ He said to them, "This is what you can read in the scriptures: That Jesus the Messiah would suffer and die, but on the third day after that he would become alive again. ⁴⁷ They also wrote that those who believed in him must preach everywhere that people should turn from committing sin to God, for him to forgive their sins. The followers of Messiah should preach that message because God sent them to do so. They wrote that they should start preaching it in Jerusalem and then go and preach it to all people groups.

ULB:

⁴⁵ Then he opened their minds, that they might understand the scriptures. ⁴⁶ He said to them, "Thus it is written, that the Christ should suffer, and rise again from the dead ones on the third day. ⁴⁷ Repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem.

translationNotes**Then he opened their minds, that they might understand the scriptures**

To "open the mind" is an idiom that means to enable someone to understand. AT: "Then he enabled them to understand the scriptures" (See: [Idiom](#))

Thus it is written

This can be stated in active form. AT: "This is what people long ago wrote" (See: [Active or Passive](#))

from the dead ones

"from among the dead people"

the third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the "third day" because it followed the day of his burial and the Sabbath day. See how you translated this in [Luke 24:7](#). (See: [Ordinal Numbers](#))

Repentance and forgiveness of sins should be preached in his name to all the nations

This can be stated in active form. AT: "The Christ's followers should preach to people in all the nations that they need to repent and they need God to forgive their sins through Jesus" (See: [Active or Passive](#))

in his name

His “name” here refers to his authority. AT: “by the Christ’s authority” (See: [Metonymy](#))

all the nations

“all the ethnic communities” or “all the people groups”

beginning from Jerusalem

“starting in Jerusalem”

translationWords

- [mind](#)
- [understand, understanding](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [written](#)
- [Christ, Messiah](#)
- [suffer, suffering](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [death, die, dead](#)
- [repent, repents, repented, repentance](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [preach](#)
- [name, names, named](#)
- [nation](#)
- [Jerusalem](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:48-49**UDB:**

⁴⁸ You must tell people that you know that those things that happened to me are true. ⁴⁹ And I want you to know that I will send the Holy Spirit to you, as my Father promised that he would do. But you must stay in this city until God fills you with the power of the Holy Spirit.”

ULB:

⁴⁸ You are witnesses of these things. ⁴⁹ See, I am sending you what my Father promised. But remain in the city until you are clothed with power from on high.”

translationNotes**Connecting Statement:**

Jesus continues speaking to the disciples.

You are witnesses

“You are to tell others that what you saw about me is true.” The disciples had observed Jesus’ life, death and resurrection, and could describe what he did to other people.

I am sending you what my Father promised

“I will give you what my Father promised to give you.” God had promised to give the Holy Spirit. The UDB makes this explicit. (See: [Assumed Knowledge and Implicit Information](#))

Father

This is an important title for God. (See: [Translating Son and Father](#))

you are clothed with power

God’s power will cover them in the same way that clothes cover a person. This can be stated in active form. AT: “you receive power” (See: [Metaphor](#) and [Active or Passive](#))

from on high

“from above” or “from God”

translationWords

- [witness, witnesses, eyewitness, eyewitnesses](#)
- [promise, promises, promised](#)
- [God the Father, heavenly Father, Father](#)
- [clothe, clothed](#)
- [power, powers](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:50-51**UDB:**

⁵⁰ Then Jesus led them outside the city until they came near the village of Bethany. There he lifted up his hands and blessed them. ⁵¹ As he was doing that, he left them and went up to heaven.

ULB:

⁵⁰ Then Jesus led them out until they were near Bethany. He lifted up his hands, and blessed them. ⁵¹ It happened that, while he was blessing them, he left them and was carried up into heaven.

translationNotes**Jesus led them out**

“Jesus led the disciples outside the city”

He lifted up his hands

This was the action that priests performed when they blessed the people. (See: [Symbolic Action](#))

It happened

“It came about.” This introduces a new event in the story. (See: [Introduction of a New Event](#))

while he was blessing them

“while Jesus was asking God to do good to them”

was carried

Since Luke does not specify who carried Jesus up, we do not know if it was God himself or one or more angels. If your language has to specify who did the carrying, it would be best to use “went” as the UDB does. (See: [Active or Passive](#))

translationWords

- [Bethany](#)
- [bless, blessed, blessing](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

Luke 24:52-53**UDB:**

⁵² After they worshiped him, they returned to Jerusalem very joyfully. ⁵³ Each day they went into the temple courtyard, and spent a lot of time praising God.

ULB:

⁵² So they worshiped him, and returned to Jerusalem with great joy. ⁵³ They were continually in the temple, blessing God.

translationNotes**General Information:**

These verses tell us about the ongoing actions of the disciples as the story ends. (See: [End of Story](#))

they worshiped him

“the disciples worshiped Jesus”

and returned

“and then returned”

continually in the temple

This is an exaggeration to express that they went into the temple courtyard every day. (See: [Hyperbole and Generalization](#))

in the temple

Only priests were allowed into the temple building. AT: “in the temple courtyard” (See: [Assumed Knowledge and Implicit Information](#))

blessing God

“praising God”

translationWords

- [worship](#)
- [Jerusalem](#)
- [joy, joyful](#)
- [temple](#)
- [bless, blessed, blessing](#)
- [God](#)

Links:

- [Introduction to the Gospel of Luke](#)
- [Luke 24 General Notes](#)
- [Luke 24 translationQuestions](#)

translationQuestions

Luke 1

Who were the “eyewitnesses” that Luke mentions?

The “eyewitnesses” were the ones who were with Jesus from the beginning of his ministry. [1:1]

Who were the “eyewitnesses” that Luke mentions?

The “eyewitnesses” were the ones who were with Jesus from the beginning of his ministry. [1:2]

What did some of the eyewitnesses do after they saw what Jesus did?

They wrote down an account or story of what Jesus did. [1:2]

Why did Luke decide to write his own account of what Jesus said and did?

He wanted Theophilus to know the truth about the things he had been taught. [1:4]

Why did God consider Zechariah and Elizabeth to be righteous?

God considered them to be righteous because they obeyed his commandments. [1:6]

Why did Zechariah and Elizabeth have no children?

They did not have children because Elizabeth was unable to bear a child. Now she and Zechariah were very old. [1:7]

What work was Zechariah doing in the temple in Jerusalem?

Zechariah was serving as a priest. [1:8]

What did Zechariah do in the temple?

He burned incense to God. [1:9]

What did the people do while Zechariah was in the temple?

The people stayed outside in the courtyard and were praying. [1:10]

Who appeared to Zechariah while he was in the temple?

An angel of the Lord appeared to Zechariah in the temple. [1:11]

How did Zechariah act when he saw the angel?

When Zechariah saw the angel, he became very afraid. [1:12]

What did the angel say to Zechariah?

The angel told Zechariah not to be afraid and that his wife Elizabeth would have a son. His son's name would be John. [1:13]

What did the angel say John would do for the sons of Israel?

The angel said John would turn the sons of Israel back to the Lord their God. [1:16]

All of John's deeds would make ready what kind of people?

A people prepared for the Lord would be made ready. [1:17]

What was the angel's name and where did he normally stay?

The angel's name was Gabriel and he normally stood in the presence of God. [1:19]

What did the angel say would happen to Zechariah because he did not believe the angel's words?

Zechariah would not be able to speak until the child was born. [1:21]

Sixth months after Elizabeth's conception, who was Gabriel sent by God to see?

A virgin named Mary, who was engaged to Joseph, a descendant of David. [1:27]

What did the angel say would happen to Mary?

The angel said that Mary would become pregnant. [1:31]

What was the child to be named and what would he do?

The child was to be named Jesus and he would reign over the descendants of Jacob forever with no end to his kingdom. [1:33]

How did the angel say this would happen since Mary was a virgin?

The angel said that the Holy Spirit would come upon Mary and the power of the Most High would overshadow her. [1:35]

The angel said that this holy child would be whose son?

The angel said that the child would be called the Son of God. [1:35]

What did the angel say is impossible for God?

Nothing. [1:35]

When Mary greeted Elizabeth, what did Elizabeth's baby do?

The baby leaped in her womb for joy. [1:41]

Who did Elizabeth say was blessed?

Elizabeth said that Mary and her baby were blessed. [1:42]

Mary then said that these powerful acts of God would fulfill which promises made by God?

They would fulfill God's promises to Abraham and his descendants to be merciful to them and to help them. [1:54]

On the day of circumcision, what would they normally have named Elizabeth's son?

Zechariah. [1:59]

What did Zechariah write when asked what the name of the child should be?

Zechariah wrote "His name is John." [1:63]

What happened to Zechariah immediately after he wrote the child's name?

Immediately after he wrote the child's name, Zechariah spoke and praised God. [1:64]

Because of all these events what did everyone realize about the child?

They realized that the hand of the Lord was with him. [1:66]

Zechariah praised God because God had now come to make a way for what to happen?

God had now made a way to set his people free. [1:68]

Zechariah prophesied that his child John would help the people know what?

John would help the people know how they could be saved through the forgiveness of their sins. [1:77]

Where did John grow up and live until he began to appear publicly?

John grew up and lived in the desert areas. [1:80]

Luke 2

Where did the people go to be registered for the census?

The people went to their own town to be registered. [2:3]

Joseph went to Bethlehem with Mary because he was a descendant of whom?

Joseph and Mary went to Bethlehem because Joseph was a descendant of David. [2:4]

When Mary gave birth to her son, where did she place him?

When the child was born, Mary placed him in an animal feeding trough. [2:7]

To whom did the angel appear?

The angel appeared to shepherds who were tending their flocks. [2:8]

To whom did the angel appear?

The angel appeared to shepherds who were tending their flocks. [2:9]

How did the shepherds react when they saw the angel?

The shepherds were very afraid. [2:9]

What good news did the angel give to the shepherds?

The angel told the shepherds that the Savior had been born, the one who is Christ the Lord. [2:11]

What did the shepherds do after the angels left them?

The shepherds went to Bethlehem to see the child that had been born. [2:15]

What did the shepherds do after the angels left them?

The shepherds went to Bethlehem to see the child that had been born. [2:16]

When was Jesus circumcised?

Jesus was circumcised on the eighth day after his birth. [2:21]

Why did Joseph and Mary bring the baby Jesus to the temple in Jerusalem?

They brought him to the temple to present him to the Lord and to offer a sacrifice, which was commanded in the Law of Moses. [2:22]

Why did Joseph and Mary bring the baby Jesus to the temple in Jerusalem?

They brought him to the temple to present him to the Lord and to offer a sacrifice, which was commanded in the Law of Moses. [2:23]

Why did Joseph and Mary bring the baby Jesus to the temple in Jerusalem?

They brought him to the temple to present him to the Lord and to offer a sacrifice, which was commanded in the Law of Moses. [2:24]

What did the Holy Spirit reveal to Simeon?

The Holy Spirit revealed to Simeon that he would not die before he saw the Lord's Christ. [2:26]

What did Simeon say that Jesus would be?

Simeon said that Jesus would be a light for revealing truth to the Gentiles and the glory of God's people Israel. [2:32]

What did Simeon say would happen to Mary as a result of Jesus?

Simeon said that a sword would pierce her soul. [2:35]

What did the prophetess Anna do when she came up to Mary, Joseph, and Jesus?

Anna began to thank God and to talk about the child to everyone. [2:38]

What happened to the child Jesus after he returned to Nazareth?

Jesus grew and became strong, increasing in wisdom, and the grace of God was upon him. [2:40]

Why did Jesus' parents not realize he had stayed behind in Jerusalem during the Festival of the Passover?

They did not realize because they assumed that he was in the group that was traveling with them. [2:43]

Why did Jesus' parents not realize he had stayed behind in Jerusalem during the Festival of the Passover?

They did not realize because they assumed that he was in the group that was traveling with them. [2:44]

Where did his parents find Jesus and what was he doing?

His parents found him in the temple sitting in the middle of the teachers, listening to them and asking them questions. [2:46]

What did Jesus answer when Mary said to him that they had been anxiously searching for him?

"Did you not know I must be in my Father's house?" [2:49]

What was Jesus' attitude toward his parents when they returned to Nazareth?

He was obedient to them. [2:51]

As Jesus grew up, what kind of young man was he?

He grew in wisdom and stature, and increased in favor with God and people. [2:52]

Luke 3

What message did John preach throughout the region around the Jordan River?

John preached a baptism of repentance for the forgiveness of sins. [3:3]

For whom did John say he was making ready the way?

John said he was making ready the way of the Lord. [3:4]

John told the people not to trust in the fact that Abraham was their father, but to do what instead?

John told them to produce fruits that come from repentance. [3:8]

What did John say happens to the tree that does not produce good fruit?

John said that it is chopped down and thrown into the fire. [3:9]

What did John tell the tax collectors they must do to show true repentance?

John said that they must not collect more money than they are supposed to. [3:13]

John told the people that he baptized with water, but that someone was coming who would baptize with what?

John said someone was coming who would baptize with the Holy Spirit and with fire. [3:16]

Why did John rebuke Herod?

John rebuked Herod because Herod had married his own brother's wife, and for doing many other evil things. [3:19]

Who put John into prison?

Herod put John into prison. [3:20]

What happened right away after John baptized Jesus?

After John baptized Jesus, the heavens opened up and the Holy Spirit came down on him like a dove. [3:21]

What happened right away after John baptized Jesus?

After John baptized Jesus, the heavens opened up and the Holy Spirit came down on him like a dove. [3:22]

What did the voice from heaven say?

The voice from heaven said, “You are my beloved son. I am very pleased with you”. [3:22]

About how old was Jesus when he began to teach?

Jesus was about thirty years old when he began to teach. [3:23]

Luke 4

Who led Jesus into the wilderness?

The Holy Spirit led Jesus into the wilderness. [4:1]

How long did the devil tempt Jesus in the wilderness?

The devil tempted Jesus in the wilderness for 40 days. [4:2]

What did the devil challenge Jesus to do with the stones on the ground?

The devil told Jesus to turn the stones into bread. [4:3]

What was Jesus' response to the devil?

Man shall not live on bread alone. [4:4]

What did the devil show to Jesus from a high place?

The devil showed Jesus all of the kingdoms of the world. [4:5]

What did the devil want Jesus to do?

The devil wanted Jesus to bow down and worship him. [4:7]

What was Jesus' response to the devil?

You must worship the Lord your God, and you must serve him only. [4:8]

What did the devil tell Jesus to do when he took him to the highest point of the temple?

He told Jesus to jump down from there. [4:9]

What was Jesus' response to the devil?

You must not test the Lord your God. [4:12]

What did the devil do after Jesus refused to jump from the temple?

The devil left Jesus until another time. [4:13]

From which book of the scriptures did Jesus read when he stood up in the synagogue?

Jesus read from the prophet Isaiah. [4:17]

What did Jesus say was being fulfilled on that day?

Jesus said that the scripture he had just read from Isaiah was being fulfilled that day. [4:21]

What kind of reception did Jesus say a prophet receives in his own country?

Jesus said that no prophet is accepted in his own country. [4:24]

In Jesus' first example to the people in the synagogue, where did God send Elijah to help someone?

God sent Elijah to Zarephath, near the city of Sidon. [4:26]

In Jesus' second example to the people in the synagogue, God had Elisha help someone from what country?

God had Elisha help Naaman the Syrian. [4:27]

What did the people in the synagogue do when they heard these examples from Jesus?

They were filled with rage and wanted to throw him over the cliff. [4:28]

What did the people in the synagogue do when they heard these examples from Jesus?

They were filled with rage and wanted to throw him over the cliff. [4:29]

How did Jesus avoid being killed by the people from the synagogue?

Jesus walked right through their midst. [4:30]

In the synagogue, what did the demon speaking through the man know about Jesus?

The demon said that he knew Jesus was the Holy One of God. [4:34]

How did the people react after Jesus cast out the demon?

The people were amazed and kept talking about it with one another. [4:36]

What did Jesus do for the sick who were brought to him?

Jesus laid his hands on every one of them and healed them. [4:40]

What did the demons say as they were cast out, and why did Jesus not let them speak?

The demons said that Jesus was the Son of God, and Jesus did not let them speak because they knew he was the Christ. [4:41]

What did Jesus say was the reason he was sent?

Jesus said he was sent to preach the good news about the kingdom of God to many other cities. [4:43]

Luke 5

After using Simon's boat as a place to teach the people, what did Jesus ask Simon to do with his boat?

Take the boat out to deeper water and let his nets down into the water to catch some fish. [5:4]

Even though Peter had caught nothing the previous night, what did he do?

He obeyed and let down the nets. [5:5]

What happened when they let down the nets?

They gathered a very large number of fish, so much that their nets were breaking. [5:6]

What did Simon then want Jesus to do? Why?

Simon wanted Jesus to go away from him because Simon knew that he (Simon) was a sinful man. [5:8]

What did Jesus say to Simon about his future work?

Jesus said that from now on he would be catching men. [5:10]

At this time, how many people were coming to hear Jesus teach and to be healed of their sicknesses?

Great crowds of people were coming to Jesus. [5:15]

What did Jesus say to the paralyzed man whose friends let him down through the housetop?

Man, your sins are forgiven you. [5:20]

Why did the scribes and the Pharisees think that this statement was blasphemy?

Because God alone can forgive sins. [5:21]

Jesus healed the paralytic man in this way to demonstrate that he had authority on earth to do what?

Jesus healed the man to demonstrate that he had authority on earth to forgive sins. [5:24]

When Jesus was eating and drinking at Levi's house, what did Jesus say that he came to do?

He came to call sinners to repentance. [5:32]

When did Jesus say that his disciples would fast?

His disciples would fast after Jesus was taken away from them. [5:35]

In Jesus' parable, what would happen if a new piece of cloth is used to mend an old garment?

The new cloth would tear, and would not fit the old garment. [5:36]

In Jesus' second parable, what would happen if new wine is put into old wine skins?

The old wine skins would burst and the new wine would be spilled. [5:37]

What did Jesus say must be done to keep new wine properly?

New wine must be put into fresh wine skins. [5:38]

Luke 6

What were Jesus' disciples doing on the Sabbath that the Pharisees said was against the law?

They were picking heads of grain, rubbing them between their hands, and eating the grain. [6:1]

What title did Jesus claim for himself that gave him the authority to say what was lawful to do on the Sabbath?

Jesus claimed the title, Lord of the Sabbath. [6:5]

When Jesus healed the man with the shriveled hand on the Sabbath, how did the scribes and Pharisees react?

They were filled with anger, and talked about what they might do to Jesus. [6:11]

What was the name given to the twelve men that Jesus chose on the mountain?

Jesus called them "apostles." [6:13]

What kind of people did Jesus say were blessed?

Those who are poor, hungry, weeping, and hated for the Son of Man's sake are blessed. [6:20]

What kind of people did Jesus say were blessed?

Those who are poor, hungry, weeping, and hated for the Son of Man's sake are blessed. [6:21]

According to Jesus, why should such people rejoice and leap for joy?

Because they will have a great reward in heaven. [6:23]

How did Jesus say his disciples should treat their enemies and those who hate them?

They should love their enemies and do good to those who hate them. [6:27]

What is the Most High Father's attitude toward unthankful and evil people?

He is kind and merciful toward them. [6:35]

What is the Most High Father's attitude toward unthankful and evil people?

He is kind and merciful toward them. [6:36]

Before removing the speck from our brother's eye, what did Jesus say we must do first?

First, we must remove the log from our own eyes so that we are not hypocrites. [6:42]

What comes forth from the good treasure in a good man's heart?

What comes forth from a good man's heart is good. [6:45]

What comes forth from the evil treasure in an evil man's heart?

What comes forth from an evil man's heart is evil. [6:45]

The man who builds a house on the solid rock does what with Jesus' words?

He hears Jesus' words and obeys them. [6:47]

The man who builds a house without a foundation does what with Jesus' words?

He hears Jesus' words and does not obey them. [6:49]

Luke 7

What did the centurion first ask Jesus to do when he sent the Jewish elders to Jesus?

He asked Jesus to come to his house and to heal his slave. [7:3]

Why did the centurion then send friends to tell Jesus that he did not have to come to the house?

The centurion said he was not worthy that Jesus should come to his house. [7:6]

How did the centurion then want Jesus to heal the slave?

the centurion then wanted Jesus to heal the slave by just saying a word. [7:7]

What did Jesus say about the faith of the centurion?

Jesus said that not even in Israel had he found anyone with so much faith. [7:9]

What was Jesus' attitude toward the widow who's only son had died?

He was deeply moved with compassion. [7:13]

What did the people say about Jesus after he raised the widow's son from the dead?

They said that a great prophet had been raised among them, and that God had looked upon his people. [7:16]

How did Jesus demonstrate to John's disciples that he was the Coming One?

Jesus healed the blind, lame, lepers, and deaf, and he raised the dead. [7:22]

Who did Jesus say that John was?

Jesus said John was much more than a prophet. [7:26]

What did the Pharisees and the experts in Jewish law do to themselves when they refused to be baptized by John?

They rejected God's counsel for themselves. [7:30]

What accusation was made against John the Baptizer because he did not eat bread or drink wine?

They said, "He has a demon." [7:33]

What accusation was made against Jesus because he came eating and drinking?

They said, "He is a gluttonous man and a drunkard." [7:34]

What did the woman of the city do to Jesus in the Pharisee's house?

She wet Jesus' feet with her tears, wiped them with her hair, kissed his feet, and anointed his feet with perfume. [7:38]

Jesus said that because she was forgiven many sins, she would do what?

She would love much. [7:47]

How did those reclining at the table react when Jesus told the woman that her sins were forgiven?

They asked, "Who is this that even forgives sins?" [7:49]

Luke 8

What did a large group of women do for Jesus and his disciples?

The women provided for them from their own material resources. [8:3]

In Jesus' parable, what is the seed that is sown?

The seed is the word of God. [8:11]

Who are the seeds that fall by the wayside, and what happens to them?

They are people who hear the word, but then the devil comes and takes it away, so that they may not believe and be saved. [8:12]

Who are the seeds that fall on the rocky ground, and what happens to them?

They are people who receive the word with joy, but then stop believing during a time of testing. [8:13]

Who are the seeds that fall among the thorns, and what happens to them?

They are people who hear the word, but then it is choked by the cares and riches and pleasures of this life, and they bring no fruit to maturity. [8:14]

Who are the seeds that fall on the good ground, and what happens to them?

They are people who hear the word, hold onto it, and produce fruit with perseverance. [8:15]

Who did Jesus say his mother and brothers are?

They are people who hear the word of God and obey it. [8:21]

What did the disciples say when Jesus calmed the winds and water?

They said, "Who is this that commands even the winds and the water, and they obey him?" [8:25]

What did the demons cause the man from the region of the Gerasenes to do?

They made him live without clothes in the tombs, they made him break chains and shackles, and they often drove him into the wilderness. [8:29]

Where did the demons go after Jesus commanded them to leave the man?

The demons entered into a herd of pigs, which rushed into a lake and drowned. [8:33]

What did Jesus tell the man to go and do?

Jesus told him to go to his house and recount all the great things God had done for him. [8:39]

According to Jesus, what had caused the woman with bleeding to be healed?

She was healed because of her faith in Jesus. [8:48]

What did Jesus do at Jairus' house?

Jesus raised Jairus' daughter from the dead. [8:55]

Luke 9

What did Jesus send the twelve out to do?

Jesus sent them out to preach the kingdom of God and to heal the sick. [9:2]

Herod heard from some people three possible explanations of who Jesus was. What were they?

Some said Jesus was John the Baptizer risen from the dead, some said Elijah had appeared, and some said an ancient prophet had risen. [9:7]

Herod heard from some people three possible explanations of who Jesus was. What were they?

Some said Jesus was John the Baptizer risen from the dead, some said Elijah had appeared, and some said an ancient prophet had risen. [9:8]

What food did the disciples have to feed the crowd?

They had five loaves of bread and two fish. [9:13]

How many men were following Jesus in the crowd that was in the desert place?

About five thousand men were there. [9:14]

What did Jesus do with the five loaves and two fish?

He looked up to heaven, blessed them, broke them into pieces, and gave them to the disciples to give to the crowd. [9:16]

How many baskets of leftover food were there?

There were twelve baskets full of leftover food. [9:17]

When Jesus asked the disciples who he was, what did Peter answer?

He said, "The Christ from God." [9:20]

Jesus said that if anyone wants to come after him, he must do what?

He must deny himself, take up his cross daily, and follow Jesus. [9:23]

What happened to Jesus' appearance on the mountain?

The appearance of his face changed and his clothing became white and dazzling. [9:29]

Who appeared with Jesus?

Moses and Elijah appeared with Jesus. [9:30]

What did the voice say from the cloud that overshadowed them?

The voice said, "This is my chosen son; listen to him." [9:35]

Before Jesus cast out the demon, what did it cause the man's son to do?

The demon caused him to scream and have convulsions with foaming at the mouth. [9:39]

What statement did Jesus make to the disciples that they did not understand?

He said, "The Son of Man will be delivered over into the hands of men." [9:44]

Who did Jesus say is the one who is great among the disciples?

The one who is least among them is the one who is great. [9:48]

As the days were approaching when Jesus would go up to heaven, what did he do?

He resolutely set his face to go to Jerusalem. [9:51]

To be fit for the kingdom of God, what must a person not do once he has "put his hand to the plow?"

The person must not look back. [9:62]

Luke 10

What did Jesus tell the seventy not to carry with them?

They must not carry any bag of money, any traveler's bag, or any sandals. [10:4]

What did Jesus tell the seventy to do in each city?

He told them to heal the sick and to say to the people, "The kingdom of God has come near to you." [10:9]

If a city did not receive those whom Jesus sent to them, what would the judgment be like for that city?

It would be worse than the judgment on Sodom. [10:12]

When the seventy returned and reported with joy that they were able to cast out demons, what did Jesus say to them?

He said, "Rejoice even more that your names are engraved in heaven." [10:20]

Jesus said it was well-pleasing to the Father to reveal the kingdom of God to whom?

It was well-pleasing to the Father to reveal the kingdom of God to those who are untaught, like little children. [10:21]

According to Jesus, what does the Jewish law say a person must do to inherit eternal life?

You must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself. [10:27]

In Jesus' parable, what did the Jewish priest do when he saw the half dead man on the road?

He passed by on the other side. [10:31]

What did the Levite do when he saw the man?

He passed by on the other side. [10:32]

What did the Samaritan do when he saw the man?

He bound up his wounds, put him on his animal, brought him to an inn, and took care of him. [10:34]

After telling the parable, what did Jesus tell the teacher of the Jewish law to go and do?

Go and show mercy like the Samaritan in the parable. [10:37]

What did Mary do at the same time?

She sat at Jesus' feet and listened to him. [10:39]

What did Martha do when Jesus came to her house?

She was overly busy with preparing to serve a meal. [10:40]

Who did Jesus say had chosen the better thing to do?

He said that Mary had chosen the better thing to do. [10:42]

Luke 11

What prayer did Jesus teach his disciples to pray?

He prayed, "Father, sanctify your name. Let your kingdom come. Give us each day our daily bread and forgive us our sins, for we ourselves forgive everyone who is in debt to us. And do not lead us into temptation." [11:3]

What prayer did Jesus teach his disciples to pray?

He prayed, "Father, sanctify your name. Let your kingdom come. Give us each day our daily bread and forgive us our sins, for we ourselves forgive everyone who is in debt to us. And do not lead us into temptation." [11:4]

In Jesus' parable, why did the man get up and give his friend bread at midnight?

Because of the friend's shameless persistence. [11:8]

What will the Father in heaven give to those who ask him?

He will give the Holy Spirit. [11:13]

When they saw him drive out demons, what did some accuse Jesus of doing?

They accused him of driving out demons by Beelzebul, the ruler of demons. [11:15]

Jesus answered that he drove out demons by what power?

He drove out demons by the finger of God. [11:20]

If an unclean spirit leaves a man but then later returns, what will be the final condition of the man?

The final condition of the man will be worse than the first condition. [11:26]

When the woman cried out, blessing Jesus' mother, who did Jesus say was blessed?

Those who hear the word of God and keep it. [11:28]

Jesus said that he was greater than which two Old Testament men?

Solomon and Jonah. [11:32]

What did Jesus say the Pharisees were filled with on the inside?

He said they were filled with greed and evil. [11:39]

What did Jesus say the Pharisees neglected?

They neglected justice and the love of God. [11:42]

What did Jesus say the teachers of the law were doing to other men?

They were burdening men with burdens hard to carry, but not touching those burdens themselves. [11:46]

Jesus said this generation would be held responsible for what?

They would be held responsible for all the blood of the prophets shed since the world began. [11:50]

What did the scribes and Pharisees do after hearing Jesus' words?

They opposed him and argued with him, trying to trap him in his own words. [11:54]

Luke 12

According to Jesus, what will happen to everything you say in darkness?

It will be heard in the light. [12:3]

Who did Jesus say that you should fear?

You should fear the one who has authority to throw you into hell. [12:5]

What will Jesus do for everyone who confess Jesus' name before men?

Jesus will confess that person's name before the angels of God. [12:8]

According to Jesus, our life does not consist of what?

Our life does not consist in the abundance of our possessions. [12:15]

In Jesus' parable, what was the rich man going to do because his fields yielded abundantly?

He was going to pull down his barns and build bigger ones, and then rest easy, eat, drink, and be merry. [12:18]

In Jesus' parable, what was the rich man going to do because his fields yielded abundantly?

He was going to pull down his barns and build bigger ones, and then rest easy, eat, drink, and be merry. [12:19]

What did God say to the rich man?

He said, "Foolish man, tonight your soul is required of you; and the things you have prepared, whose will they be?" [12:20]

Instead of being anxious about the things of life, what did Jesus say we should do?

We should seek the kingdom of God. [12:31]

Where did Jesus say we should store our treasures, and why?

We should store our treasures in the heavens, because that is where no thief comes and no moth destroys. [12:33]

According to Jesus, which servants of God are blessed?

Those are blessed who are found watching and ready when Jesus comes. [12:37]

Do we know the hour when Jesus will come?

No. [12:40]

What happens to the servant who abuses the other servants and is not ready for his master's return?

The master will cut him in pieces and appoint a place for him with the unfaithful. [12:46]

What is required of those to whom much is given?

Much is required of them. [12:48]

According to Jesus, what kinds of divisions will he bring on the earth?

There will be people in the same house divided against each other. [12:52]

According to Jesus, what kinds of divisions will he bring on the earth?

There will be people in the same house divided against each other. [12:53]

According to Jesus, what should we do before we go with our adversary before the magistrate?

We should make an effort to settle the matter beforehand. [12:58]

Luke 13

Did the Galileans who were killed by Pilate suffer in this way because they were more sinful than the other Galileans?

No. [13:3]

In Jesus' parable, what was done with the fig tree that did not bear fruit after three years?

It was given manure as fertilizer and one more year to bear fruit; if it did not, it would be cut down. [13:8]

In Jesus' parable, what was done with the fig tree that did not bear fruit after three years?

It was given manure as fertilizer and one more year to bear fruit; if it did not, it would be cut down. [13:9]

In the synagogue, what had caused the woman to be bent over for eighteen years?

An evil spirit of weakness from Satan had bound her. [13:11]

Why was the synagogue ruler indignant when Jesus healed the woman?

Because Jesus healed her on the Sabbath. [13:14]

How did Jesus show that the synagogue ruler was a hypocrite?

Jesus reminded him that he would untie his animal on the Sabbath, yet he was indignant when Jesus unbound the woman on the Sabbath. [13:15]

How is the kingdom of God like a mustard seed?

Because it starts small like a seed, but then grows into something large with many places to dwell. [13:19]

When asked if many would be saved, what did Jesus answer?

He said, "Struggle to enter through the narrow door, because many will try and will not be able to enter." [13:24]

What will the people do who are thrown outside, and are not able to enter God's kingdom?

They will cry and grind their teeth. [13:28]

Who will gather to relax at the dinner table in the kingdom of God?

Abraham, Isaac, Jacob, the prophets, and many from the east, west, north, and south. [13:28]

Who will gather to relax at the dinner table in the kingdom of God?

Abraham, Isaac, Jacob, the prophets, and many from the east, west, north, and south. [13:29]

Where did Jesus say that he must be killed?

He must be killed in Jerusalem. [13:33]

What did Jesus desire to do with the people of Jerusalem?

He desired to gather them the way a hen gathers her brood of chicks. [13:34]

How did the people of Jerusalem respond to Jesus' desire for them?

They rejected it. [13:34]

Therefore, what did Jesus prophesy about Jerusalem and its people?

Their house was abandoned, and they would not see Jesus again until they said, "Blessed is he who comes in the name of the Lord." [13:35]

Luke 14

With the man suffering from edema standing in front of him, what did Jesus ask the experts in the Jewish law and the Pharisees?

Is it lawful to heal on the Sabbath, or not? [14:3]

What was the experts' and Pharisees' answer?

They kept silent. [14:4]

After healing the man, how did Jesus show that the experts and Pharisees were hypocrites?

Jesus reminded them that they would help their own son or ox that fell into a well on the Sabbath. [14:5]

What did Jesus say will happen to whoever exalts himself?

He will be humbled. [14:11]

What did Jesus say will happen to whoever humbles himself?

He will be exalted. [14:11]

According to Jesus, how will a person be rewarded who invites the poor, crippled, lame, and blind into their home?

They will be repaid at the resurrection of the just. [14:14]

In Jesus' parable of the dinner, what did the people do who were originally invited?

They began to make excuses about why they could not come to the dinner. [14:18]

Who did the master then invite to his dinner?

The poor, crippled, blind, and lame. [14:21]

What did the master then say about those who were first invited to his dinner?

None of them would taste his dinner. [14:24]

According to Jesus, what must his disciples do?

They must hate their own family and life, carry their own cross, come after him, and give up all that they have. [14:26]

According to Jesus, what must his disciples do?

They must hate their own family and life, carry their own cross, come after him, and give up all that they have. [14:27]

In Jesus' example about what it requires to follow him, what must a person do first who desires to build a tower?

The person must count the cost. [14:28]

According to Jesus, what must his disciples do?

They must hate their own family and life, carry their own cross, come after him, and give up all that they have. [14:33]

If salt loses its taste, what is done with it?

It is thrown away. [14:35]

Luke 15

In Jesus' parable, what does the shepherd do who loses one of his hundred sheep?

He leaves the other ninety-nine and goes and finds the lost sheep, then brings it back, rejoicing. [15:4]

In Jesus' parable, what does the shepherd do who loses one of his hundred sheep?

He leaves the other ninety-nine and goes and finds the lost sheep, then brings it back, rejoicing. [15:5]

In Jesus' parable, what does the woman do who loses one of her ten silver coins?

She diligently searches until she finds it, then rejoices with her friends and neighbors. [15:8]

In Jesus' parable, what does the woman do who loses one of her ten silver coins?

She diligently searches until she finds it, then rejoices with her friends and neighbors. [15:9]

What happens in heaven when one sinner repents?

There is joy in the presence of the angels of God. [15:10]

In Jesus' parable, what request did the younger son make to his father?

Give me now the property I am due to inherit. [15:12]

What did the younger son do with his inheritance?

He wasted the money with wildly extravagant living. [15:13]

After his money was gone, what did the younger son do in order to live?

He hired himself out to feed another man's pigs. [15:15]

When he began to think clearly, what did the younger son decide to do?

He decided to go and confess his sin to his father, and ask to be hired as one of his servants. [15:18]

When he began to think clearly, what did the younger son decide to do?

He decided to go and confess his sin to his father, and ask to be hired as one of his servants. [15:19]

What did the father do when he saw the younger son coming back home?

He ran and hugged and kissed him. [15:20]

What did the father quickly do for the younger son?

The father gave him a robe, a ring, and sandals, and arranged a feast. [15:22]

What did the father quickly do for the younger son?

The father gave him a robe, a ring, and sandals, and arranged a feast. [15:23]

What was the older son's reaction when he was told about the feast for the younger son?

He was angry and would not go in to the feast. [15:28]

What was the older son's complaint to his father?

The older son complained that he had followed his father's rules, but had never been given a goat to have a feast with his friends. [15:29]

What was the father's response to the older son?

He said, "Son, you are always with me, and all that is mine is yours." [15:31]

Why did the father say it was proper to have a feast for the younger son?

Because the younger son was lost and has now been found. [15:32]

Luke 16

What report did the rich man hear about his manager?

He heard that the manager was squandering the rich man's possessions. [16:1]

What did the manager do just before he was forced to leave his job?

He called for each one of the rich man's debtors and reduced their debt. [16:5]

What did the manager do just before he was forced to leave his job?

He called for each one of the rich man's debtors and reduced their debt. [16:6]

What did the manager do just before he was forced to leave his job?

He called for each one of the rich man's debtors and reduced their debt. [16:7]

What was the rich man's response to his manager's actions?

He commended the manager because he had acted shrewdly. [16:8]

What did Jesus tell others to do based on this story?

He said, "Make friends for yourselves by means of worldly wealth, so that when it is gone, they may welcome you into the eternal dwellings." [16:9]

Jesus said that a person who is faithful with a little will also be faithful with what else?

The person will also be faithful with much. [16:10]

Which two masters did Jesus say we must choose between to serve?

We must choose between God and wealth. [16:13]

According to Jesus, what were in effect until John the Baptizer came?

The law and the prophets were in effect. [16:16]

According to Jesus, what is now being preached?

The gospel of the kingdom of God is now being preached. [16:16]

According to Jesus, what kind of person is one who divorces his wife and marries another?

This person is an adulterer. [16:18]

In Jesus' story, where did the beggar Lazarus go after he died?

The beggar Lazarus was carried by angels to Abraham's side. [16:22]

Where did the rich man go after he died?

To torment in hades. [16:23]

What was the first request that the rich man made to Abraham?

He said, "Please have Lazarus come and bring me a little water because I am in anguish in this flame." [16:24]

What was Abraham's answer to the rich man?

He said, "There is a great chasm between us that no one can cross." [16:26]

What was the second request that the rich man made to Abraham?

He said, "Please send Lazarus to warn my brothers about this place." [16:27]

What was the second request that the rich man made to Abraham?

He said, "Please send Lazarus to warn my brothers about this place." [16:28]

What was Abraham's answer to the rich man?

He said, "They have Moses and the prophets; let them listen to them." [16:29]

Abraham said that if they would not listen to Moses and the prophets, what else would not persuade them?

They will not be persuaded even if someone rises from the dead. [16:31]

Luke 17

What did Jesus say we must do if our brother sins against us and returns saying, "I repent?"

We must forgive him. [17:4]

As servants, what should we say after we have done everything commanded us by our Master?

We should say, "We are unworthy servants; we have only done what we ought to do." [17:10]

Who did Jesus meet when entering a village in the borderlands of Samaria and Galilee?

He met ten lepers. [17:12]

What did they say to Jesus?

They said, "Jesus, Master, have mercy on us." [17:13]

What did Jesus tell them to do?

He told them to go and show themselves to the priests. [17:14]

What happened to the lepers as they went?

They were cleansed. [17:14]

How many of the ten lepers returned to thank Jesus?

Only one returned. [17:15]

Where was the leper from who returned to thank Jesus?

He was from Samaria. [17:16]

When asked about the coming of the kingdom, where did Jesus say the kingdom of God is?

The kingdom of God is within you. [17:21]

What did Jesus say it will be like in his day, when he appears again?

It will be like the lightning flashing from one part of the sky to another. [17:24]

What did Jesus say must happen first?

He must suffer many things and be rejected by that generation. [17:25]

How will the days of the Son of Man be like the days of Noah and the days of Lot?

Many will eat, drink, marry, buy, sell, plant, and build, unaware that the day of destruction has come. [17:27]

How must we not be like Lot's wife?

We must not turn back to try to keep our earthly life on that day. [17:32]

What picture from nature did Jesus use to answer his disciples' question, "Where, Lord?"

Where there is a body, there the vultures gather together. [17:37]

Luke 18

What did Jesus want to teach his disciples about prayer from this story?

He wanted to teach them that they should always pray and not become discouraged. [18:1]

What did the widow keep asking for from the unjust judge?

She asked for justice against her opponent. [18:3]

After awhile, what did the unjust judge say to himself?

He said, "Because this widow causes me trouble and constantly comes to me, I will help her get justice." [18:5]

What did Jesus want to teach his disciples about how God answers prayer?

He wanted to teach them that God will bring justice to those who cry out to him. [18:8]

What was the Pharisee's attitude about his own righteousness and about other people?

He thought he was more righteous than other people. [18:9]

In Jesus' story, which two men went up into the temple to pray?

A Pharisee and a tax collector went up into the temple to pray. [18:10]

What was the Pharisee's attitude about his own righteousness and about other people?

He thought he was more righteous than other people. [18:11]

What was the Pharisee's attitude about his own righteousness and about other people?

He thought he was more righteous than other people. [18:12]

What was the tax collector's prayer to God in the temple?

He prayed, "God, be merciful to me, a sinner." [18:13]

Which man went back to his house justified before God?

The tax collector was justified before God. [18:14]

Jesus said that the kingdom of God belongs to whom?

It belongs to those who are as children. [18:16]

Jesus said that the kingdom of God belongs to whom?

It belongs to those who are as children. [18:17]

What one thing did Jesus ask the ruler (the one who had obeyed God's commandments from his youth) to do?

Jesus asked him to sell all that he had and to distribute it to the poor. [18:22]

How did the ruler respond to Jesus' statement and why?

He became extremely sad, for he was very rich. [18:23]

What did Jesus promise those who have left earthly things for the sake of the kingdom of God?

Jesus promised them much more in this world, and eternal life in the world to come. [18:30]

According to Jesus, what had the Old Testament prophets written about the Son of Man?

That he would be given over to the Gentiles, mocked and shamefully treated, whipped, and killed, but on the third day he would rise again. [18:32]

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What did the blind man by the road cry out to Jesus?

He said, "Jesus, Son of David, have mercy on me." [18:38]

What did the blind man by the road cry out to Jesus?

He said, "Jesus, Son of David, have mercy on me." [18:39]

How did the people respond after seeing the blind man healed?

They glorified and gave praise to God. [18:43]

Luke 19

Who climbed up a tree to see Jesus, and what was his occupation and position in society?

He was Zacchaeus, a rich tax collector. [19:2]

What complaint did everyone make when Jesus went to Zacchaeus' house?

They said, "Jesus has gone in to visit a man who is a sinner." [19:7]

What did Jesus say about Zacchaeus after Zacchaeus announced his gifts to the poor?

He said, "Today salvation has come to this house." [19:9]

What did the people expect would happen when Jesus reached Jerusalem?

They thought that the kingdom of God would appear immediately. [19:11]

In Jesus' parable, where was the nobleman going to travel?

He was going to a far country to receive a kingdom, and then he would return. [19:12]

What did Jesus do for the servant who had been faithful and had made ten more minas?

He gave them authority over ten cities. [19:16]

What did Jesus do for the servant who had been faithful and had made ten more minas?

He gave them authority over ten cities. [19:17]

What did Jesus do for the servant who had been faithful and had made five more minas?

He gave them authority over five cities. [19:18]

What did Jesus do for the servant who had been faithful and had made five more minas?

He gave them authority over five cities. [19:19]

What kind of man did the wicked servant think the nobleman was?

He thought the nobleman was a severe man. [19:21]

What did the nobleman do with the wicked servant?

He took away the wicked servant's mina. [19:24]

What did the nobleman do with those who didn't want him to reign over them?

The nobleman had them killed before him. [19:27]

What kind of animal did Jesus ride on as he went into Jerusalem?

A colt that had never been ridden. [19:30]

What did the crowd cry out as Jesus descended the Mount of Olives?

They said, "Blessed is the King who comes in the name of the Lord!" [19:38]

What did Jesus say would happen if the people did not cry out rejoicing?

He said that the stones would cry out. [19:40]

What did Jesus do as he drew near to the city?

He wept. [19:41]

What did Jesus then prophesy would happen to the people and the city?

He said that the people would be struck down and that not one stone would be left upon another. [19:44]

Who wanted to kill Jesus as he was teaching in the temple?

The chief priests and the scribes and the leaders of the people wanted to kill Jesus. [19:47]

Why could they not kill him at this time?

Because the people were listening to him intently. [19:48]

Luke 20

When the Jewish leaders asked Jesus by what authority he taught, what question did Jesus ask them?

He asked, "Was the baptism of John from heaven or from men?" [20:4]

If they answered, "from heaven," what did the Jewish leaders think that Jesus would say to them?

The Jewish leaders thought that Jesus would say, "Then why did you not believe him?" [20:5]

If they answered, "from men," what did they think that the people would do to them?

They thought that the people would stone them. [20:6]

In Jesus' parable, what did the vine dressers do when the lord sent his servants to get the fruit of the vineyard?

They beat the servants, treated them shamefully, and sent them away empty-handed. [20:11]

In Jesus' parable, what did the vine dressers do when the lord sent his servants to get the fruit of the vineyard?

They beat the servants, treated them shamefully, and sent them away empty-handed. [20:12]

Finally, who did the lord send to the vine dressers?

He sent his beloved son. [20:13]

What did the vine dressers do when the son came to the vineyard?

They threw him out of the vineyard and killed him. [20:15]

What will the lord of the vineyard do to those vine dressers?

He will destroy those vine dressers and give the vineyard to others. [20:16]

Who did Jesus tell this parable against?

He told this parable against the scribes and the chief priests. [20:19]

How did Jesus answer the question about whether or not it was lawful to pay taxes to Caesar?

He said to give to Caesar the things that are Caesar's, and to God the things that are God's. [20:25]

What event did the Sadducees not believe in?

They did not believe in the resurrection of the dead. [20:27]

What did Jesus say about marriage in this world and in eternity?

In this world there is marriage, but there is not marriage in eternity. [20:34]

What did Jesus say about marriage in this world and in eternity?

In this world there is marriage, but there is not marriage in eternity. [20:35]

What Old Testament story did Jesus recall to prove the truth of the resurrection?

He recalled the story of Moses and the bush, in which Moses calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. [20:37]

Which statement of David from the Psalms did Jesus quote in his question to the scribes?

He quoted, "The Lord said to my Lord, sit at my right hand, until I make your enemies your footstool." [20:42]

Which statement of David from the Psalms did Jesus quote in his question to the scribes?

He quoted, "The Lord said to my Lord, sit at my right hand, until I make your enemies your footstool." [20:43]

Behind their outwardly righteous actions, what wicked things were the scribes doing?

They were devouring widows' houses, and pretentiously making long prayers. [20:47]

How did Jesus say these scribes would be judged?

They will receive a greater condemnation. [20:47]

Luke 21

Why did Jesus say that the poor widow put more into the treasury than all of the others?

Because she gave out of her poverty and the others gave out of their abundance. [21:4]

What did Jesus say would happen to the temple in Jerusalem?

He said that it would be torn down and not one stone would be left on another. [21:6]

What two questions did the people ask Jesus about the temple?

They asked, “When will these things happen, and what will be the sign that they are about to happen?” [21:7]

Jesus warned that many deceivers will come. What will these deceivers say?

They will say, “I am he,” and “The time is near.” [21:8]

What terrible events did Jesus say would happen before the end?

There will be wars, earthquakes, famines, plagues, and great signs from heaven. [21:10]

What terrible events did Jesus say would happen before the end?

There will be wars, earthquakes, famines, plagues, and great signs from heaven. [21:11]

What opportunity will the persecution of believers create?

It will create an opportunity for their testimony. [21:13]

Who will hate Jesus’ followers?

Parents, brothers, relatives, friends, and “everyone” will hate them. [21:16]

Who will hate Jesus’ followers?

Parents, brothers, relatives, friends, and “everyone” will hate them. [21:17]

What event would indicate that Jerusalem's destruction was near?

When Jerusalem is surrounded by armies, its destruction is near. [21:20]

What did Jesus tell people to do who saw that the destruction of Jerusalem was near?

He told them to flee to the mountains, to leave the city, and to not enter the city. [21:21]

What did Jesus call the days of the destruction of Jerusalem?

He called them the days of vengeance, fulfilling all the things written. [21:22]

How long will Jerusalem be trampled by the Gentiles?

Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled. [21:24]

What signs did Jesus say would precede his coming with power and great glory?

He said there would be signs in the sun, moon, and stars, and distress of the nations on the earth. [21:25]

What example did Jesus give of how his listeners knew when a season had come?

He referred to the fig tree - when it sprouts buds they knew that summer was near. [21:30]

What did Jesus say will pass away?

Heaven and earth will pass away. [21:33]

What will never pass away?

Jesus' words will never pass away. [21:33]

What did Jesus warn his listeners *not* to do since that day will come suddenly?

He warned them to not let their hearts become burdened with debauchery, drunkenness, and the worries of life. [21:34]

What did Jesus warn his listeners to do since that day will come suddenly?

He warned them to be alert and praying. [21:36]

Luke 22

At this time, which Jewish feast was drawing near?

The feast of unleavened bread, called the Passover. [22:1]

In what circumstances was Judas looking for an opportunity to deliver Jesus to the chief priests?

He was looking for an opportunity when Jesus was away from the crowd. [22:6]

Where did Jesus and the disciples eat the Passover meal?

They ate it in a guest room in Jerusalem. [22:10]

Where did Jesus and the disciples eat the Passover meal?

They ate it in a guest room in Jerusalem. [22:11]

When did Jesus say he would eat the Passover meal again?

He would eat the Passover meal again when it is fulfilled in the kingdom of God. [22:16]

What did Jesus say when he broke the bread and gave it to the disciples?

He said, "This is my body which is given for you. Do this in remembrance of me." [22:19]

What did Jesus say when he gave the cup to the disciples?

He said, "This cup is the new covenant in my blood, which is poured out for you." [22:20]

Was it God's plan that Jesus be betrayed?

Yes. [22:22]

Did the disciples know who was about to betray Jesus?

No. [22:23]

Who did Jesus say was the greatest among his disciples?

The greatest is the one who serves. [22:26]

How did Jesus live among his disciples?

He lived as one who serves. [22:27]

Where did Jesus promise his disciples they would sit?

He said they would sit on thrones, judging the twelve tribes of Israel. [22:30]

What did Jesus predict that Peter would do?

He said that Peter would deny that he knows Jesus three times before the rooster crowed. [22:34]

What written prediction about Jesus was being fulfilled in these events?

The prediction in scripture says, "And he was considered as one of the lawless." [22:37]

On the Mount of Olives, for what did Jesus tell his disciples to pray?

He wanted them to pray that they would not enter into temptation. [22:40]

On the Mount of Olives, what did Jesus pray?

He prayed, "Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done." [22:42]

What were the disciples doing when Jesus returned from praying?

They were sleeping. [22:45]

How did Judas betray Jesus in front of the crowd?

He betrayed Jesus with a kiss. [22:47]

How did Judas betray Jesus in front of the crowd?

He betrayed Jesus with a kiss. [22:48]

What did Jesus do with the man whose ear was cut off?

He touched his ear, and healed him. [22:51]

Where did Jesus say he was daily with the chief priests?

He was in the temple. [22:53]

After seizing him, where did they take Jesus?

They took him to the high priest's house. [22:54]

What did Peter say when a certain maid said that Peter had been with Jesus?

He said, "Woman, I do not know him." [22:57]

What happened immediately after Peter denied knowing Jesus for the third time?

A rooster crowed. [22:60]

What did Peter do after Jesus looked at him?

He went outside and wept bitterly. [22:62]

What did the men guarding Jesus do to him?

They mocked and beat him, and blasphemed him. [22:63]

What did the men guarding Jesus do to him?

They mocked and beat him, and blasphemed him. [22:64]

What did the men guarding Jesus do to him?

They mocked and beat him, and blasphemed him. [22:65]

When the council demanded that Jesus tell them if he is the Christ, Jesus said that if he told them, they would not do what?

They would not believe. [22:67]

Why did the council say that they did not need witnesses to prove that Jesus claimed to be the Christ?

Because they had heard it from Jesus' own mouth. [22:71]

Luke 23

What accusations against Jesus did the Jewish leaders make to Pilate?

They said that Jesus was perverting the nation, forbidding tribute to Caesar, and saying that he was the Christ, a king. [23:2]

After questioning Jesus, what did Pilate say about him?

He said, "I find no fault in this man." [23:4]

Why did Herod want to see Jesus?

Herod wanted to see Jesus do a miracle. [23:8]

How did Jesus answer Herod's questions?

He answered him nothing. [23:9]

When Jesus was returned to Pilate, what did Pilate say about Jesus to the crowd?

He said, "I find no fault in this man." [23:14]

Who did the crowd want released from prison for the Passover feast?

They wanted Barabbas, a criminal. [23:18]

What did the crowd shout should be done to Jesus?

They shouted, "Crucify him, crucify him." [23:21]

For the third time, what did Pilate tell the crowd about Jesus?

Pilate said, "I have found nothing deserving the death penalty in him." [23:22]

Why did Pilate finally grant the crowd's demand to crucify Jesus?

Because they were insistent with loud voices. [23:24]

Who carried Jesus' cross, and followed behind Jesus?

Simon of Cyrene carried Jesus' cross. [23:26]

Who did Jesus say the women of Jerusalem should weep for instead of him?

They should weep for themselves and their children. [23:28]

Who was crucified with Jesus?

Two criminals were crucified with Jesus. [23:32]

From the cross, what did Jesus pray for those crucifying him?

He prayed, "Father, forgive them, for they do not know what they are doing." [23:34]

The people, the soldiers, and one of the criminals all challenged Jesus to do what, since Jesus claimed to be the Christ?

They challenged him to save himself. [23:35]

The people, the soldiers, and one of the criminals all challenged Jesus to do what, since Jesus claimed to be the Christ?

They challenged him to save himself. [23:37]

What was written on a sign over Jesus?

It said, "THIS IS THE KING OF THE JEWS." [23:38]

The people, the soldiers, and one of the criminals all challenged Jesus to do what, since Jesus claimed to be the Christ?

They challenged him to save himself. [23:39]

What request did the second criminal make to Jesus?

He said, "Remember me when you come into your kingdom." [23:42]

What promise did Jesus make to the second criminal?

He said, "Today you will be with me in paradise." [23:43]

What miraculous events occurred immediately before Jesus' death?

Darkness came over the land and the curtain of the temple was split down the middle. [23:44]

What miraculous events occurred immediately before Jesus' death?

Darkness came over the land and the curtain of the temple was split down the middle. [23:45]

What did the centurion say about Jesus after Jesus' death?

He said, "Surely this was a righteous man." [23:47]

What did Joseph of Arimathea do after Jesus' death?

He asked Pilate for the body and laid it in a tomb. [23:52]

What did Joseph of Arimathea do after Jesus' death?

He asked Pilate for the body and laid it in a tomb. [23:53]

What day was about to begin when Jesus was buried?

The Sabbath Day was about to begin. [23:54]

What did the women who had been with Jesus do on the Sabbath?

They rested, according to God's commandment. [23:56]

Luke 24

When did the women come to the tomb of Jesus?

They came very early on the first day of the week. [24:1]

What did the women find at the tomb?

They found that the stone had been rolled away and that the body of Jesus was not there. [24:2]

What did the women find at the tomb?

They found that the stone had been rolled away and that the body of Jesus was not there. [24:3]

What did the two men in dazzling apparel (angels) say had happened to Jesus?

They said that Jesus had risen. [24:6]

What was the apostles' reaction when the women told of their experience at the tomb?

They dismissed the report as idle talk. [24:11]

What did Peter see when he looked in the tomb?

He saw the linen cloths by themselves. [24:12]

Why did the two disciples going to Emmaus not recognize Jesus when Jesus joined them?

Their eyes were restrained from recognizing him. [24:16]

While Jesus was alive, what were the disciples hoping he would do?

They were hoping that he would free Israel from their enemies. [24:21]

What did Jesus explain to the two men from the scriptures?

He explained what the scriptures said concerning him. [24:27]

When did the two men finally recognize Jesus?

They recognized him when he blessed the bread, broke it, and gave it to them. [24:30]

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They recognized him when he blessed the bread, broke it, and gave it to them. [24:31]

What did Jesus do when they recognized him?

He vanished out of their sight. [24:31]

When did the two men finally recognize Jesus?

They recognized him when he blessed the bread, broke it, and gave it to them. [24:35]

What did Jesus say first when he appeared to the disciples in Jerusalem?

He said, "Peace be with you." [24:36]

How did Jesus prove that he was not just a spirit?

He invited the disciples to handle him, and he showed them his hands and feet. [24:39]

How did Jesus prove that he was not just a spirit?

He invited the disciples to handle him, and he showed them his hands and feet. [24:40]

How were the disciples then able to understand the scriptures?

Jesus opened their minds that they might understand. [24:45]

What did Jesus say should be preached to all the nations?

Repentance and forgiveness of sins should be preached to all the nations. [24:47]

For what did Jesus tell the disciples to wait?

He told them to wait until they are clothed with power from on high. [24:49]

What happened to Jesus as he blessed the disciples near Bethany?

He was carried up into heaven. [24:51]

Where did the disciples then spend their time, and what did they do?

They were continually in the temple, blessing God. [24:53]

translationWords

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** priests for the people of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [priest](#), [Moses](#), [Israel](#))

Bible References:

- 1 Chronicles 23:12-14
- [Acts 07:38-40](#)
- Exodus 28:1-3
- [Luke 01:5-7](#)
- Numbers 16:44-46

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?"

Word Data:

- Strong's: H175, G2

Uses:

- [Luke 1:5-7](#)

Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: [How to Translate Names](#))

(See also: Cain, [sacrifice](#), [shepherd](#))

Bible References:

- Genesis 04:1-2
- Genesis 04:8-9
- [Hebrews 12:22-24](#)
- [Luke 11:49-51](#)
- Matthew 23:34-36

Word Data:

- Strong's: H01893, G6

Uses:

- [Luke 11:49-51](#)

Abijah

Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: [Translate Names](#))

Bible References:

- 1 Kings 15:1-3
- 1 Samuel 08:1-3
- 2 Chronicles 13:1-3
- 2 Chronicles 13:19-22
- [Luke 01:5-7](#)

Word Data:

- Strong's: H29, G7

Uses:

- [Luke 1:5-7](#)

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.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: Canaan, Chaldea, Sarah, [Isaac](#))

Bible References:

- [Galatians 03:6-9](#)
- Genesis 11:29-30
- Genesis 21:1-4
- Genesis 22:1-3
- [James 02:21-24](#)
- Matthew 01:1-3

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.

Word Data:

- Strong's: H87, H85, G11

Uses:

- Luke 1:54
- Luke 1:72-75
- Luke 3:8
- Luke 3:33-35
- Luke 13:15-16
- Luke 13:28-30
- Luke 16:22-23
- Luke 16:24
- Luke 16:25-26
- Luke 19:8-10
- Luke 20:37-38

abyss

Definition:

The term “abyss” refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, “the abyss” is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word “abyss” could also be translated as “bottomless pit” or “deep chasm.”
- This term should be translated differently from “hades,” “sheol,” or “hell.”

(See Also: [Hades](#), [hell](#), [punish](#))

Bible References:

- [Luke 08:30-31](#)
- [Romans 10:6-7](#)

Word Data:

- Strong's: G12, G5421

Uses:

- [Luke 8:30-31](#)

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:

- [Acts 19:38-41](#)
- Hosea 04:4-5
- Jeremiah 02:9-11
- [Luke 06:6-8](#)
- [Romans 08:33-34](#)

Word Data:

- Strong's: H3198, H8799, G1458, G2147, G2596, G2724

Uses:

- [Luke 3:14](#)
- [Luke 6:6-8](#)
- [Luke 23:1-2](#)
- [Luke 23:8-10](#)

Adam

Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: [How to Translate Names](#))

(See also: [death](#), [descendant](#), Eve, image of God, [life](#))

Bible References:

- [1 Timothy 02:13-15](#)
- Genesis 03:17-19
- Genesis 05:1-2
- Genesis 11:5-7
- [Luke 03:36-38](#)
- [Romans 05:14-15](#)

Examples from the Bible stories:

- **01:09** Then God said, "Let us make human beings in our image to be like us."
- **01:10** This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- **01:12** Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- **02:11** And God clothed **Adam** and Eve with animal skins.
- **02:12** So God sent **Adam** and Eve away from the beautiful garden.
- **49:08** When **Adam** and Eve sinned, it affected all of their descendants.
- **50:16** Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it. *

Word Data:

- Strong's: H120, G76

Uses:

- [Luke 3:36-38](#)

adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term “adulterous” is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))
- When “adulterous” is used in a figurative sense, it is best to translate it literally in order to communicate God’s view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of “adulterous” could be translated as “unfaithful” or “immoral” or “like an unfaithful spouse.”

(See also: commit, [covenant](#), sexual immorality, sleep with, [unfaithful](#))

Bible References:

- Exodus 20:12-14
- Hosea 04:1-2
- [Luke 16:18](#)
- Matthew 05:27-28
- Matthew 12:38-40
- [Revelation 02:22-23](#)

Examples from the Bible stories:

- [13:06](#) ”Do not commit **adultery**.”

- **28:02** Do not commit **adultery**.
- **34:07** "The religious leader prayed like this, 'Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.'"

Word Data:

- Strong's: H5003, H5004, H5005, G3428, G3429, G3430, G3431, G3432

Uses:

- **Luke 16:18**
- **Luke 18:11-12**
- **Luke 18:18-21**

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: [Satan](#))

Bible References:

- [1 Timothy 05:14-16](#)
- Isaiah 09:11-12
- Job 06:21-23
- Lamentations 04:12-13
- [Luke 12:57-59](#)
- Matthew 13:24-26

Word Data:

- Strong's: H341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G476, G480, G2189, G2190, G4567, G5227

Uses:

- [Luke 6:27-28](#)
- [Luke 6:35-36](#)
- [Luke 10:17-20](#)
- [Luke 12:57-59](#)
- [Luke 19:26-27](#)
- [Luke 19:43-44](#)
- [Luke 20:41-44](#)
- [Luke 21:14-15](#)
- [Luke 23:11-12](#)

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.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: [leprosy](#), [plague](#), [suffer](#))

Bible References:

- [2 Thessalonians 01:6-8](#)
- Amos 05:12-13
- [Colossians 01:24-27](#)
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:31-32

Word Data:

- Strong's: H205, H1790, H3013, H3905, H3906, H4157, H4523, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, H7667, G2346, G2347, G2552, G2553, G2561, G3804,

G4777, G4778, G5003

Uses:

- [Luke 7:21-23](#)

altar of incense

Facts:

The altar of incense was a piece of furniture on which a priest would burn incense as an offering to God. It was also called the golden altar.

- The altar of incense was made of wood, and its top and sides were covered with gold. It was about a half meter long, a half meter wide, and one meter tall.
- At first it was kept in the tabernacle. Then it was kept in the temple.
- Every morning and evening a priest would burn incense on it.
- This can also be translated as “altar for burning incense” or “golden altar” or “incense burner” or “incense table.”

(Translation suggestions: [How to Translate Names](#))

(See also: [incense](#))

Bible References:

- [Luke 01:11-13](#)

Word Data:

- Strong's: H4196, H7004, G2368, G2379

Uses:

- [Luke 1:11-13](#)

altar, altars

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: [altar of incense](#), false god, grain offering, [sacrifice](#))

Bible References:

- Genesis 08:20-22
- Genesis 22:9-10
- [James 02:21-24](#)
- [Luke 11:49-51](#)
- Matthew 05:23-24
- Matthew 23:18-19

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.

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- [Luke 11:49-51](#)

ambassador, representative

Definition:

An ambassador is a person who is chosen to officially represent his country in relating to foreign nations. The word is also used in a figurative sense and is sometimes translated more generally as “representative.”

- An ambassador or representative gives people messages from the person or government that sent him.
- The more general term “representative” refers to someone who has been given the authority to act and speak on behalf of the person he is representing.
- The apostle Paul taught that Christians are Christ’s “ambassadors” or “representatives” since they represent Christ in this world and teach others his message.
- Depending on the context, this term could be translated as “official representative” or “appointed messenger” or “chosen representative” or “God’s appointed representative.”
- A “delegation of ambassadors” could be translated as “some official messengers” or “group of appointed representatives” or “official party of people to speak for all people.”

(See also: [How to Translate Unknowns](#))

(See also: [messenger](#))

Bible References:

- [Ephesians 06:19-20](#)
- [Luke 14:31-33](#)
- [Luke 19:13-15](#)

Word Data:

- Strong’s: H3887, H4135, H4136, H4397, H6735, H6737, G4243

Uses:

- [Luke 14:31-33](#)
- [Luke 19:13-15](#)

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 also: [fulfill](#), [true](#))

Bible References:

- Deuteronomy 27:15
- [John 05:19-20](#)
- [Jude 01:24-25](#)
- Matthew 26:33-35
- [Philemon 01:23-25](#)
- [Revelation 22:20-21](#)

Word Data:

- Strong’s: H543, G281

Uses:

- [Luke 9:26-27](#)
- [Luke 12:37-38](#)
- [Luke 18:15-17](#)
- [Luke 18:28-30](#)
- [Luke 21:32-33](#)
- [Luke 22:59-60](#)
- [Luke 23:42-43](#)

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 male ancestors of a certain person or people group. This could also be translated a “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 “ancestors” or “ancestral fathers.”
- 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](#), [son](#), [Son of God](#))

Bible References:

- [Acts 07:1-3](#)
- [Acts 07:31-32](#)
- [Acts 07:44-46](#)
- [Acts 22:3-5](#)
- Genesis 31:29-30
- Genesis 31:41-42
- Genesis 31:51-53
- [Hebrews 07:4-6](#)
- [John 04:11-12](#)
- Joshua 24:3-4
- Malachi 03:6-7
- Mark 10:7-9

- Matthew 01:7-8
- Matthew 03:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Romans 04:11-12

Word Data:

- Strong's: H1, H2, H25, H369, H539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G256, G540, G1080, G2495, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Uses:

- Luke 1:30-33
- Luke 1:72-75
- Luke 3:8
- Luke 16:24

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](#), [disciple](#), [the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [John 01:40-42](#)
- Mark 01:16-18
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:18-20
- Matthew 10:2-4

Word Data:

- Strong's: G406

Uses:

- [Luke 6:14-16](#)

angel, angels, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: 1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [servant](#))

Bible References:

- 2 Samuel 24:15-16
- [Acts 10:3-6](#)
- [Acts 12:22-23](#)

- Colossians 02:18-19
- Genesis 48:14-16
- Luke 02:13-14
- Mark 08:38
- Matthew 13:49-50
- Revelation 01:19-20
- Zechariah 01:7-9

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."

Word Data:

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, G2465

Uses:

- Luke 1:11-13
- Luke 1:18-20
- Luke 1:26-29
- Luke 1:36-38
- Luke 2:8-9
- Luke 2:13-14
- Luke 2:21
- Luke 4:9-11
- Luke 9:26-27
- Luke 12:8-10
- Luke 15:8-10
- Luke 16:22-23
- Luke 20:34-36
- Luke 22:43-44
- Luke 24:22-24

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, they are often sinful and selfish, but sometimes they have 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](#))

Bible References:

- [Ephesians 04:25-27](#)
- Exodus 32:9-11
- Isaiah 57:16-17
- [John 06:52-53](#)
- Mark 10:13-14
- Matthew 26:6-9
- Psalms 018:7-8

Word Data:

- Strong’s: H599, H639, H1149, H2152, H2194, H2195, H2198, H2534, H2734, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G5520

Uses:

- [Luke 15:28-30](#)

anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as “emotional distress” or “deep sorrow” or “severe pain.”

Bible References:

- Jeremiah 06:23-24
- Jeremiah 19:6-9
- Job 15:22-24
- [Luke 16:24](#)
- Psalms 116:3-4

Word Data:

- Strong's: H2342, H2479, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G928, G3600, G4928

Uses:

- [Luke 16:24](#)

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: [high priest](#), [priest](#))

Bible References:

- [Acts 04:5-7](#)
- [John 18:22-24](#)
- [Luke 03:1-2](#)

Word Data:

- Strong's: G452

Uses:

- [Luke 3:1-2](#)

anoint, anointed, anointing

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](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [prophet](#))

Bible References:

- [1 John 02:20-21](#)
- [1 John 02:27-29](#)
- [1 Samuel 16:2-3](#)
- [Acts 04:27-28](#)
- [Amos 06:5-6](#)
- [Exodus 29:5-7](#)
- [James 05:13-15](#)

Word Data:

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G2025, G3462, G5545, G5548

Uses:

- [Luke 4:18-19](#)
- [Luke 7:36-38](#)
- [Luke 7:46-47](#)

apostle, apostles, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See [How to Translate Unknowns](#))

(See also: [authority](#), [disciple](#), [James \(son of Zebedee\)](#), Paul, [the twelve](#))

Bible References:

- [Jude 01:17-19](#)
- [Luke 09:12-14](#)

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:01** 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.

Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

Uses:

- Luke 6:12-13
- Luke 9:10-11
- Luke 11:49-51
- Luke 17:5-6
- Luke 22:14-16
- Luke 24:8-10
- Luke 24:11-12

appoint, appoints, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eterna life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 08:10-12
- Acts 03:19-20
- Acts 06:2-4
- Acts 13:48-49
- Genesis 41:33-34
- Numbers 03:9-10

Word Data:

- Strong’s: H561, H977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G322, G606, G1299, G1303, G1935, G2525, G2749, G4287, G4384, G4929, G5021, G5087

Uses:

- Luke 10:1-2
- Luke 12:45-46
- Luke 20:9-10

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: ark of the covenant, basket)

Bible References:

- [1 Peter 03:18-20](#)
- Exodus 16:33-36
- Exodus 30:5-6
- Genesis 08:4-5
- [Luke 17:25-27](#)
- Matthew 24:37-39

Word Data:

- Strong's: H727, H8392, G2787

Uses:

- [Luke 17:25-27](#)

armor

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: [faith](#), [Holy Spirit](#), [peace](#), [salvation](#), [spirit](#))

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- [Ephesians 06:10-11](#)
- Jeremiah 51:3-4
- [Luke 11:21-23](#)
- Nehemiah 04:15-16

Word Data:

- Strong’s: H2185, H2290, H2488, H3627, H4055, H5402, G3696, G3833

Uses:

- [Luke 11:21-23](#)

Asher

Facts:

Asher was the eighth son of Jacob. His descendants formed one of the twelve tribes of Israel and this tribe was also called “Asher.”

- Asher’s mother was Zilpah, the servant of Leah.
- His name means “happy” or “blessed.”
- Asher was also the name of the territory assigned to the tribe of Asher when the Israelites entered the promised land.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 04:15-17
- Ezekiel 48:1-3
- Genesis 30:12-13
- [Luke 02:36-38](#)

Word Data:

- Strong’s: H836

Uses:

- [Luke 2:36-38](#)

authority, authorities

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” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as, “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as, “responsible to obey” or “having to obey others’ commands.”

(See also: [citizen](#), [command](#), [obey](#), [power](#), [ruler](#))

Bible References:

- [Colossians 02:10-12](#)
- Esther 09:29
- Genesis 41:35-36
- Jonah 03:6-7
- [Luke 12:4-5](#)
- [Luke 20:1-2](#)
- Mark 01:21-22
- Matthew 08:8-10
- Matthew 28:18-19
- [Titus 03:1-2](#)

Word Data:

- Strong's: H8633, G831, G1413, G1849, G1850, G2003, G2715, G5247

Uses:

- Luke 4:5-7
- Luke 4:31-32
- Luke 4:35-37
- Luke 5:22-24
- Luke 7:6-8
- Luke 08 General Notes
- Luke 9:1-2
- Luke 10:17-20
- Luke 12:4-5
- Luke 12:11-12
- Luke 19:16-17
- Luke 20:1-2
- Luke 20:7-8
- Luke 20:19-20
- Luke 22:24-25
- Luke 22:52
- Luke 23:6-7

avenge, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression “to avenge” could also be translated as “to right a wrong” or “to get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [just](#), [righteous](#))

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15-17
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 018:46-47
- [Romans 12:19-21](#)

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H6544, H6546, H8199, G1349, G1556, G1557, G1558, G2917, G3709

Uses:

- [Luke 21:20-22](#)

ax**Definition:**

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:4-5
- Judges 09:48-49
- [Luke 03:9](#)
- Matthew 03:10-12
- Psalm 035:1-3

Word Data:

- Strong's: H1631, H4621, H7134, G513

Uses:

- [Luke 3:9](#)

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as, “elaborate meal” or “important feast” or “multi-course meal.”

Bible References:

- Daniel 05:10
- Isaiah 05:11-12
- Jeremiah 16:7-9
- [Luke 05:29-32](#)
- Song of Solomon 02:3-4

Word Data:

- Strong's: H3739, H4797, H4960, H4961, H8354, G1173, G1403

Uses:

- [Luke 5:29-32](#)
- [Luke 14:12](#)

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- 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 also: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [Holy Spirit](#))

Bible References:

- [Acts 02:37-39](#)
- [Acts 08:36-38](#)
- [Acts 09:17-19](#)
- [Acts 10:46-48](#)
- [Luke 03:15-16](#)
- Matthew 03:13-15
- Matthew 28:18-19

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**.

Word Data:

- Strong's: G907

Uses:

- Luke 3:3
- Luke 3:7
- Luke 3:12-13
- Luke 3:15-16
- Luke 3:21-22
- Luke 7:29-30
- Luke 12:49-50
- Luke 20:3-4

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: [How to Translate Names](#))

(See also: [Pilate](#), [Rome](#))

Bible References:

- [John 18:38-40](#)
- [Luke 23:18-19](#)
- Mark 15:6-8
- Matthew 27:15-16

Word Data:

- Strong's: G912

Uses:

- [Luke 23:18-19](#)

barren**Definition:**

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 02:5
- [Galatians 04:26-27](#)
- Genesis 11:29-30
- Job 03:6-7

Word Data:

- Strong's: H4420, H6115, H6135, H6723, H7909, H7921, G692, G4723

Uses:

- [Luke 1:5-7](#)
- [Luke 1:36-38](#)
- [Luke 23:29-31](#)

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](#), [good news](#), [Holy Spirit](#), [miracle](#), Pentecost, [the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [Luke 06:14-16](#)
- Mark 03:17-19

Word Data:

- Strong's: G918

Uses:

- [Luke 6:14-16](#)

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, “Beelzebub.”

- This name literally means “lord of flies” which means, “ruler over demons.” But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as “Beelzebul the devil” to make it clear who is being referred to.
- This name is related to the name of the false god “Baal-zebub” of Ekron.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), Ekron, [Satan](#))

Bible References:

- [Luke 11:14-15](#)
- Mark 03:20-22
- Matthew 10:24-25
- Matthew 12:24-25

Word Data:

- Strong's: G954

Uses:

- [Luke 11:14-15](#)

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](#))

Bible References:

- [Luke 16:19-21](#)
- Mark 06:56
- Matthew 14:34-36
- Psalm 045:12-13

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.

Word Data:

- Strong's: H34, H7592, G154, G1871, G4319, G4434, G6075

Uses:

- [Luke 9:37-40](#)
- [Luke 15:28-30](#)
- [Luke 16:3-4](#)
- [Luke 16:19-21](#)

- [Luke 16:27-28](#)
- [Luke 18:35-37](#)

believe, believes, believed, 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:

- [1 John 03:23-24](#)
- [Acts 09:40-43](#)
- [Acts 28:23-24](#)
- Genesis 15:6-8
- Genesis 45:24-26
- Habakkuk 01:5-7
- Job 09:16-18
- [John 01:12-13](#)
- Mark 01:14-15

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?"

Word Data:

- Strong's: H539, H540, G544, G569, G571, G3982, G4100, G4102, G4103, G4135

Uses:

- [Luke 1:18-20](#)
- [Luke 1:42-45](#)
- [Luke 7:21-23](#)
- [Luke 8:11-13](#)
- [Luke 8:49-50](#)
- [Luke 09 General Notes](#)
- [Luke 20:5-6](#)
- [Luke 22:66-68](#)
- [Luke 24:25-27](#)

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: [love](#))

Bible References:

- [1 Corinthians 04:14-16](#)
- [1 John 03:1-3](#)
- [1 John 04:7-8](#)
- [Mark 01:9-11](#)
- [Mark 12:6-7](#)
- [Revelation 20:9-10](#)
- [Romans 16:6-8](#)
- [Song of Solomon 01:12-14](#)

Word Data:

- Strong’s: H157, H1730, H2532, H3033, H3039, H4261, G25, G27, G5207

Uses:

- [Luke 3:21-22](#)
- [Luke 20:13-14](#)

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jericho](#), [Jerusalem](#), [Lazarus](#), [Martha](#), [Mary \(sister of Martha\)](#), [Mount of Olives](#))

Bible References:

- [John 01:26-28](#)
- [Luke 24:50-51](#)
- Mark 11:1-3
- Matthew 21:15-17

Word Data:

- Strong's: G963

Uses:

- [Luke 19:29-31](#)
- [Luke 24:50-51](#)

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as “Ephrathah,” which was probably its original name.

- Bethlehem has been called the “city of David,” since King David was born there.
- The prophet Micah said that the Messiah would come from “Bethlehem Ephrathah.”
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name “Bethlehem” means “house of bread” or “house of food.”

(See also: Caleb, [David](#), Micah)

Bible References:

- Genesis 35:16-20
- [John 07:40-42](#)
- Matthew 02:4-6
- Matthew 02:16
- Ruth 01:1-2
- Ruth 01:19-21

Examples from the Bible stories:

***17:02** David was a shepherd from the town of **Bethlehem**. ***21:09** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**. ***23:04** 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**. ***23:06** ”The Messiah, the Master, has been born in **Bethlehem!**”

Word Data:

- Strong’s: H376, H672, H1035, G965

Uses:

- [Luke 2:4](#)
- [Luke 2:15-16](#)

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: [Judas Iscariot](#), [Jewish leaders](#), [apostle](#))

Bible References:

- [Acts 07:51-53](#)
- [John 06:64-65](#)
- [John 13:21-22](#)
- Matthew 10:2-4
- Matthew 26:20-22

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **38:02** 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.

Word Data:

- Strong's: H7411, G3860, G4273

Uses:

- Luke 22:3-4
- Luke 22:21-23
- Luke 22:47-48

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as “to restrain” or “to prevent” or “to keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- Leviticus 08:6-7

Word Data:

- Strong's: H247, H481, H519, H615, H631, H632, H632, H640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G254, G331, G332, G1195, G1196, G1198, G1199, G1210, G1210, G1397, G1398, G1401, G1402, G2611, G2615, G3734, G3784, G3814, G4019, G4029, G4385, G4886, G4887, G5265

Uses:

- [Luke 8:28-29](#)
- [Luke 10:33-35](#)
- [Luke 13:15-16](#)

blasphemy, blaspheme, blasphemous, blasphemies

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: dishonor, slander)

Bible References:

- [1 Timothy 01:12-14](#)
- [Acts 06:10-11](#)
- [Acts 26:9-11](#)
- [James 02:5-7](#)
- [John 10:32-33](#)
- [Luke 12:8-10](#)
- Mark 14:63-65
- Matthew 12:31-32
- Matthew 26:65-66
- Psalms 074:9-11

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G987, G988, G989

Uses:

- [Luke 5:20-21](#)

- Luke 12:8-10
- Luke 22:63-65

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as “to provide abundantly for” or “to be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: [praise](#))

Bible References:

- [1 Corinthians 10:14-17](#)
- [Acts 13:32-34](#)
- [Ephesians 01:3-4](#)
- [Genesis 14:19-20](#)
- [Isaiah 44:3-4](#)
- [James 01:22-25](#)
- [Luke 06:20-21](#)
- [Matthew 26:26](#)
- [Nehemiah 09:5-6](#)
- [Romans 04:9-10](#)

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.

Word Data:

- Strong’s: H833, H835, H1288, H1289, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G6050

Uses:

- Luke 1:42-45
- Luke 1:48-49
- Luke 2:33-35
- Luke 6:20-21
- Luke 6:22-23
- Luke 6:27-28
- Luke 7:21-23
- Luke 9:15-17
- Luke 10:23-24
- Luke 11:27-28
- Luke 12:37-38
- Luke 12:41-44
- Luke 13:34-35
- Luke 14:13-14
- Luke 14:15-17
- Luke 19:37-38
- Luke 23:29-31
- Luke 24:30-32
- Luke 24:50-51
- Luke 24:52-53

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 also: flesh)

Bible References:

- [1 John 01:5-7](#)
- [1 Samuel 14:31-32](#)
- [Acts 02:20-21](#)
- [Acts 05:26-28](#)
- [Colossians 01:18-20](#)
- [Galatians 01:15-17](#)
- [Genesis 04:10-12](#)
- [Psalms 016:4](#)
- [Psalms 105:28-30](#)

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.

Word Data:

- Strong's: H1818, H5332, G129, G130, G131, G1420

Uses:

- [Luke 11:49-51](#)
- [Luke 22:19-20](#)
- [Luke 22:43-44](#)

Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz “redeemed” Naomi’s widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(Translation suggestions: [How to Translate Names](#))

(See also: Moab, [redeem](#), Ruth)

Bible References:

- 1 Chronicles 02:9-12
- 2 Chronicles 03:15-17
- [Luke 03:30-32](#)
- Matthew 01:4-6
- Ruth 02:3-4

Word Data:

- Strong’s: H1162

Uses:

- [Luke 3:30-32](#)

body, bodies

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say “spiritual body of Christ.”
- When Jesus says, “This is my body,” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: head, [spirit](#))

Bible References:

- 1 Chronicles 10:11-12
- [1 Corinthians 05:3-5](#)
- [Ephesians 04:4-6](#)
- Judges 14:7-9
- Numbers 06:6-8
- Psalm 031:8-9
- [Romans 12:4-5](#)

Word Data:

- Strong's: H990, H1320, H1460, H1465, H1472, H1480, H1655, H3409, H4191, H5038, H5085, H5315, H6106, H6297, H7607, G4430, G4954, G4983, G5559

Uses:

- [Luke 22:19-20](#)

bow, bow down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [worship](#))

Bible References:

- 2 Kings 05:17-19
- Exodus 20:4-6
- Genesis 24:26-27
- Genesis 44:14-15
- Isaiah 44:19
- [Luke 24:4-5](#)
- Matthew 02:11-12
- [Revelation 03:9-11](#)

Word Data:

- Strong's: H86, H3721, H3766, H5186, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4781, G4794

Uses:

- [Luke 4:5-7](#)
- [Luke 17:14-16](#)
- [Luke 24:4-5](#)

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](#), [yeast](#))

Bible References:

- [Acts 02:46-47](#)
- [Acts 27:33-35](#)
- Exodus 16:13-15
- [Luke 09:12-14](#)
- Mark 06:37-38
- Matthew 04:1-4
- Matthew 11:18-19

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G106, G740, G4286

Uses:

- [Luke 4:3-4](#)

- Luke 6:3-5
- Luke 7:33-35
- Luke 9:3-4
- Luke 9:12-14
- Luke 11:3-4
- Luke 11:5-8
- Luke 14:1-3
- Luke 14:15-17
- Luke 22:19-20
- Luke 24:30-32

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the “Bridegroom” who will someday come for his “Bride,” the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: bride)

Bible References:

- Isaiah 62:5
- Joel 02:15-16
- [John 03:29-30](#)
- [Luke 05:33-35](#)
- Mark 02:18-19
- Mark 02:20-21
- Matthew 09:14-15

Word Data:

- Strong's: H2860, G3566

Uses:

- [Luke 5:33-35](#)

brother, brothers

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](#), [God the Father](#), [sister](#), [spirit](#))

Bible References:

- [Acts 07:26-28](#)
- [Genesis 29:9-10](#)
- [Leviticus 19:17-18](#)
- [Nehemiah 03:1-2](#)
- [Philippians 04:21-23](#)
- [Revelation 01:9-11](#)

Word Data:

- Strong's: H251, H252, H264, H1730, H2992, H2993, H2994, H7453, G80, G81, G2385, G2455, G2500, G4613, G5360, G5569

Uses:

- [Luke 6:41-42](#)
- [Luke 08 General Notes](#)
- [Luke 8:19-21](#)
- [Luke 17:3-4](#)
- [Luke 22:31-32](#)

burden

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term “burden” also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be “bearing” or “carrying” a “heavy burden.”
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person’s sin is a burden to him.
- The “burden of the Lord” is a figurative way of referring to a “message from God” that a prophet must deliver to God’s people.
- The term “burden” can be translated by “responsibility” or “duty” or “heavy load” or “message,” depending on the context.

Bible References:

- [2 Thessalonians 03:6-9](#)
- [Galatians 06:1-2](#)
- [Galatians 06:3-5](#)
- [Genesis 49:14-15](#)
- [Matthew 11:28-30](#)
- [Matthew 23:4-5](#)

Word Data:

- Strong’s: H92, H3053, H4614, H4853, H4858, H4864, H4942, H5445, H5447, H5448, H5449, H5450, H6006, G4, G916, G922, G1117, G2347, G2599, G2655, G5413

Uses:

- [Luke 11:45-46](#)
- [Luke 21:34-35](#)

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](#))

Bible References:

- 2 Kings 09:9-10
- Genesis 35:4-5
- Jeremiah 25:32-33
- [Luke 16:22-23](#)
- Matthew 27:6-8
- Psalm 079:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Uses:

- [Luke 9:59-60](#)
- [Luke 16:22-23](#)

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](#), [Rome](#))

Bible References:

- [Acts 25:6-8](#)
- [Luke 02:1-3](#)
- [Luke 20:23-24](#)
- [Luke 23:1-2](#)
- [Mark 12:13-15](#)
- [Matthew 22:15-17](#)
- [Philippians 04:21-23](#)

Word Data:

- Strong's: G2541

Uses:

- [Luke 2:1-3](#)
- [Luke 3:1-2](#)
- [Luke 20:21-22](#)
- [Luke 20:23-24](#)

- Luke 20:25-26
- Luke 23:1-2

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:

- [Acts 04:5-7](#)
- [John 18:12-14](#)
- [Luke 03:1-2](#)
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G2533

Uses:

- [Luke 3:1-2](#)

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), unclean)

Bible References:

- 1 Chronicles 05:20-22
- 2 Chronicles 09:1-2
- Exodus 09:1-4
- Mark 10:23-25
- Matthew 03:4-6
- Matthew 19:23-24

Word Data:

- Strong's: H327, H1581, G2574

Uses:

- [Luke 18:24-25](#)

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Sea of Galilee](#))

Bible References:

- [John 02:12](#)
- [Luke 04:31-32](#)
- [Luke 07:1](#)
- Mark 01:21-22
- Mark 02:1-2
- Matthew 04:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G2584

Uses:

- [Luke 4:23-24](#)
- [Luke 4:31-32](#)
- [Luke 7:1](#)
- [Luke 10:13-15](#)

captive, captivity

Definition:

The terms “captive” and “captivity” refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression “to take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as, “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as, “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as, “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as, “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: Babylon, exile, [prison](#), [seize](#))

Bible References:

- [2 Corinthians 10:5-6](#)
- Isaiah 20:3-4
- Jeremiah 43:1-3
- [Luke 04:18-19](#)

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H2925, H6808, H7617, H7622, H7628, H7633, H7870, G161, G162, G163, G164, G2221

Uses:

- [Luke 4:18-19](#)
- [Luke 21:23-24](#)

cast out, drive out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: [demon](#), [demon-possessed](#), [lots](#))

Bible References:

- [Acts 07:17-19](#)
- [Mark 03:13-16](#)
- [Mark 09:28-29](#)
- [Matthew 07:21-23](#)
- [Matthew 09:32-34](#)
- [Matthew 12:24-25](#)
- [Matthew 17:19-21](#)

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H7971, H7993, G1544

Uses:

- [Luke 8:1-3](#)
- [Luke 11:14-15](#)
- [Luke 13:31-33](#)
- [Luke 19:45-46](#)

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](#))

Bible References:

- [Acts 05:35-37](#)
- Exodus 30:11-14
- Exodus 38:24-26
- [Luke 02:1-3](#)
- Numbers 04:1-4

Word Data:

- Strong’s: H3789, H5674, H5921, H6485, H7218, G582, G583

Uses:

- [Luke 2:1-3](#)

centurion, centurions**Definition:**

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: [Rome](#))

Bible References:

- [Acts 10:1-2](#)
- [Acts 27:1-2](#)
- [Acts 27:42-44](#)
- [Luke 07:2-5](#)
- [Luke 23:46-47](#)
- Mark 15:39-41
- Matthew 08:5-7
- Matthew 27:54-56

Word Data:

- Strong’s: G1543, G2760

Uses:

- [Luke 7:2-5](#)
- [Luke 23:46-47](#)

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called “winnowing.”
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: [grain](#), [wheat](#), [winnow](#))

Bible References:

- Daniel 02:34-35
- Job 21:16-18
- [Luke 03:17](#)
- Matthew 03:10-12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Uses:

- [Luke 3:17](#)

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](#), [tax collector](#))

Bible References:

- Daniel 01:11-13
- Ezekiel 26:15-16
- [Luke 19:1-2](#)
- Psalm 004:1

Word Data:

- Strong's: H47, H441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G4410, G4413, G5506

Uses:

- [Luke 19:1-2](#)
- [Luke 20:45-47](#)

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](#), [priest](#))

Bible References:

- [Acts 09:13-16](#)
- [Acts 22:30](#)
- [Acts 26:12-14](#)
- [Luke 20:1-2](#)
- Mark 08:31-32
- Matthew 16:21-23
- Matthew 26:3-5
- Matthew 26:59-61
- Matthew 27:41-42

Word Data:

- Strong's: H3548, H7218, G749

Uses:

- [Luke 9:20-22](#)
- [Luke 19:47-48](#)
- [Luke 20:1-2](#)
- [Luke 20:19-20](#)

- Luke 22:1-2
- Luke 22:3-4
- Luke 22:52
- Luke 22:66-68
- Luke 23:3-5
- Luke 23:8-10
- Luke 23:13-14
- Luke 24:19-20

children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and it also has several figurative uses.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
 - children of the light
 - children of obedience
 - children of the devil
- This term can also refer to people who are like spiritual children. For example, “children of God” refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as, “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as, “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as, “people who have received what God promised them.”

(See also: [descendant](#), [promise](#), [son](#), [spirit](#), [believer](#), [beloved](#))

Bible References:

- [1 John 02:27-29](#)
- [3 John 01:1-4](#)
- [Galatians 04:19-20](#)
- [Genesis 45:9-11](#)
- [Joshua 08:34-35](#)
- [Nehemiah 05:4-5](#)

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G1471, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G5040, G5041, G5042, G5043, G5044, G5206, G5207, G5388

Uses:

- [Luke 3:8](#)
- [Luke 16:8-9](#)
- [Luke 16:25-26](#)

chosen one, chosen ones, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones) or ”the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: [appoint](#), [Christ](#))

Bible References:

- [2 John 01:1-3](#)
- [Colossians 03:12-14](#)
- [Ephesians 01:3-4](#)
- [Isaiah 65:22-23](#)
- [Luke 18:6-8](#)
- [Matthew 24:19-22](#)

- [Romans 08:33-34](#)

Word Data:

- Strong's: H970, H972, H977, H1254, H1262, H1305, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G4400, G4401, G4758, G4899, G5500

Uses:

- [Luke 9:34-36](#)
- [Luke 18:6-8](#)
- [Luke 23:35](#)

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 proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: [How to Translate Unknowns](#))
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: [How to Translate Names](#))

(See also: [Son of God](#), [David](#), [Jesus](#), [anoint](#))

Bible References:

- [1 John 05:1-3](#)
- [Acts 02:34-36](#)
- [Acts 05:40-42](#)
- [John 01:40-42](#)
- [John 03:27-28](#)
- [John 04:25-26](#)
- [Luke 02:10-12](#)
- [Matthew 01:15-17](#)

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**.

Word Data:

- Strong's: H4899, G3323, G5547

Uses:

- [Luke 2:10-12](#)
- [Luke 2:25-26](#)
- [Luke 3:15-16](#)
- [Luke 4:40-41](#)
- [Luke 09 General Notes](#)
- [Luke 9:20-22](#)
- [Luke 20:41-44](#)
- [Luke 22:66-68](#)
- [Luke 23:1-2](#)
- [Luke 23:35](#)
- [Luke 23:39-41](#)
- [Luke 24:25-27](#)
- [Luke 24:45-47](#)

circumcise, circumcised, 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 also: [How to Translate Unknowns](#))

(See also: [uncircumcised](#), [covenant](#))

Bible References:

- [Acts 10:44-45](#)
- [Acts 11:1-3](#)
- [Acts 15:1-2](#)
- [Colossians 02:10-12](#)
- [Exodus 12:47-48](#)
- [Galatians 05:3-4](#)
- [Genesis 17:9-11](#)
- [Genesis 17:12-14](#)

- Joshua 05:2-3
- **Philippians 03:1-3**

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.

Word Data:

- Strong's: H4135, H4139, H5243, G203, G1986, G4059, G4061

Uses:

- **Luke 1:59-61**
- **Luke 2:21**

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 someday. Like a citizen of a country, Christians belong to God’s kingdom.

(See: [kingdom](#), Paul, province, [Rome](#))

Bible References:

- [Acts 21:39-40](#)
- [Isaiah 03:1-3](#)
- [Luke 15:15-16](#)
- [Luke 19:13-15](#)

Word Data:

- Strong’s: H6440, G4175, G4177, G4847

Uses:

- [Luke 15:15-16](#)
- [Luke 19:13-15](#)

city of David

Facts:

The term “city of David” is another name for both Jerusalem and Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Bethlehem](#), [Jerusalem](#))

Bible References:

- 1 Kings 08:1-2
- 2 Samuel 05:6-7
- Isaiah 22:8-9
- [Luke 02:4-5](#)
- Nehemiah 03:14-15

Word Data:

- Strong's: H1732, H5892, G1138, G4172

Uses:

- [Luke 2:4](#)
- [Luke 2:10-12](#)

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

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](#), [unclean](#), [sacrifice](#))

Bible References:

- Deuteronomy 12:15-16
- Ezekiel 24:13
- Genesis 07:1-3
- Genesis 07:8-10
- [James 04:8-10](#)
- [Luke 05:12-13](#)
- Proverbs 20:29-30
- Psalms 051:7-9

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H3001, H3722, H5352, H5355, H5356, H6565, H6663, H8552, H8562, G2511, G2512, G2513, G3689

Uses:

- [Luke 5:12-13](#)
- [Luke 5:14](#)
- [Luke 7:21-23](#)
- [Luke 11 General Notes](#)
- [Luke 17:14-16](#)
- [Luke 19 General Notes](#)

clothe, clothed

Definition:

When used figuratively in the Bible, “clothed with” means to be endowed or equipped with something. To “clothe” oneself with something means to seek to have a certain character quality.

- In the same way that clothing is external to your body and is visible to all, when you are “clothed” with a certain character quality, others can readily see it. To “clothe yourself with kindness” means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be “clothed with power from on high” means to have power given to you.
- This term is also used to express negative experiences, such as “clothed with shame” or “clothed with terror.”

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, “clothe yourselves with.” Another way to translate this could be “put on” if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate “clothed with” could be “showing” or “manifesting” or “filled with” or “having the quality of.”
- The term “clothe yourself with” could also be translated as “cover yourself with” or “behave in a way that shows.”

Bible References:

- [Luke 24:48-49](#)

Word Data:

- Strong's: H899, H1545, H3680, H3736, H3830, H3847, H3848, H4055, H4346, H4374, H5497, H8008, H8071, H8516, G294, G1463, G1737, G1742, G1746, G1902, G2066, G2439, G2440, G3608, G4016, G4470, G4616, G4683, G4749, G5509, G6005

Uses:

- [Luke 24:48-49](#)

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, [Holy Spirit](#))

Bible References:

- [1 Thessalonians 05:8-11](#)
- [2 Corinthians 01:3-4](#)
- 2 Samuel 10:1-3
- [Acts 20:11-12](#)

Word Data:

- Strong’s: H2505, H5150, H5162, H5165, H5564, H8575, G302, G2174, G3870, G3874, G3875, G3888, G3890, G3931

Uses:

- [Luke 16:25-26](#)

command, commands, commanded, commandment, commandments

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](#), [law](#), [Ten Commandments](#))

Bible References:

- [Luke 01:5-7](#)
- [Matthew 01:24-25](#)
- [Matthew 22:37-38](#)
- [Matthew 28:20](#)
- [Numbers 01:17-19](#)
- [Romans 07:7-8](#)

Word Data:

- Strong's: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

Uses:

- Luke 1:5-7
- Luke 4:3-4
- Luke 4:9-11
- Luke 4:35-37
- Luke 5:14
- Luke 8:24-25
- Luke 8:54-56
- Luke 9:54-56
- Luke 14:21-22
- Luke 17:9-10
- Luke 18:40-41
- Luke 19:13-15
- Luke 23:54-56

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 01:8-10
- Hosea 13:14
- James 05:9-11
- Jonah 04:1-3
- Mark 01:40-42
- Romans 09:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G1653, G3356, G3627, G4697, G4834, G4835

Uses:

- Luke 7:11-15
- Luke 10:33-35
- Luke 15:20-21

conceive, conception

Definition:

The terms “conceive” and “conception” usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as, “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as, “beginning of a pregnancy” or “moment of becoming pregnant.”
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, “think of” or “plan” or “create,” depending on the context.
- Sometimes this term can be used figuratively as in, “when sin is conceived” which means “when sin is first thought of” or “at the very start of a sin” or “when a sin first begins.”

(See also: create, [womb](#))

Bible References:

- Genesis 21:1-4
- Hosea 02:4-5
- Job 15:34-35
- [Luke 01:24-25](#)
- [Luke 02:21](#)

Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G1080, G1722, G2602, G2845, G4815

Uses:

- [Luke 1:24-25](#)
- [Luke 1:36-38](#)
- [Luke 2:21](#)

condemn, condemns, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as, “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as, “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: [judge](#), [punish](#))

Bible References:

- [1 John 03:19-22](#)
- [Job 09:27-29](#)
- [John 05:24](#)
- [Luke 06:37](#)
- [Matthew 12:7-8](#)
- [Proverbs 17:15-16](#)
- [Psalms 034:21-22](#)
- [Romans 05:16-17](#)

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G176, G843, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920, G5272, G6048

Uses:

- [Luke 6:37](#)
- [Luke 11:31](#)
- [Luke 11:32](#)
- [Luke 20:45-47](#)
- [Luke 24:19-20](#)

confess, confessed, confesses, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

- [1 John 01:8-10](#)
- [2 John 01:7-8](#)
- [James 05:16-18](#)
- Leviticus 05:5-6
- Matthew 03:4-6
- Nehemiah 01:6-7
- [Philippians 02:9-11](#)
- Psalms 038:17-18

Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Uses:

- [Luke 12:8-10](#)

cornerstone, cornerstones

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- [Acts 04:11-12](#)
- [Ephesians 02:19-22](#)
- Matthew 21:42
- Psalms 118:22-23

Word Data:

- Strong’s: H68, H6438, H7218, G204, G1137, G2776, G3037

Uses:

- [Luke 20:17-18](#)

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means, “wise advice.”

(See also: assembly, [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- [Acts 07:57-58](#)
- [Acts 24:20-21](#)
- [John 03:1-2](#)
- [Luke 22:66-68](#)
- Mark 13:9-10
- Matthew 05:21-22
- Matthew 26:59-61

Word Data:

- Strong's: H4186, H5475, H7277, G1010, G4824, G4892

Uses:

- [Luke 22:66-68](#)
- [Luke 23:50](#)

counsel, counselor, advice, advisor**Definition:**

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, “to counsel” could be translated as “to advise” or “to make suggestions” or “to exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: [exhort](#), [Holy Spirit](#), [wise](#))

Bible References:**Word Data:**

- Strong’s: H1697, H1847, H1875, H1884, H1907, H2940, H3245, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H5843, H6440, H6963, H6098, H7592, H8458, G1010, G1011, G1012, G1106, G4823, G4824, G4825

Uses:

- [Luke 14:31-33](#)

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: [Gentile](#), [judge](#), [king](#), tabernacle, [temple](#))

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9-10
- Jeremiah 19:14-15
- [Luke 22:54-55](#)
- Matthew 26:69-70
- Numbers 03:24-26
- Psalms 065:4

Word Data:

- Strong’s: H1004, H1508, G2681, H2691, H5835, H6503, H7339, G833, G933, G4259

Uses:

- [Luke 22:54-55](#)

covenant, covenants

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:

- 2 Kings 18:11-12
- 2 Samuel 23:5
- [Acts 07:6-8](#)
- Exodus 34:10-11
- [Galatians 03:17-18](#)
- Genesis 09:11-13
- Genesis 17:7-8
- Genesis 31:43-44
- Joshua 24:24-26
- [Luke 01:72-75](#)
- Mark 14:22-25

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.

Word Data:

- Strong's: H1285, H3772, G802, G1242, G4934

Uses:

- [Luke 1:72-75](#)

cow, calf, bull, cattle

Definition:

The term “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See also: [How to Translate Unknowns](#))

(See also: heifer, [ox](#), yoke)

Bible References:

- 1 Kings 01:9-10
- 1 Samuel 01:24-25
- 2 Chronicles 11:13-15
- [Luke 13:15-16](#)
- Matthew 22:4

Word Data:

- Strong's: H47, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7716, H7794, H7921, H8377, H8450, G2353, G2934, G3447, G3448, G4165, G5022

Uses:

- [Luke 13:15-16](#)
- [Luke 15:22-24](#)

crime, criminal

Definition:

The term “crime” usually refers to a sin that involves breaking the law of a country or state. The term “criminal” refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone’s property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: [thief](#))

Bible References:

- [2 Timothy 02:8-10](#)
- Hosea 06:8-9
- Job 31:26-28
- [Luke 23:32](#)
- Matthew 27:23-24

Word Data:

- Strong’s: H2154, H2400, H4639, H5771, H7563, H7564, G156, G1462, G2556, G2557, G4467

Uses:

- [Luke 23:32](#)

CROSS

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [crucify](#), [Rome](#))

Bible References:

- [1 Corinthians 01:17](#)
- [Colossians 02:13-15](#)
- [Galatians 06:11-13](#)
- [John 19:17-18](#)
- [Luke 09:23-25](#)
- [Luke 23:26](#)
- [Matthew 10:37-39](#)
- [Philippians 02:5-8](#)

Examples from the Bible stories:

- **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.
- **40:02** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.

- **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."
- **49:10** When Jesus died on the **cross**, he received your punishment.
- **49:12** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong's: G4716

Uses:

- [Luke 9:23-25](#)
- [Luke 14:25-27](#)
- [Luke 23:26](#)

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as, “kill on a cross” or “execute by nailing to a cross.”

(See also: [cross](#), [Rome](#))

Bible References:

- [Acts 02:22-24](#)
- [Galatians 02:20-21](#)
- [Luke 23:20-22](#)
- [Luke 23:33-34](#)
- [Matthew 20:17-19](#)
- [Matthew 27:23-24](#)

Examples from the Bible stories:

***39:11** But the Jewish leaders and the crowd shouted, “**Crucify** him (Jesus)!” ***39:12** Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus. played a major role in the crucifixion of Jesus Christ. ***40:01** 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!”

Word Data:

- Strong’s: G388, G4362, G4717, G4957

Uses:

- Luke 23:20-22
- Luke 23:23-25
- Luke 23:33-34
- Luke 24:6-7
- Luke 24:19-20

curse, cursed, curses, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as, “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as, “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as, “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as, “The soil will not be very fertile.”
- “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](#))

Bible References:

- 1 Samuel 14:24-26
- [2 Peter 02:12-14](#)
- [Galatians 03:10-12](#)
- [Galatians 03:13-14](#)
- Genesis 03:14-15
- Genesis 03:17-19
- [James 03:9-10](#)
- Numbers 22:5-6
- Psalms 109:28-29

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.

Word Data:

- Strong's: H422, H423, H779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672, G6035

Uses:

- **Luke 6:27-28**

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, tabernacle, [temple](#))

Bible References:

- [Hebrews 10:19-22](#)
- Leviticus 04:16-17
- [Luke 23:44-45](#)
- Matthew 27:51-53
- Numbers 04:5-6

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G2665

Uses:

- [Luke 23:44-45](#)

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, dominion, [kingdom](#), [light](#), [redeem](#), [righteous](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [1 Thessalonians 05:4-7](#)
- [2 Samuel 22:10-12](#)
- [Colossians 01:13-14](#)
- [Isaiah 05:29-30](#)
- [Jeremiah 13:15-17](#)
- [Joshua 24:7](#)
- [Matthew 08:11-13](#)

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G2217, G4652, G4653, G4655, G4656

Uses:

- [Luke 1:78-79](#)
- [Luke 11:33-36](#)
- [Luke 22:52](#)

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:

- 1 Samuel 17:12-13
- 1 Samuel 20:32-34
- 2 Samuel 05:1-2
- [2 Timothy 02:8-10](#)
- [Acts 02:25-26](#)
- [Acts 13:21-22](#)
- [Luke 01:30-33](#)
- Mark 02:25-26

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.

Word Data:

- Strong's: H1732, G1138

Uses:

- Luke 1:26-29
- Luke 1:30-33
- Luke 1:69-71
- Luke 2:4
- Luke 3:30-32
- Luke 6:3-5
- Luke 18:38-39
- Luke 20:41-44

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: [judgment day](#), last day)

Bible References:

- [Acts 20:4-6](#)
- Daniel 10:4-6
- Ezra 06:13-15
- Ezra 06:19-20
- Matthew 09:14-15

Word Data:

- Strong's: H3117, H3118, H6242, G2250

Uses:

- [Luke 1:24-25](#)

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 in the target language that refers to death.
- 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](#), [faith](#), [life](#), [spirit](#))

Bible References:

- [1 Corinthians 15:20-21](#)
- [1 Thessalonians 04:16-18](#)
- [Acts 10:42-43](#)
- [Acts 14:19-20](#)
- [Colossians 02:13-15](#)
- [Colossians 02:20-23](#)
- [Genesis 02:15-17](#)
- [Genesis 34:27-29](#)
- [Matthew 16:27-28](#)
- [Romans 05:10-11](#)
- [Romans 05:12-13](#)
- [Romans 06:10-11](#)

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**. *

Word Data:

- Strong’s: H1478, H4191, H4191, H4192, H4193, H4194, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8546, G336, G337, G520, G581, G599, G599, G615, G684, G1935, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G3498, G3499, G3500, G4430, G4880, G5053, G5054

Uses:

- [Luke 1:78-79](#)

- Luke 9:7-9
- Luke 9:26-27
- Luke 15:22-24
- Luke 15:31-32
- Luke 20:34-36
- Luke 20:37-38
- Luke 21:16-19
- Luke 22:1-2
- Luke 22:33-34
- Luke 23:15-17
- Luke 23:20-22
- Luke 23:32
- Luke 23:46-47
- Luke 24:19-20
- Luke 24:45-47

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 as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: [true](#))

Bible References:

- [1 John 01:8-10](#)
- [1 Timothy 02:13-15](#)
- [2 Thessalonians 02:3-4](#)
- Genesis 03:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:62-64
- Micah 06:11-12

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Word Data:

- Strong's: H898, H2048, H3577, H3584, H4123, H4820, H4860, H5230, H5377, H6121, H6231, H6280, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8501, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1389, G1818, G3884, G4105, G4106, G4108, G5422, G5423

Uses:

- [Luke 21:7-9](#)

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](#))

Bible References:

- 1 Chronicles 16:23-24
- [1 Corinthians 15:31-32](#)
- 1 Samuel 24:17-18
- Amos 02:15-16
- Ezekiel 05:11-12
- Matthew 07:21-23

Word Data:

- Strong’s: H262, H559, H560, H816, H874, H952, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H6575, H7121, H7561, H7878, H8085, G312, G394, G518, G669, G1107, G1213, G1229, G1335, G1344, G1555, G1718, G1732, G1834, G2097, G2511, G2605, G2607, G3140, G3670, G3724, G3822, G3853, G3870, G3955, G5319, G5419

Uses:

- [Luke 7:29-30](#)
- [Luke 8:47-48](#)

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](#), [declare](#), law, [proclaim](#))

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 08:57-58
- [Acts 17:5-7](#)
- Daniel 02:12-13
- Esther 01:21-22
- [Luke 02:1-3](#)

Word Data:

- Strong's: H559, H633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G1378

Uses:

- [Luke 2:1-3](#)

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 also: [judge](#), [save](#))

Bible References:

- [2 Corinthians 01:8-10](#)
- [Acts 07:35-37](#)
- [Galatians 01:3-5](#)
- [Judges 10:10-12](#)

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.

Word Data:

- Strong's: H579, H1350, H2020, H2502, H3052, H3205, H3444, H3467, H4042, H4422, H4560, H4672, H5337, H5338, H5414, H5462, H6299, H6308, H6403, H6405, H6413, H6475, H6487, H6561, H7725, H7804, H8000, H8199, H8668, G325, G525, G629, G859, G1080, G1325, G1560, G1659, G1807, G1929, G2673, G3086, G3860, G4506, G4991, G5088, G5483

Uses:

- [Luke 1:72-75](#)
- [Luke 21:27-28](#)

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), idol, false god, [angel](#), [evil](#), unclean)

Bible References:

- [James 02:18-20](#)
- [James 03:15-18](#)
- [Luke 04:35-37](#)
- Mark 03:20-22
- Matthew 04:23-25

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.

Word Data:

- Strong's: H2932, H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151, G4152, G4189

Uses:

- Luke 4:33-34
- Luke 4:35-37
- Luke 4:40-41
- Luke 6:17-19
- Luke 7:21-23
- Luke 7:33-35
- Luke 8:1-3
- Luke 8:28-29
- Luke 8:30-31
- Luke 8:32-33
- Luke 8:34-35
- Luke 9:1-2
- Luke 9:41-42
- Luke 9:49-50
- Luke 10:17-20
- Luke 11:14-15
- Luke 11:24-26
- Luke 13:10-11
- Luke 13:31-33

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: [demon](#))

Bible References:

- Mark 01:32-34
- Matthew 04:23-25
- Matthew 08:16-17
- Matthew 08:33-34

Examples from the Bible stories:

- **26:09** Many people who had **demons in them** were brought to Jesus.
- **32:02** When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- **32:06** The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”
- **32:09** The people from the town came and saw the man who used to **have the demons**.
- **47:03** Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong's: G1139

Uses:

- [Luke 8:26-27](#)
- [Luke 8:36-37](#)

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](#), [ancestor](#), [Jacob](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

- 1 Kings 09:4-5
- [Acts 13:23-25](#)
- Deuteronomy 02:20-22
- Genesis 10:1
- Genesis 28:12-13

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.

Word Data:

- Strong’s: H319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G1074, G1085, G4690

Uses:

- [Luke 1:54](#)
- [Luke 1:69-71](#)
- [Luke 2:4](#)

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- [Acts 13:16-18](#)
- [Acts 21:37-38](#)
- Exodus 04:27-28
- Genesis 37:21-22
- [John 03:14-15](#)
- [Luke 01:80](#)
- [Luke 09:12-14](#)
- Mark 01:1-3
- Matthew 04:1-4
- Matthew 11:7-8

Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Uses:

- [Luke 1:80](#)
- [Luke 3:1-2](#)
- [Luke 4:1-2](#)
- [Luke 7:24-26](#)
- [Luke 8:28-29](#)
- [Luke 9:12-14](#)
- [Luke 15:3-5](#)

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](#), devastate, ruin, waste)

Bible References:

- 2 Kings 22:17-19
- [Acts 01:20](#)
- Daniel 09:17-19
- Lamentations 03:9-11
- [Luke 11:16-17](#)
- Matthew 12:24-25

Word Data:

- Strong's: H490, H816, H820, H910, H1327, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4876, H4923, H5352, H5800, H7582, H7612, H7701, H7722, H8047, H8074, H8076, H8077, G2048, G2049, G2050, G3443

Uses:

- [Luke 11:16-17](#)

detestable, detest

Facts:

The term “detestable” describes something that should be disliked and rejected. To “detest” something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word “detestable” to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to “detest” the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts “detestable.”
- Divination, sorcery, and child sacrifice were all “detestable” to God.
- The term “detest” could be translated as “strongly reject” or “hate” or “regard as very evil.”
- The term “detestable” could also be translated as “horribly evil” or “disgusting” or “deserving rejection.”
- When applied to the righteous being “detestable to” the wicked, this could be translated as “considered very undesirable to” or “distasteful to” or “rejected by.”
- God told the Israelites to “detest” certain kinds of animals that God had declared to be “unclean” and not suitable for food. This could also be translated as “strongly dislike” or “reject” or “regard as unacceptable.”

(See also: divination, unclean)

Bible References:

- Genesis 43:32-34
- Jeremiah 07:29-30
- Leviticus 11:9-10
- [Luke 16:14-15](#)
- [Revelation 17:3-5](#)

Word Data:

- Strong's: H1602, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G946, G947, G948, G4767, G5723, G3404

Uses:

- [Luke 16:14-15](#)

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

Bible References:

- [1 Peter 05:8-9](#)
- Amos 01:9-10
- Exodus 24:16-18
- Ezekiel 16:20-22
- [Luke 15:28-30](#)
- Matthew 23:13-15
- Psalms 021:9-10

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G2068, G2666, G2719, G5315

Uses:

- [Luke 15:28-30](#)
- [Luke 20:45-47](#)

disciple, disciples

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](#), [believer](#), [Jesus](#), [John \(the Baptist\)](#), [the twelve](#))

Bible References:

- [Acts 06:1](#)
- [Acts 09:26-27](#)
- [Acts 11:25-26](#)
- [Acts 14:21-22](#)
- [John 13:23-25](#)
- [Luke 06:39-40](#)
- Matthew 11:1-3
- Matthew 26:33-35
- Matthew 27:62-64

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."

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Uses:

- [Luke 05 General Notes](#)
- [Luke 5:29-32](#)
- [Luke 6:1-2](#)
- [Luke 6:12-13](#)
- [Luke 6:39-40](#)
- [Luke 7:11-15](#)
- [Luke 7:18-20](#)
- [Luke 8:9-10](#)
- [Luke 8:22-23](#)
- [Luke 9:12-14](#)
- [Luke 9:15-17](#)
- [Luke 9:18-19](#)
- [Luke 9:37-40](#)
- [Luke 9:43-45](#)
- [Luke 10:23-24](#)
- [Luke 11:1](#)
- [Luke 12:1](#)
- [Luke 12:22-23](#)
- [Luke 14:25-27](#)
- [Luke 14:31-33](#)
- [Luke 16:1-2](#)
- [Luke 17:1-2](#)
- [Luke 17:22-24](#)
- [Luke 18:15-17](#)
- [Luke 19:29-31](#)
- [Luke 19:39-40](#)
- [Luke 20:45-47](#)
- [Luke 22:10-11](#)
- [Luke 22:39-40](#)
- [Luke 22:45-46](#)

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](#), [sin](#), [obey](#))

Bible References:

- 1 Kings 13:20-22
- [Acts 26:19-21](#)
- [Colossians 03:5-8](#)
- [Luke 01:16-17](#)
- [Luke 06:49](#)
- Psalms 089:30-32

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.’”

Word Data:

- Strong’s: H4784, H5674, G506, G543, G544, G545, G3847, G3876

Uses:

- [Luke 1:16-17](#)

divorce

Definition:

A divorce is the legal act of ending a marriage. The term “to divorce” means to formally and legally separate from one’s spouse in order to end the marriage.

- The literal meaning of the term “to divorce” is “to send away” or “to formally separate from.” Other languages may have similar expressions to refer to divorce.
- A “certificate of divorce” could be translated as a “paper stating that the marriage has ended.”

Bible References:

- 1 Chronicles 08:8-11
- Leviticus 21:7-9
- [Luke 16:18](#)
- Mark 10:1-4
- Matthew 05:31-32
- Matthew 19:3-4

Word Data:

- Strong’s: H1644, H3748, H5493, H7971, G630, G647, G863

Uses:

- [Luke 16:18](#)

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: [How to Translate Unknowns](#))

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:3-4
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- [Luke 13:15-16](#)
- Matthew 21:1-3

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, H7409, G3678, G3688, G5268

Uses:

- [Luke 13:15-16](#)

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: [How to Translate Unknowns](#))

(See also: [olive](#), innocent, [pure](#))

Bible References:

- Genesis 08:8-9
- [Luke 02:22-24](#)
- Mark 01:9-11
- Matthew 03:16-17
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Uses:

- [Luke 2:22-24](#)
- [Luke 3:21-22](#)

drunk, drunkard

Facts:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: [wine](#))

Bible References:

- [1 Corinthians 05:11-13](#)
- 1 Samuel 25:36
- Jeremiah 13:12-14
- [Luke 07:33-35](#)
- [Luke 21:34-35](#)
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H5435, H7301, H7302, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Uses:

- [Luke 7:33-35](#)
- [Luke 12:45-46](#)
- [Luke 21:34-35](#)

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](#), [world](#))

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- Daniel 04:35
- [Luke 12:51-53](#)
- Matthew 06:8-10
- Matthew 11:25-27
- Zechariah 06:5-6

Word Data:

- Strong’s: H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2886, G3625, G3749, G4578, G5517

Uses:

- [Luke 10:21](#)

- Luke 12:51-53
- Luke 16:16-17
- Luke 18:6-8
- Luke 21:32-33

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:

- 1 Chronicles 11:1-3
- [1 Timothy 03:1-3](#)
- [1 Timothy 04:14-16](#)
- [Acts 05:19-21](#)
- [Acts 14:23-26](#)
- Mark 11:27-28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

Uses:

- [Luke 7:2-5](#)
- [Luke 9:20-22](#)
- [Luke 20:1-2](#)
- [Luke 22:52](#)
- [Luke 22:66-68](#)

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshipping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: [How to Translate Names](#))

(See also: [miracle](#), [prophet](#), Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 01:3-4
- [James 05:16-18](#)
- [John 01:19-21](#)
- [John 01:24-25](#)
- Mark 09:4-6

Examples from the Bible stories:

***19:02 Elijah** was a prophet when Ahab was king over the kingdom of Israel. ***19:02 Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so." ***19:03** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat. ***19:04** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty. ***19:05** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again. ***19:07** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire." ***19:12** Then **Elijah** said, "Do not let any of the prophets of Baal escape!" ***36:03** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong's: H452, G2243

Uses:

- [Luke 1:16-17](#)
- [Luke 4:25-27](#)
- [Luke 9:7-9](#)
- [Luke 9:18-19](#)
- [Luke 9:30-31](#)
- [Luke 9:32-33](#)

Elisha

Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Elijah](#), [Naaman](#), [prophet](#))

Bible References:

- 1 Kings 19:15-16
- 2 Kings 03:15-17
- 2 Kings 05:8-10
- [Luke 04:25-27](#)

Word Data:

- Strong's: H477

Uses:

- [Luke 4:25-27](#)

Elizabeth

Facts:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

- Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
- God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.
- Elizabeth was also a relative of Mary, Jesus' mother.

(Translation suggestions: [How to Translate Names](#))

(See also: [John \(the Baptist\)](#), [Zechariah \(NT\)](#))

Bible References:

- [Luke 01:5-7](#)
- [Luke 01:24-25](#)
- [Luke 01:39-41](#)

Word Data:

- Strong's: G1665

Uses:

- [Luke 1:5-7](#)
- [Luke 1:24-25](#)
- [Luke 1:36-38](#)
- [Luke 1:39-41](#)
- [Luke 1:56-58](#)

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, “to endure” could be translated as “to experience” or “to go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: [persevere](#))

Bible References:

- [2 Timothy 02:11-13](#)
- [James 01:1-3](#)
- [James 01:12-13](#)
- [Luke 21:16-19](#)
- [Matthew 13:20-21](#)
- [Revelation 01:9-11](#)
- [Romans 05:3-5](#)

Word Data:

- Strong’s: H386, H3201, H3557, H3885, H5331, H5375, H5975, G430, G907, G1526, G2005, G2076, G2553, G2594, G3114, G3306, G4722, G5278, G5281, G5297, G5342

Uses:

- [Luke 21:16-19](#)

Enoch

Facts:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(Translation suggestions: [How to Translate Names](#))

(See also: Cain, [Seth](#))

Bible References:

- 1 Chronicles 01:1-4
- Genesis 05:18-20
- Genesis 05:21-24
- [Jude 01:14-16](#)
- [Luke 03:36-38](#)

Word Data:

- Strong's: H2585, G1802

Uses:

- [Luke 3:36-38](#)

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](#))

Bible References:

- [1 John 01:1-2](#)
- [1 John 05:11-12](#)
- [Acts 13:46-47](#)
- [Genesis 17:7-8](#)
- [Genesis 48:3-4](#)
- [Isaiah 09:6-7](#)
- [Isaiah 40:27-28](#)
- [Luke 18:18-21](#)
- [Romans 05:20-21](#)

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**."

Word Data:

- Strong's: H5703, H5769, H5957, H6924, G126, G165, G166

Uses:

- Luke 10:25-28
- Luke 16:8-9
- Luke 18:18-21
- Luke 18:28-30

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 and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- 1 Samuel 24:10-11
- [1 Timothy 06:9-10](#)
- [3 John 01:9-10](#)
- Genesis 02:15-17
- Genesis 06:5-6
- Job 01:1-3
- Job 08:19-20
- Judges 09:55-57
- [Luke 06:22-23](#)
- Matthew 07:11-12
- Proverbs 03:7-8
- Psalms 022:16-17

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.

Word Data:

- Strong's: H205, H605, H1100, H1681, H1942, H2154, H2162, H2617, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G92, G113, G459, G932, G987, G988, G1426, G2549, G2551, G2554, G2555, G2556, G2557, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G5337

Uses:

- [Luke 3:18-20](#)
- [Luke 6:22-23](#)
- [Luke 6:35-36](#)
- [Luke 6:45](#)
- [Luke 11:11-13](#)
- [Luke 11:24-26](#)
- [Luke 11:29-30](#)
- [Luke 11:39-41](#)
- [Luke 16:25-26](#)
- [Luke 19:22-23](#)
- [Luke 22 General Notes](#)
- [Luke 23:20-22](#)

evildoer

Definition:

The term “evildoer” is a general reference to people who do sinful and wicked things.

- It can also be a general word for people who do not obey God.
- This term could be translated using the word for “evil” or “wicked,” with the word for “doing” or “making” or “causing” something.

(See also: [evil](#))

Bible References:

- [1 Peter 02:13-17](#)
- [Isaiah 09:16-17](#)
- [Luke 13:25-27](#)
- [Malachi 03:13-15](#)
- [Matthew 07:21-23](#)

Word Data:

- Strong's: H205, H6213, H6466, H7451, H7489, G93, G458, G2038, G2040 , G2555

Uses:

- [Luke 13:25-27](#)

exalt, exalted, exalts, 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](#), [proud](#))

Bible References:

- [1 Peter 05:5-7](#)
- [2 Samuel 22:47-49](#)
- [Acts 05:29-32](#)
- [Philippians 02:9-11](#)
- [Psalms 018:46-47](#)

Word Data:

- Strong's: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G1869, G5229, G5251, G5311, G5312

Uses:

- [Luke 10:13-15](#)
- [Luke 14:10-11](#)
- [Luke 16:14-15](#)
- [Luke 18:13-14](#)

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- [1 Thessalonians 02:3-4](#)
- [1 Thessalonians 02:10-12](#)
- [1 Timothy 05:1-2](#)
- [Luke 03:18-20](#)

Word Data:

- Strong’s: G3867, G3870, G3874, G4389

Uses:

- [Luke 3:18-20](#)

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 affecting 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:

- Deuteronomy 05:4-6
- Genesis 33:9-11

Word Data:

- Strong's: H600, H639, H5869, H6440, H8389, G3799, G4383, G4750

Uses:

- Luke 7:27-28
- Luke 9:51-53

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [abstractnouns](#))
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [faithful](#))

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 06:7](#)
- [Galatians 02:20-21](#)
- [James 02:18-20](#)

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.

Word Data:

- Strong's: H529, H530, G1680, G3640, G4102, G6066

Uses:

- [Luke 5:20-21](#)
- [Luke 07 General Notes](#)
- [Luke 7:9-10](#)
- [Luke 7:48-50](#)
- [Luke 8:24-25](#)
- [Luke 8:47-48](#)
- [Luke 10 General Notes](#)
- [Luke 12:27-28](#)
- [Luke 17:5-6](#)
- [Luke 17:17-19](#)
- [Luke 18:6-8](#)
- [Luke 18:42-43](#)
- [Luke 22:31-32](#)

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](#))

Bible References:

- 1 Samuel 02:9
- [1 Thessalonians 05:23-24](#)
- [3 John 01:5-8](#)
- [Colossians 01:7-8](#)
- Genesis 24:49
- Isaiah 01:26
- Joshua 02:14
- [Luke 16:10-12](#)
- Numbers 12:6-8
- Proverbs 11:12-13
- Psalm 012:1

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."

Word Data:

- Strong's: H529, H530, H539, H540, H571, G4103

Uses:

- **Introduction to the Gospel of Luke**
- **Luke 12:41-44**
- **Luke 16:10-12**
- **Luke 19:16-17**

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: [fulfill](#), [prophet](#), [true](#))

Bible References:

- [1 John 04:1-3](#)
- [2 Peter 02:1-3](#)
- [Acts 13:6-8](#)
- [Luke 06:26](#)
- [Matthew 07:15-17](#)
- [Matthew 24:23-25](#)

Word Data:

- Strong’s: G5578

Uses:

- [Luke 6:26](#)

false witness, corrupt witness, false testimony, false report**Definition:**

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: [testimony](#), [true](#), [witness](#))

Bible References:

- Deuteronomy 19:17-19
- Exodus 20:15-17
- Matthew 15:18-20
- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 027:11-12

Word Data:

- Strong's: H5707, H6030, H7650, H8267, G1965, G3144, G5571, G5575, G5576, G5577

Uses:

- [Luke 18:18-21](#)

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](#), [house](#))

Bible References:

- 1 Kings 08:1-2
- 1 Samuel 18:17-18
- Exodus 01:20-22
- Joshua 02:12-13
- [Luke 02:4-5](#)

Word Data:

- Strong’s: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G1085, G3614, G3624, G3965

Uses:

- [Luke 2:4](#)

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God 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:

- 1 Chronicles 21:11-12
- [Acts 07:11-13](#)
- Genesis 12:10-13
- Genesis 45:4-6
- Jeremiah 11:21-23
- [Luke 04:25-27](#)
- Matthew 24:6-8

Word Data:

- Strong's: H3720, H7458, H7459, G3042

Uses:

- [Luke 4:25-27](#)
- [Luke 15:13-14](#)
- [Luke 21:10-11](#)

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](#))

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3-4
- [Acts 13:1-3](#)
- Jonah 03:4-5
- [Luke 05:33-35](#)
- Mark 02:18-19
- Matthew 06:16-18
- Matthew 09:14-15

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.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G777, G3521, G3522, G3523

Uses:

- [Luke 2:36-38](#)
- [Luke 5:33-35](#)
- [Luke 18:11-12](#)

favor, favors, favorable, favoritism

Definition:

To “favor” is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term “favoritism” means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.

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.”

Bible References:

- 1 Samuel 02:25-26
- 2 Chronicles 19:6-7
- [2 Corinthians 01:11](#)
- [Acts 24:26-27](#)
- Genesis 41:14-16
- Genesis 47:25-26
- Genesis 50:4-6

Word Data:

- Strong’s: H1293, H1921, H2580, H2603, H2896, H5375, H5414, H6437, H6440, H7522, H7965
pizza

Uses:

- [Luke 1:26-29](#)
- [Luke 2:51-52](#)
- [Luke 4:18-19](#)

fear, fears, afraid

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,” as well as related terms “fear of God” and “fear of the Lord,” refer to a deep respect of God and the showing of 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” is used instead.

(See also: [marvel](#), awe, [Lord](#), [power](#), Yahweh)

Bible References:

- [1 John 04:17-18](#)
- [Acts 02:43-45](#)
- [Acts 19:15-17](#)
- Genesis 50:18-21
- Isaiah 11:3-5
- Job 06:14-17
- Jonah 01:8-10
- [Luke 12:4-5](#)
- Matthew 10:28-31
- Proverbs 10:24-25

Word Data:

- Strong's: H367, H926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032,

H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1630, G1719, G2124, G2125, G2962, G5398, G5399, G5400, G5401

Uses:

- [Luke 1:11-13](#)
- [Luke 1:50-51](#)
- [Luke 1:64-66](#)
- [Luke 2:8-9](#)
- [Luke 5:8-11](#)
- [Luke 5:25-26](#)
- [Luke 7:16-17](#)
- [Luke 09 General Notes](#)
- [Luke 12:4-5](#)
- [Luke 12:6-7](#)
- [Luke 18:1-2](#)
- [Luke 20:19-20](#)
- [Luke 21:25-26](#)
- [Luke 22:1-2](#)
- [Luke 23:39-41](#)
- [Luke 24:4-5](#)
- [Luke 24:36-37](#)

feast

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action “to feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term “to feast” could also be translated as “to eat lavishly” or “to celebrate by eating lots of food” or “to eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#))

Bible References:

- [2 Peter 02:12-14](#)
- [Genesis 26:30-31](#)
- [Genesis 29:21-22](#)
- [Genesis 40:20-23](#)
- [Jude 01:12-13](#)
- [Luke 02:41-44](#)
- [Luke 14:7-9](#)
- [Matthew 22:1-3](#)

Word Data:

- Strong's: H398, H2077, H2282, H2287, H3899, H3900, H4150, H4580, H4797, H4960, H7646, H8057, H8354, G26, G755, G1062, G1173, G1403, G1456, G1858, G1859, G2165, G3521, G4910

Uses:

- [Luke 2:41-44](#)
- [Luke 12:35-36](#)

- Luke 14:7-9
- Luke 15:22-24
- Luke 20:45-47

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

- 1 Chronicles 23:30-31
- 2 Chronicles 08:12-13
- Exodus 05:1-2
- [John 04:43-45](#)
- [Luke 22:1-2](#)

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G1456, G1858, G1859

Uses:

- [Luke 22:1-2](#)

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 03:17
- James 03:11-12
- Luke 13:6-7
- Mark 11:13-14
- Matthew 07:15-17
- Matthew 21:18-19

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G3653, G4808, G4810

Uses:

- Luke 6:43-44
- Luke 13:6-7
- Luke 21:29-31

filled with the Holy Spirit

Definition:

The term “filled with the Holy Spirit” is a figurative expression that, when used to describe a person means the Holy Spirit is empowering that person to do God’s will.

- The expression “filled with” is an expression that often means “controlled by.”
- People are “filled with the Holy 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 Holy 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 Holy 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](#))

Bible References:

- [Acts 04:29-31](#)
- [Acts 05:17-18](#)
- [Acts 06:8-9](#)
- [Luke 01:14-15](#)
- [Luke 01:39-41](#)
- [Luke 04:1-2](#)

Word Data:

- Strong’s: G40, G4130, G4137, G4151

Uses:

- [Luke 1:14-15](#)
- [Luke 1:39-41](#)

- Luke 1:67-68
- Luke 4:1-2

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 to experience suffering in order to be purified.”

(See also: [pure](#))

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:9-10
- [2 Thessalonians 01:6-8](#)
- [Acts 07:29-30](#)
- [John 15:5-7](#)
- [Luke 03:15-16](#)
- Matthew 03:10-12
- Nehemiah 01:3

Word Data:

- Strong's: H215, H217, H398, H784, H800, H801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G439, G440, G1067, G2741, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Uses:

- [Luke 3:15-16](#)
- [Luke 12:49-50](#)

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: [inherit](#), [sacrifice](#), [son](#))

Bible References:

- [Colossians 01:15-17](#)
- [Genesis 04:3-5](#)
- [Genesis 29:26-27](#)
- [Genesis 43:32-34](#)
- [Luke 02:6-7](#)
- [Revelation 01:4-6](#)

Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G4416, G5207

Uses:

- [Luke 2:6](#)

fishermen, fishers**Definition:**

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term “fishers” is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as “men who catch fish” or “men who earn money by catching fish.”

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:7-8
- [Luke 05:1-3](#)
- Matthew 04:18-20
- Matthew 13:47-48

Word Data:

- Strong's: H1728, H1771, H2271, G231, G1903

Uses:

- [Luke 5:1-3](#)

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](#), [ox](#), [pig](#), [sheep](#),)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:10-11
- Deuteronomy 14:22-23
- [Luke 02:8-9](#)
- Matthew 08:30-32
- Matthew 26:30-32

Word Data:

- Strong's: H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G34, G4167, G4168

Uses:

- [Luke 2:8-9](#)
- [Luke 8:32-33](#)
- [Luke 12:31-32](#)

flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action, as in “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include “an overflowing of water” or “large amounts of water.”
- The figurative comparison “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor, as in “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: [Metaphor](#))
- The figurative expression “I flood my bed with tears” could be translated as “my tears cover my bed with water like a flood.”

(See also: [ark](#), [Noah](#))

Bible References:

- Daniel 11:10
- Genesis 07:6-7
- [Luke 06:46-48](#)
- Matthew 07:24-25
- Matthew 07:26-27
- Matthew 24:37-39

Word Data:

- Strong’s: H216, H2229, H2230, H2975, H3999, H5104, H5140, H5158, H5674, H6556, H7641, H7857, H7858, H8241, G2627, G4132, G4215, G4216

Uses:

- [Luke 6:46-48](#)
- [Luke 6:49](#)
- [Luke 17:25-27](#)

flute, pipe

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: [flock](#), [shepherd](#))

Bible References:

- [1 Corinthians 14:7-9](#)
- [1 Kings 01:38-40](#)
- [Daniel 03:3-5](#)
- [Luke 07:31-32](#)
- [Matthew 09:23-24](#)
- [Matthew 11:16-17](#)

Word Data:

- Strong's: H4953, H5748, H2485, H2490, G832, G834, G836

Uses:

- [Luke 7:31-32](#)

fool, fools, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#))

Bible References:

- Ecclesiastes 01:16-18
- [Ephesians 05:15-17](#)
- [Galatians 03:1-3](#)
- Genesis 31:26-28
- Matthew 07:26-27
- Matthew 25:7-9
- Proverbs 13:15-16
- Psalms 049:12-13

Word Data:

- Strong’s: H191, H196, H200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G453, G454, G781, G801, G877, G878, G3471, G3472, G3473, G3474, G3912

Uses:

- [Luke 12:20-21](#)
- [Luke 24:25-27](#)

footstool

Definition:

The term “footstool” refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a “footstool” was of even lower honor because feet were rested on it.
- When God says “I will make my enemies a footstool for my feet” he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God’s will.
- To “worship at God’s footstool” means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God’s “footstool.” This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- [Acts 07:47-50](#)
- Isaiah 66:1
- [Luke 20:41-44](#)
- Matthew 05:33-35
- Matthew 22:43-44
- Psalm 110:1

Word Data:

- Strong’s: H1916, H3534, H7272, G4228, G5286

Uses:

- [Luke 20:41-44](#)

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 those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 02:17-18
- [Acts 07:29-30](#)
- Deuteronomy 01:15-16
- Genesis 15:12-13
- Genesis 17:24-27
- [Luke 17:17-19](#)
- Matthew 17:24-25

Word Data:

- Strong’s: H312, H628, H776, H1471, H1481, H1616, H2114, H3363, H4033, H5236, H5237, H5361, H6154, H8453, G241, G245, G526, G915, G1854, G3581, G3927, G3941

Uses:

- [Luke 17:17-19](#)

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean “a very long time.”

- The term “forever and ever” emphasizes that something will always happen or exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: [David](#), [everlasting](#), [reign](#))

Bible References:

- 1 Kings 02:32-33
- 2 Samuel 03:28-30
- Daniel 07:17-18
- Exodus 15:17-18
- [Hebrews 06:19-20](#)
- [Hebrews 10:11-14](#)
- Job 04:20-21
- Psalms 021:3-4
- [Revelation 01:4-6](#)
- [Revelation 22:3-5](#)

Word Data:

- Strong’s: H3117, H4481, H5705, H5331, H5703, H5769, H5865, H5957, G165, G166, G1336

Uses:

- [Luke 1:30-33](#)
- [Luke 1:54](#)

forgive, forgives, forgiven, forgiveness

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

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 also: guilt)

Bible References:

- [1 John 02:12-14](#)
- [Acts 08:20-23](#)
- [Colossians 03:12-14](#)
- [Ephesians 04:31-32](#)
- [Genesis 50:15-17](#)
- [Isaiah 55:6-7](#)
- [Joshua 24:19-20](#)
- [Luke 05:20-21](#)
- [Numbers 14:17-19](#)
- [Psalms 025:17-19](#)

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.

Word Data:

- Strong's: H3722, H5375, H5545, H5546, H5547, G859, G863, G5483

Uses:

- Luke 1:76-77
- Luke 3:3
- Luke 5:20-21
- Luke 6:37
- Luke 7:41-43
- Luke 7:46-47
- Luke 7:48-50
- Luke 11:3-4
- Luke 12:8-10
- Luke 15 General Notes
- Luke 17:3-4
- Luke 23:33-34
- Luke 24:45-47

foundation, founded

Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- 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)

Bible References:

- 1 Kings 06:37-38
- 2 Chronicles 03:1-3
- Ezekiel 13:13-14
- [Luke 14:28-30](#)
- Matthew 13:34-35
- Matthew 25:34-36

Word Data:

- Strong’s: H134, H787, H803, H808, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H6884, H8356, G2310, G2311, G2602

Uses:

- [Luke 6:46-48](#)
- [Luke 6:49](#)
- [Luke 14:28-30](#)

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](#), [enslave](#), [servant](#))

Bible References:

- [Galatians 04:26-27](#)
- [Galatians 05:1-2](#)
- [Isaiah 61:1](#)
- [Leviticus 25:10](#)
- [Romans 06:17-18](#)

Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5081, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G425, G525, G572, G629, G630, G859, G558, G572, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G2010, G3032, G3089, G3955, G4174, G4506, G5483, G5486

Uses:

- [Luke 4:18-19](#)
- [Luke 24:21](#)

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. 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 woman gives birth to” or just “children.” When Elizabeth 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 someone.”

(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Luke 08:14-15](#)
- [Matthew 03:7-9](#)
- [Matthew 07:15-17](#)

Word Data:

- Strong’s: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

Uses:

- [Luke 1:42-45](#)
- [Luke 3:8](#)
- [Luke 6:43-44](#)
- [Luke 8:14-15](#)
- [Luke 22:17-18](#)

fulfill, fulfilled

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [Christ](#), minister, call)

Bible References:

- 1 Kings 02:26-27
- [Acts 03:17-18](#)
- Leviticus 22:17-19
- [Luke 04:20-22](#)
- Matthew 01:22-23
- Matthew 05:17-18
- Psalms 116:12-15

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."

Word Data:

- Strong's: H1214, H5487, G1096, G4138

Uses:

- Luke 1:1-4
- Luke 1:18-20
- Luke 1:42-45
- Luke 4:20-22
- Luke 9:30-31
- Luke 21:20-22
- Luke 21:23-24
- Luke 22:14-16
- Luke 22:37-38
- Luke 24:44

Gabriel

Facts:

Gabriel is the name of one of God's angels. He is mentioned by name several times, in both the Old and New Testaments.

- God sent Gabriel to tell the prophet Daniel the meaning of a vision he had seen.
- Another time, while Daniel was praying, the angel Gabriel flew to him and prophesied about what would happen in the future. Daniel described him as a "man."
- In the New Testament it is recorded that Gabriel came to Zechariah to prophesy that his aged wife Elizabeth would have a son, John.
- Sixth months after that, Gabriel was sent to Mary to tell her that God would miraculously enable her to conceive a child who would be the "Son of God." Gabriel told Mary to name her son "Jesus."

(Translation suggestions: [How to Translate Names](#))

(See also: [angel](#), [Daniel](#), [Elizabeth](#), [John \(the Baptist\)](#), [Mary](#), [prophet](#), [Son of God](#), [Zechariah \(NT\)](#))

Bible References:

- Daniel 08:15-17
- Daniel 09:20-21
- [Luke 01:18-20](#)
- [Luke 01:26-29](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:18-20](#)
- [Luke 1:26-29](#)

Galilee, Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

- [Acts 09:31-32](#)
- [Acts 13:30-31](#)
- [John 02:1-2](#)
- [John 04:1-3](#)
- [Luke 13:1-3](#)
- Mark 03:7-8
- Matthew 02:22-23
- Matthew 03:13-15

Examples from the Bible stories:

- **21:10** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **26:01** 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.’”

Word Data:

- Strong’s:

Uses:

- Luke 1:26-29
- Luke 2:4
- Luke 2:39-40
- Luke 3:1-2
- Luke 4:14-15
- Luke 4:31-32
- Luke 5:17
- Luke 8:26-27
- Luke 13:1-3
- Luke 17:11-13
- Luke 22:59-60
- Luke 23:3-5
- Luke 23:6-7
- Luke 23:48-49
- Luke 23:54-56
- Luke 24:6-7

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:

- [Acts 09:23-25](#)
- [Acts 10:17-18](#)
- Deuteronomy 21:18-19
- Genesis 19:1-3
- Genesis 24:59-60
- Matthew 07:13-14

Word Data:

- Strong's: H1817, H5592, H6607, H8179, H8651, G2374, G4439, G4440

Uses:

- [Luke 7:11-15](#)

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](#), [evil](#), [ancestor](#))

Bible References:

- [Acts 15:19-21](#)
- Exodus 03:13-15
- Genesis 15:14-16
- Genesis 17:7-8
- Mark 08:11-13
- Matthew 11:16-17
- Matthew 23:34-36
- Matthew 24:34-35

Uses:

- [Luke 1:48-49](#)

- Luke 1:50-51
- Luke 7:31-32
- Luke 9:41-42
- Luke 11:29-30
- Luke 11:32
- Luke 11:49-51
- Luke 17:25-27
- Luke 21:32-33

Gentile, Gentiles

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 anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: [Israel](#), [Jacob](#), [Jew](#))

Bible References:

- [Acts 09:13-16](#)
- [Acts 14:5-7](#)
- [Galatians 02:15-16](#)
- [Luke 02:30-32](#)
- [Matthew 05:46-48](#)
- [Matthew 06:5-7](#)
- [Romans 11:25](#)

Word Data:

- Strong’s:

Uses:

- [Luke 2:30-32](#)
- [Luke 18:31-33](#)
- [Luke 21:23-24](#)
- [Luke 22:24-25](#)

glorify, glorifies

Definition:

The term “glorify” means to show or tell how great and important something or someone is. It literally means “to give glory to.”

- 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](#), [glory](#), [obey](#), [praise](#))

Bible References:

- [1 Corinthians 06:19-20](#)
- [1 Peter 04:15-16](#)
- [Acts 03:13-14](#)
- [John 12:27-29](#)
- [Luke 18:42-43](#)
- [Revelation 15:3-4](#)
- [Romans 08:16-17](#)

Word Data:

- Strong’s: H3513, H6286, G1392, G1740, G4888

Uses:

- Luke 2:17-20
- Luke 5:25-26
- Luke 13:12-14
- Luke 17:14-16
- Luke 18:42-43
- Luke 23:46-47

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:

- [1 Thessalonians 02:5-6](#)
- [Acts 07:1-3](#)
- [Colossians 03:1-4](#)
- Exodus 24:16-18
- Isaiah 35:1-2
- [James 02:1-4](#)
- [Luke 02:8-9](#)
- Numbers 14:9-10
- [Philippians 02:14-16](#)
- [Philippians 04:18-20](#)

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?"

Word Data:

- Strong's: H117, H142, H155, H215, H1342, H1921, H1922, H1925, H1926, H1935, H1984, H2892, H3367, H3519, H3520, H6643, H7623, H8597, G1391, G1741, G2620, G2744, G2745, G2746, G2755, G2811

Uses:

- [Luke 2:8-9](#)
- [Luke 2:13-14](#)
- [Luke 2:30-32](#)
- [Luke 09 General Notes](#)
- [Luke 9:26-27](#)
- [Luke 9:30-31](#)
- [Luke 9:32-33](#)
- [Luke 12:27-28](#)
- [Luke 13:17](#)
- [Luke 17:17-19](#)
- [Luke 19:37-38](#)
- [Luke 21:27-28](#)
- [Luke 24:25-27](#)

gnash teeth, grind teeth

Definition:

To gnash or grind the teeth means to clench the teeth and scrape them back and forth against each other. This often shows extreme pain or anger.

- The Bible tells us that gnashing teeth is one thing those in hell will do in their terrible distress.
- This term could also be translated as “scraping the teeth against each other” or, if it is not clear what this action means, “grinding the teeth in pain” or “gnashing the teeth in anguish.”

Bible References:

- Habakkuk 02:6-8
- Job 16:9-10
- [Luke 13:28-30](#)
- Matthew 08:11-13
- Matthew 13:40-43
- Psalms 035:15-16

Word Data:

- Strong's:

Uses:

- [Luke 13:28-30](#)

goat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a “kid.”

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.
- Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people’s sins.

(See also: [flock](#), [sacrifice](#), [sheep](#), [unrighteous](#), [wine](#))

Bible References:

- Exodus 12:3-4
- Genesis 30:31-32
- Genesis 31:10-11
- Genesis 37:31-33
- Leviticus 03:12-14
- Matthew 25:31-33

Word Data:

- Strong’s:

Uses:

- [Luke 15:28-30](#)

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 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, false god, [God the Father](#), [Holy Spirit](#), idol, [Son of God](#), Yahweh)

Bible References:

- [1 John 01:5-7](#)
- 1 Samuel 10:7-8
- [1 Timothy 04:9-10](#)
- [Colossians 01:15-17](#)
- Deuteronomy 29:14-16
- Ezra 03:1-2

- Genesis 01:1-2
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:18-20
- Jeremiah 05:4-6
- John 01:1-3
- Joshua 03:9-11
- Lamentations 03:40-43
- Micah 04:4-5
- Philippians 02:5-8
- Proverbs 24:11-12
- Psalms 047:8-9

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.

Word Data:

- Strong's: H136, H305, H410, H426, H430, H433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G112, G516, G932, G935, G1096, G1140, G2098, G2124, G2128, G2150, G2152, G2153, G2299, G2304, G2305, G2312, G2313, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G3361, G3785, G4151, G5207, G5377, G5463, G5537, G5538

Uses:

- Luke 1:5-7
- Luke 1:18-20
- Luke 1:26-29
- Luke 1:36-38
- Luke 1:46-47
- Luke 1:64-66
- Luke 1:78-79
- Luke 2:13-14
- Luke 2:17-20
- Luke 2:51-52
- Luke 3:5-6
- Luke 3:8
- Luke 3:36-38
- Luke 4:8
- Luke 4:33-34
- Luke 5:20-21
- Luke 5:25-26
- Luke 6:12-13
- Luke 7:16-17
- Luke 7:29-30
- Luke 8:38-39
- Luke 9:20-22
- Luke 9:43-45
- Luke 11:18-20
- Luke 11:42
- Luke 11:49-51
- Luke 12:6-7
- Luke 12:8-10
- Luke 12:20-21
- Luke 12:24-26
- Luke 12:27-28
- Luke 13:12-14
- Luke 15:8-10
- Luke 16:13
- Luke 18:1-2
- Luke 18:6-8
- Luke 19:43-44
- Luke 20:21-22
- Luke 20:25-26
- Luke 22:69-71
- Luke 24:19-20

- [Luke 24:52-53](#)

God the Father, heavenly Father, Father

Facts:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

- [1 Corinthians 08:4-6](#)
- [1 John 02:1-3](#)
- [1 John 02:22-23](#)
- [1 John 03:1-3](#)
- [Colossians 01:1-3](#)
- [Ephesians 05:18-21](#)
- [Luke 10:22](#)
- [Matthew 05:15-16](#)
- [Matthew 23:8-10](#)

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**."

Word Data:

- Strong's: H1, H2, G3962

Uses:

- Luke 2:48-50
- Luke 6:35-36
- Luke 9:26-27
- Luke 10:21
- Luke 10:22
- Luke 11:2
- Luke 11:11-13
- Luke 12:29-30
- Luke 12:31-32
- Luke 22:28-30
- Luke 22:41-42
- Luke 23:33-34
- Luke 23:46-47
- Luke 24:48-49

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: [kingdom](#), [sacrifice](#), [salvation](#))

Bible References:

- [1 Thessalonians 01:4-5](#)
- [Acts 08:25](#)
- [Colossians 01:21-23](#)
- [Galatians 01:6-7](#)
- [Luke 08:1-3](#)
- [Mark 01:14-15](#)
- [Philippians 02:22-24](#)
- [Romans 01:1-3](#)

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.

Word Data:

- Strong's: G2097, G2098, G4283

Uses:

- Luke 3:18-20
- Luke 4:18-19
- Luke 4:42-44
- Luke 7:21-23
- Luke 8:1-3
- Luke 9:5-6
- Luke 16:16-17
- Luke 20:1-2

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, the expression, “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](#), [holy](#), [profit](#), [righteous](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Genesis 02:9-10](#)
- [Genesis 02:15-17](#)
- [James 03:13-14](#)
- [Romans 02:3-4](#)

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 trusted 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.”

Word Data:

- Strong’s: H117, H145, H155, H202, H239, H410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G14, G15, G18, G19, G515, G744, G865, G979, G1380, G2095, G2097, G2106, G2107, G2108, G2109, G2114, G2115, G2133, G2140, G2162, G2163, G2174, G2293, G2565, G2567, G2570, G2573, G2887, G2986, G3140, G3617, G3776, G4147, G4632, G4674, G4851, G5223, G5224, G5358, G5542, G5543, G5544

Uses:

- Luke 6:9-11
- Luke 6:31-34
- Luke 6:35-36
- Luke 6:43-44
- Luke 6:45
- Luke 11:11-13
- Luke 11:33-36
- Luke 18:18-21

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. To “govern” means to guide, lead, or manage them.

- 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” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as, “rule over” or “lead” or “manage” or supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as, “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), [province](#), [Rome](#), [ruler](#))

Bible References:

- [Acts 07:9-10](#)
- [Acts 23:22-24](#)
- [Acts 26:30-32](#)
- Mark 13:9-10
- Matthew 10:16-18
- Matthew 27:1-2

Word Data:

- Strong’s:

Uses:

- [Luke 2:1-3](#)

- Luke 3:1-2
- Luke 20:19-20
- Luke 21:12-13

grace, gracious**Definition:**

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression “to find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- [Acts 04:32-33](#)
- [Acts 06:8-9](#)
- [Acts 14:3-4](#)
- [Colossians 04:5-6](#)
- [Colossians 04:18](#)
- [Genesis 43:28-29](#)
- [James 04:6-7](#)
- [John 01:16-18](#)
- [Philippians 04:21-23](#)
- [Revelation 22:20-21](#)

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G2143, G5485, G5543

Uses:

- [Luke 2:39-40](#)

- [Luke 4:20-22](#)
- [Luke 11 General Notes](#)

grain

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, [wheat](#))

Bible References:

- Genesis 42:1-4
- Genesis 42:26-28
- Genesis 43:1-2
- [Luke 06:1-2](#)
- Mark 02:23-24
- Matthew 13:7-9
- Ruth 01:22

Word Data:

- Strong's:

Uses:

- [Luke 6:1-2](#)
- [Luke 12:16-19](#)

grape

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), [vineyard](#), [wine](#))

Bible References:

- Deuteronomy 23:24-25
- Hosea 09:10
- Job 15:31-33
- [Luke 06:43-44](#)
- Matthew 07:15-17
- Matthew 21:33-34

Word Data:

- Strong’s:

Uses:

- [Luke 6:43-44](#)

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 words “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: [How to Translate Unknowns](#)).
- A phrase could also be added to each term to explain it, examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), [hell](#), [tomb](#))

Bible References:

- [Acts 02:29-31](#)
- Genesis 44:27-29
- Jonah 02:1-2
- [Luke 10:13-15](#)
- [Luke 16:22-23](#)
- Matthew 11:23-24
- Matthew 16:17-18
- [Revelation 01:17-18](#)

Word Data:

- Strong’s:

Uses:

- [Luke 10:13-15](#)
- [Luke 16:22-23](#)

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.
- 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.
- 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.
- 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](#), [bless](#), [captive](#), [honor](#), [power](#))

Bible References:

- [Acts 07:22-25](#)
- [Acts 08:14-17](#)
- [Acts 11:19-21](#)
- [Genesis 09:5-7](#)
- [Genesis 14:19-20](#)
- [John 03:34-36](#)
- [Mark 07:31-32](#)
- [Matthew 06:3-4](#)

Word Data:

- Strong's: H405, H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G710, G1188, G1448, G1451, G1764, G2021, G2092, G2176, G2902, G4084, G4474, G4475, G5495, G5496, G5497

Uses:

- [Luke 1:64-66](#)
- [Luke 1:69-71](#)
- [Luke 9:43-45](#)
- [Luke 22:52](#)
- [Luke 23:46-47](#)
- [Luke 24:6-7](#)

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See also: firstfruits, [festival](#))

Bible References:

- [1 Corinthians 09:9-11](#)
- 2 Samuel 21:7-9
- [Galatians 06:9-10](#)
- Isaiah 17:10-11
- [James 05:7-8](#)
- Leviticus 19:9-10
- Matthew 09:37-38
- Ruth 01:22

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

Uses:

- [Luke 10:1-2](#)

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, however 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](#))

Bible References:

- [Acts 05:14-16](#)
- [Acts 08:6-8](#)
- [Luke 05:12-13](#)
- [Luke 06:17-19](#)
- [Luke 08:43-44](#)
- Matthew 04:23-25
- Matthew 09:35-36
- Matthew 13:15

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.

Word Data:

- Strong's:

Uses:

- Luke 4:23-24
- Luke 5:15-16
- Luke 5:17
- Luke 6:6-8
- Luke 6:17-19
- Luke 7:6-8
- Luke 7:21-23
- Luke 8:1-3
- Luke 8:36-37
- Luke 8:43-44
- Luke 8:47-48
- Luke 9:1-2
- Luke 9:5-6
- Luke 9:10-11
- Luke 9:41-42
- Luke 10:8-9
- Luke 13:12-14
- Luke 13:31-33
- Luke 14:1-3
- Luke 17:14-16
- Luke 17:17-19
- Luke 18:42-43

heart, hearts

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. That person has 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 literally 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)

Bible References:

- [1 John 03:16-18](#)
- [1 Thessalonians 02:3-4](#)
- [2 Thessalonians 03:13-15](#)
- [Acts 08:20-23](#)
- [Acts 15:7-9](#)
- [Luke 08:14-15](#)
- [Mark 02:5-7](#)
- [Matthew 05:5-8](#)
- [Matthew 22:37-38](#)

Word Data:

- Strong's:

Uses:

- Luke 1:16-17
- Luke 1:50-51
- Luke 2:17-20
- Luke 2:33-35
- Luke 2:51-52
- Luke 3:15-16
- Luke 5:22-24
- Luke 6:45
- Luke 8:11-13
- Luke 8:14-15
- Luke 9:46-48
- Luke 10:25-28
- Luke 12:33-34
- Luke 12:45-46
- Luke 16:14-15
- Luke 21:14-15
- Luke 21:34-35
- Luke 24:25-27
- Luke 24:30-32
- Luke 24:38-40

heaven, sky, skies, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we 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 also: [kingdom of God](#))

Bible References:

- 1 Kings 08:22-24
- [1 Thessalonians 01:8-10](#)
- [1 Thessalonians 04:16-18](#)
- Deuteronomy 09:1-2
- [Ephesians 06:9](#)
- Genesis 01:1-2
- Genesis 07:11-12
- [John 03:12-13](#)
- [John 03:27-28](#)
- Matthew 05:17-18
- Matthew 05:46-48

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.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Uses:

- Luke 2:13-14
- Luke 3:21-22
- Luke 6:22-23
- Luke 9:15-17
- Luke 9:51-53
- Luke 9:54-56
- Luke 10:13-15
- Luke 10:17-20
- Luke 10:21
- Luke 11:11-13
- Luke 11:16-17
- Luke 12:33-34
- Luke 12:54-56
- Luke 13:18-19
- Luke 15:6-7
- Luke 15:17-19
- Luke 16:16-17
- Luke 17:28-29
- Luke 18:13-14
- Luke 18:22-23
- Luke 19:37-38
- Luke 20:3-4
- Luke 20:5-6
- Luke 21:10-11
- Luke 21:25-26

- [Luke 21:32-33](#)
- [Luke 22:43-44](#)
- [Luke 24:50-51](#)

heir

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: [firstborn](#), [inherit](#))

Bible References:

- [Galatians 04:1-2](#)
- [Galatians 04:6-7](#)
- Genesis 15:1-3
- Genesis 21:10-11
- [Luke 20:13-14](#)
- Mark 12:6-7
- Matthew 21:38-39

Word Data:

- Strong’s:

Uses:

- [Luke 20:13-14](#)

hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them, will be punished forever in hell.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: [heaven](#), [death](#), [Hades](#), [abyss](#))

Bible References:

- [James 03:5-6](#)
- [Luke 12:4-5](#)
- Mark 09:42-44
- Matthew 05:21-22
- Matthew 05:29-30
- Matthew 10:28-31
- Matthew 23:32-33
- Matthew 25:41-43
- [Revelation 20:13-15](#)

Examples from the Bible stories:

- **50:14** He (God) will throw them into **hell**, where they will weep and grind their teeth in anguish forever. A fire that never goes out will continually burn them, and worms will never stop eating them.
- **50:15** He will throw Satan into **hell** where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7585, G86, G439, G440, G1067, G3041, G4442, G4443, G4447, G4448, G5020, G5394, G5457

Uses:

- [Luke 12:4-5](#)

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](#))

Bible References:

- [Luke 03:1-2](#)
- [Luke 03:18-20](#)
- [Luke 09:7-9](#)
- [Luke 13:31-33](#)
- [Luke 23:8-10](#)
- [Mark 06:18-20](#)
- [Matthew 14:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 3:1-2](#)
- [Luke 3:18-20](#)
- [Luke 8:1-3](#)
- [Luke 9:7-9](#)
- [Luke 13:31-33](#)
- [Luke 23:6-7](#)
- [Luke 23:8-10](#)
- [Luke 23:15-17](#)

Herod the Great

Facts:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

- His ancestors converted to Judaism and he was raised as a Jew.
- Caesar Augustus named him “King Herod” even though he was not a true king. He ruled over the Jews in Judea for 33 years.
- Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
- This Herod was very cruel and had many people killed. When he heard that a “king of the Jews” had been born in Bethlehem, he had all the baby boys in that town killed.
- His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called “King Agrippa”) ruled over the entire area of Judea.

(See [How to Translate Names](#))

(See also: [Herod Antipas](#), [Judea](#), [king](#), [temple](#))

Bible References:

- Matthew 02:1-3
- Matthew 02:11-12
- Matthew 02:16
- Matthew 02:19-21
- Matthew 02:22-23

Word Data:

- Strong's:

Uses:

- [Luke 1:5-7](#)

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(Translation suggestions: [How to Translate Names](#))

(See also: [Herod Antipas](#), [John \(the Baptist\)](#))

Bible References:

- [Luke 03:18-20](#)
- [Mark 06:16-17](#)
- [Mark 06:21-22](#)
- [Matthew 14:3-5](#)

Word Data:

- Strong's:

Uses:

- [Luke 3:18-20](#)

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](#), [temple](#))

Bible References:

- [Acts 05:26-28](#)
- [Acts 07:1-3](#)
- [Acts 09:1-2](#)
- Exodus 30:10
- [Hebrews 06:19-20](#)
- Leviticus 16:32-33
- [Luke 03:1-2](#)
- Mark 02:25-26
- Matthew 26:3-5
- Matthew 26:51-54

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.

Word Data:

- Strong's: H7218 H1419 H3548 G748 G749

Uses:

- [Luke 3:1-2](#)
- [Luke 22:49-51](#)
- [Luke 22:54-55](#)

Holy One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as “God, who is holy” or “the Set Apart One.”
- The phrase “the Holy One of Israel” could be translated as “the Holy God whom Israel worships” or “the Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: [holy](#), [God](#))

Bible References:

- [1 John 02:20-21](#)
- [2 Kings 19:20-22](#)
- [Acts 02:27-28](#)
- [Acts 03:13-14](#)
- [Isaiah 05:15-17](#)
- [Isaiah 41:14-15](#)
- [Luke 04:33-34](#)

Word Data:

- Strong's: H2623, H376, H6918, G40, G3741

Uses:

- [Luke 1:34-35](#)
- [Luke 4:33-34](#)

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

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](#), [spirit](#), [God](#), [Lord](#), [God the Father](#), [Son of God](#), [gift](#))

Bible References:

- 1 Samuel 10:9-10
- [1 Thessalonians 04:7-8](#)
- [Acts 08:14-17](#)
- [Galatians 05:25-26](#)
- Genesis 01:1-2
- Isaiah 63:10
- Job 33:4-5
- Matthew 12:31-32
- Matthew 28:18-19
- Psalms 051:10-11

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.

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

Uses:

- Luke 1:34-35
- Luke 2:25-26
- Luke 3:15-16
- Luke 3:21-22
- Luke 4:1-2
- Luke 4:14-15
- Luke 4:18-19
- Luke 10:21
- Luke 11:11-13
- Luke 12:8-10
- Luke 12:11-12

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.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

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](#), consecrate, [sanctify](#), [set apart](#))

Bible References:

- [1 Thessalonians 03:11-13](#)
- [1 Thessalonians 04:7-8](#)
- [Acts 07:33-34](#)
- [Colossians 01:21-23](#)
- Ezekiel 20:18-20
- Lamentations 04:1-2
- Mark 08:38
- Matthew 07:6
- [Romans 01:1-3](#)

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."
- **13:01** "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.

Word Data:

- Strong's: H2623, H4720, H6918, H6922, H6942, H6944, G37, G38, G39, G40, G41, G42, G1859, G2150, G2412, G2413, G3741, G3742,

Uses:

- [Luke 1:48-49](#)
- [Luke 1:69-71](#)
- [Luke 1:72-75](#)
- [Luke 9:26-27](#)
- [Luke 23 General Notes](#)

honor, honors, 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 instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: dishonor, [glory](#), [glorify](#), [praise](#))

Bible References:

- 1 Samuel 02:8
- [Acts 19:15-17](#)
- [John 04:43-45](#)
- [John 12:25-26](#)
- Mark 06:4-6
- Matthew 15:4-6

Word Data:

- Strong's:

Uses:

- [Luke 14:7-9](#)
- [Luke 18:18-21](#)
- [Luke 22:24-25](#)

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 means that it was the appointed time for this to happen—the time that God had selected long ago.
- 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 also: [hour](#))

Bible References:

- [1 Corinthians 15:29-30](#)
- [Acts 10:30-33](#)
- [Mark 14:35-36](#)

Word Data:

- Strong's: H8160, G5610

Uses:

- [Luke 7:21-23](#)
- [Luke 12:11-12](#)
- [Luke 12:39-40](#)
- [Luke 20:19-20](#)

- [Luke 22:52](#)
- [Luke 24:33-35](#)

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:

- [Acts 02:14-15](#)
- [John 04:51-52](#)
- [Luke 23:44-45](#)
- Matthew 20:3-4

Word Data:

- Strong’s: H8160, G5610

Uses:

- [Luke 12:45-46](#)
- [Luke 23:44-45](#)

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](#), [house of God](#), household, kingdom of Israel, tabernacle, [temple](#), Yahweh)

Bible References:

- [Acts 07:41-42](#)
- [Acts 07:47-50](#)
- Genesis 39:3-4
- Genesis 41:39-41
- [Luke 08:38-39](#)
- Matthew 10:5-7
- Matthew 15:24-26

Word Data:

- Strong's:

Uses:

- Luke 8:38-39
- Luke 9:61-62
- Luke 10:5-7
- Luke 11:16-17
- Luke 16:27-28

house of David

Facts:

The expression “house of David” refers to the family or descendants of King David.

- This could also be translated as “descendants of David” or “family of David” or “King David’s clan.”
- Because Jesus was descended from David, he was part of the “house of David.”
- Sometimes “house of David” or “household of David” refers to the people in David’s family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [descendant](#), [house](#), [Jesus](#), [king](#))

Bible References:

- 2 Chronicles 10:17-19
- 2 Samuel 03:6-7
- [Luke 01:69-71](#)
- Psalms 122:4-5
- Zechariah 12:7-9

Word Data:

- Strong’s:

Uses:

- [Luke 1:69-71](#)

house of God, Yahweh's house

Definition:

In the Bible, the phrases “house of God” (God’s house) and “house of Yahweh (Yahweh’s house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes “God’s house” is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as “a house for worshipping God” or “a place for worshipping God.”
- If it is referring to the temple or tabernacle, this could be translated as “the temple (or tabernacle) where God is worshiped (or “where God is present” or “where God meets with his people.”)
- The word “house” may be important to use in the translation in order to communicate that God “dwells” there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: [people of God](#), tabernacle, [temple](#))

Bible References:

- [1 Timothy 03:14-15](#)
- [2 Chronicles 23:8-9](#)
- [Ezra 05:12-13](#)
- [Genesis 28:16-17](#)
- [Judges 18:30-31](#)
- [Mark 02:25-26](#)
- [Matthew 12:3-4](#)

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Uses:

- [Luke 6:3-5](#)
- [Luke 19:45-46](#)

humble, humbles, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “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:

- [James 01:19-21](#)
- [James 03:13-14](#)
- [James 04:8-10](#)
- [Luke 14:10-11](#)
- [Luke 18:13-14](#)
- Matthew 18:4-6
- Matthew 23:11-12

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.”

Word Data:

- Strong’s:

Uses:

- [Luke 14:10-11](#)
- [Luke 18:13-14](#)

hypocrite, hypocrites, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn’t admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- [Galatians 02:13-14](#)
- [Luke 06:41-42](#)
- [Luke 12:54-56](#)
- [Luke 13:15-16](#)
- [Mark 07:6-7](#)
- [Matthew 06:1-2](#)
- [Romans 12:9-10](#)

Word Data:

- Strong’s: H120, H2611, H2612, G505, G5272, G5273

Uses:

- [Luke 6:41-42](#)
- [Luke 12:1](#)

- [Luke 12:54-56](#)
- [Luke 13:15-16](#)

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: [altar of incense](#), burnt offering, frankincense)

Bible References:

- 1 Kings 03:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:4-5
- Exodus 25:3-7
- [Luke 01:8-10](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:8-10](#)

inherit, inheritance, heritage, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent or other person because of a special relationship with that person. The “inheritance” is what is received.

- 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, Promised Land)

Bible References:

- 1 Corinthians 06:9-11
- 1 Peter 01:3-5
- 2 Samuel 21:2-3
- Acts 07:4-5
- Deuteronomy 20:16-18
- Galatians 05:19-21
- Genesis 15:6-8
- Hebrews 09:13-15
- Jeremiah 02:7-8
- Luke 15:11-12
- Matthew 19:29-30
- Psalm 079:1-3

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."

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819, G2820

Uses:

- Luke 10:25-28
- Luke 12:13-15
- Luke 15:11-12
- Luke 18:18-21
- Luke 20:13-14

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](#), [decree](#), [teach](#))

Bible References:

- Exodus 14:4-5
- Genesis 26:4-5
- [Hebrews 11:20-22](#)
- Matthew 10:5-7
- Matthew 11:1-3
- Proverbs 01:28-30

Word Data:

- Strong's:

Uses:

- [Luke 5:14](#)

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, Daniel, dream, [prophet](#), [vision](#))

Bible References:

- [1 Corinthians 12:9-11](#)
- Daniel 04:4-6
- Genesis 40:4-5
- Judges 07:15-16
- [Luke 12:54-56](#)

Word Data:

- Strong's:

Uses:

- [Luke 12:54-56](#)

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](#), [descendant](#), [forever](#), [fulfill](#), [Jacob](#), [Sarah](#), [twelve tribes of Israel](#))

Bible References:

- [Galatians 04:28-29](#)
- Genesis 25:9-11
- Genesis 25:19-20
- Genesis 26:1
- Genesis 26:6-8
- Genesis 28:1-2
- Genesis 31:17-18
- Matthew 08:11-13
- Matthew 22:31-33

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.

Word Data:

- Strong's:

Uses:

- Luke 3:33-35
- Luke 13:28-30
- Luke 20:37-38

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, [Christ](#), Hezekiah, Jotham, Judah, [prophet](#), Uzziah)

Bible References:

- 2 Kings 20:1-3
- [Acts 28:25-26](#)
- Isaiah 01:1
- [Luke 03:4](#)
- Mark 01:1-3
- Mark 07:6-7
- Matthew 03:1-3
- Matthew 04:14-16

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.

Word Data:

- Strong's:

Uses:

- [Luke 3:4](#)
- [Luke 4:16-17](#)

Israel, Israelites

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” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: [Jacob](#), kingdom of Israel, Judah, [nation](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 10:1-3
- 1 Kings 08:1-2
- [Acts 02:34-36](#)
- [Acts 07:22-25](#)
- [Acts 13:23-25](#)
- [John 01:49-51](#)
- [Luke 24:21](#)
- Mark 12:28-31
- Matthew 02:4-6
- Matthew 27:9-10
- [Philippians 03:4-5](#)

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.”

Word Data:

- Strong's:

Uses:

- Luke 1:16-17
- Luke 1:54
- Luke 1:67-68
- Luke 1:80
- Luke 2:25-26
- Luke 2:30-32
- Luke 4:25-27
- Luke 7:9-10
- Luke 23:1-2
- Luke 24:21

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, [deceive](#), Esau, [Isaac](#), [Israel](#), Rebekah, [twelve tribes of Israel](#))

Bible References:

- [Acts 07:11-13](#)
- [Acts 07:44-46](#)
- Genesis 25:24-26
- Genesis 29:1-3
- Genesis 32:1-2
- [John 04:4-5](#)
- Matthew 08:11-13
- Matthew 22:31-33

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.

Word Data:

- Strong's:

Uses:

- [Luke 1:30-33](#)
- [Luke 3:33-35](#)
- [Luke 13:28-30](#)
- [Luke 20:37-38](#)

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](#), [disciple](#), [James \(brother of Jesus\)](#), [James \(son of Zebedee\), the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [Luke 06:14-16](#)
- Mark 03:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's:

Uses:

- [Luke 6:14-16](#)

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](#), [Elijah](#), James (brother of Jesus), [James \(son of Alphaeus\)](#), [Moses](#))

Bible References:

- [Luke 09:28-29](#)
- Mark 01:19-20
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:21-22
- Matthew 17:1-2

Word Data:

- Strong's:

Uses:

- [Luke 5:8-11](#)
- [Luke 6:14-16](#)
- [Luke 8:51-53](#)
- [Luke 9:28-29](#)
- [Luke 9:54-56](#)

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, [Jordan River](#), Joshua, [miracle](#), Salt Sea)

Bible References:

- 1 Chronicles 06:77-79
- Joshua 02:1-3
- Joshua 07:2-3
- [Luke 18:35-37](#)
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

***15:01** Joshua sent two spies to the Canaanite city of **Jericho**. ***15:03** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**. ***15:05** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's:

Uses:

- [Luke 10:29-30](#)
- [Luke 18:35-37](#)
- [Luke 19:1-2](#)

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 Israel today.

- The name “Jerusalem” is first mentioned in the book of Joshua. Other Old Testament names for this city include “Salem” “city of Jebus,” and “Zion.” Both “Jerusalem” and “Salem,” have the root meaning of “peace.”
- Jerusalem was originally a Jebusite fortress called “Zion” which King David captured and made into his capital city.
- It was in Jerusalem that David’s son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going “up” to Jerusalem since it is located in the mountains.

(See also: Babylon, [Christ](#), [David](#), Jebusites, [Jesus](#), [Solomon](#), [temple](#), Zion)

Bible References:

- [Galatians 04:26-27](#)
- [John 02:13-14](#)
- [Luke 04:9-11](#)
- [Luke 13:4-5](#)
- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:4-6
- Matthew 04:23-25
- Matthew 20:17-19

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."

Word Data:

- Strong's:

Uses:

- Luke 2:22-24
- Luke 2:25-26
- Luke 2:36-38
- Luke 2:41-44
- Luke 4:9-11
- Luke 5:17
- Luke 6:17-19
- Luke 9:30-31
- Luke 9:51-53
- Luke 10:29-30
- Luke 13:4-5
- Luke 13:22-24
- Luke 13:31-33
- Luke 13:34-35
- Luke 17:11-13
- Luke 18:31-33
- Luke 19:11-12
- Luke 19:28
- Luke 21:20-22
- Luke 21:23-24
- Luke 23:6-7
- Luke 23:27-28
- Luke 24:13-14
- Luke 24:17-18
- Luke 24:33-35

- [Luke 24:45-47](#)
- [Luke 24:52-53](#)

Jesse

Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an “Ephrathite,” which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a “shoot” or “branch” that would come from the “root of Jesse” and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Boaz](#), [descendant](#), [fruit](#), [Jesus](#), [king](#), [prophet](#), [Ruth](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:9-12
- 1 Kings 12:16-17
- 1 Samuel 16:1
- [Luke 03:30-32](#)
- Matthew 01:4-6

Word Data:

- Strong's:

Uses:

- [Luke 3:30-32](#)

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 Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [God](#), [God the Father](#), [high priest](#), [kingdom of God](#), [Mary](#), [Savior](#), [Son of God](#))

Bible References:

- [1 Corinthians 06:9-11](#)
- [1 John 02:1-3](#)
- [1 John 04:15-16](#)
- [1 Timothy 01:1-2](#)
- [2 Peter 01:1-2](#)
- [2 Thessalonians 02:13-15](#)
- [2 Timothy 01:8-11](#)
- [Acts 02:22-24](#)
- [Acts 05:29-32](#)
- [Acts 10:36-38](#)
- [Hebrews 09:13-15](#)
- [Hebrews 10:19-22](#)
- [Luke 24:19-20](#)

- Matthew 01:20-21
- Matthew 04:1-4
- **Philippians 02:5-8**
- **Philippians 02:9-11**
- **Philippians 04:21-23**
- **Revelation 01:4-6**

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.

Word Data:

- Strong's: G2424, G5547

Uses:

- **Luke 1:30-33**
- **Luke 2:21**
- **Luke 2:41-44**
- **Luke 3:21-22**

- Luke 4:1-2
- Luke 4:33-34
- Luke 5:1-3
- Luke 5:18-19
- Luke 5:27-28
- Luke 6:1-2
- Luke 6:9-11
- Luke 7:1
- Luke 7:11-15
- Luke 7:36-38
- Luke 7:48-50
- Luke 8:1-3
- Luke 8:7-8
- Luke 8:19-21
- Luke 8:22-23
- Luke 8:30-31
- Luke 8:34-35
- Luke 8:45-46
- Luke 8:47-48
- Luke 9:28-29
- Luke 9:34-36
- Luke 9:41-42
- Luke 9:46-48
- Luke 9:49-50
- Luke 9:57-58
- Luke 9:61-62
- Luke 10:29-30
- Luke 10:36-37
- Luke 11:2
- Luke 11:37-38
- Luke 13:1-3
- Luke 13:12-14
- Luke 14:4-6
- Luke 15:1-2
- Luke 16:1-2
- Luke 17:1-2
- Luke 17:11-13
- Luke 18:22-23
- Luke 18:35-37
- Luke 19:1-2
- Luke 19:3-4
- Luke 19:32-36
- Luke 20:1-2

- Luke 21:1-4
- Luke 22:1-2
- Luke 22:35-36
- Luke 22:47-48
- Luke 22:49-51
- Luke 22:63-65
- Luke 23:1-2
- Luke 23:20-22
- Luke 23:23-25
- Luke 23:26
- Luke 23:33-34
- Luke 23:42-43
- Luke 23:52-53
- Luke 24:1-3
- Luke 24:15-16
- Luke 24:19-20
- Luke 24:28-29

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](#), [Jacob](#), [Israel](#), [Babylon](#), [Jewish leaders](#))

Bible References:

- [Acts 02:5-7](#)
- [Acts 10:27-29](#)
- [Acts 14:5-7](#)
- [Colossians 03:9-11](#)
- [John 02:13-14](#)
- [Matthew 28:14-15](#)

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:02** 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!"

Word Data:

- Strong's:

Uses:

- [Luke 7:2-5](#)

Jewish leaders, Jewish authorities, religious leaders

Facts:

The term “Jewish leaders” or “Jewish authorities” refers to religious leaders such as the priests and teachers of God’s laws. They also had the authority to make judgments about non-religious matters as well.

- The Jewish leaders were the high priests, chief priests, and scribes (teachers of God’s laws).
- Two main groups of Jewish leaders were the Pharisees and Sadducees.
- Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
- Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
- Often the phrase “the Jews” referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him.
- These terms could also be translated as “Jewish rulers” or “men who ruled over the Jewish people” or “Jewish religious leaders.”

(See also: [Jew](#), [chief priests](#), [council](#), [high priest](#), [Pharisee](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- Exodus 16:22-23
- [John 02:17-19](#)
- [John 05:10-11](#)
- [John 05:16-18](#)
- [Luke 19:47-48](#)

Examples from the Bible stories:

***24:03** Many **religious leaders** also came to be baptized by John, but they did not repent or confess their sins. ***37:11** But the **religious leaders of the Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus. ***38:02** He (Judas) knew that the **Jewish leaders** denied that Jesus was the Messiah and that they were plotting to kill him. ***38:03** The **Jewish leaders**, led by the high priest, paid Judas thirty silver coins to betray Jesus. ***39:05** The **Jewish leaders** all answered the high priest, “He (Jesus) deserves to die!” ***39:09** Early the next morning, the **Jewish leaders** brought Jesus to Pilate, the Roman governor. ***39:11** But the **Jewish leaders** and the crowd shouted, “Crucify him!” ***40:09** Then Joseph and Nicodemus, two **Jewish leaders** who believed Jesus was the Messiah, asked Pilate for Jesus’ body. ***44:07** The next day, the **Jewish leaders** brought Peter and John to the high priest and the other **religious leaders**.

Word Data:

- Strong's:

Uses:

- [Luke 19:47-48](#)

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the apostle John was a different person than John the Baptist.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [reveal](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

- [Galatians 02:9-10](#)
- [John 01:19-21](#)
- [Mark 03:17-19](#)
- [Matthew 04:21-22](#)
- [Revelation 01:1-3](#)

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.

Word Data:

- Strong's:

Uses:

- Luke 5:8-11
- Luke 6:14-16
- Luke 8:51-53
- Luke 9:28-29
- Luke 9:49-50
- Luke 9:54-56
- Luke 22:7-9

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), [Zechariah \(NT\)](#))

Bible References:

- [John 03:22-24](#)
- [Luke 01:11-13](#)
- [Luke 01:62-63](#)
- [Luke 03:7](#)
- [Luke 03:15-16](#)
- [Luke 07:27-28](#)
- [Matthew 03:13-15](#)
- [Matthew 11:13-15](#)

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.”

Word Data:

- Strong’s:

Uses:

- Luke 1:11-13
- Luke 1:59-61
- Luke 1:62-63
- Luke 3:1-2
- Luke 3:7
- Luke 3:15-16
- Luke 3:18-20
- Luke 5:33-35
- Luke 7:18-20
- Luke 7:21-23
- Luke 7:24-26
- Luke 7:27-28
- Luke 7:29-30
- Luke 7:33-35
- Luke 9:7-9
- Luke 9:18-19
- Luke 11:1
- Luke 16:16-17
- Luke 20:3-4
- Luke 20:5-6

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- He told the men sailing the ship that he was running away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(Translation suggestions: [How to Translate Names](#))

(See also: [disobey](#), [Nineveh](#), [turn](#))

Bible References:

- Jonah 01:1-3
- [Luke 11:29-30](#)
- Matthew 12:38-40
- Matthew 16:3-4

Word Data:

- Strong's:

Uses:

- [Luke 11:29-30](#)
- [Luke 11:32](#)

Jordan River, Jordan

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, [Sea of Galilee](#))

Bible References:

- Genesis 32:9-10
- [John 01:26-28](#)
- [John 03:25-26](#)
- [Luke 03:3](#)
- Matthew 03:4-6
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

Examples from the Bible stories:

***15:02** The Israelites had to cross the **Jordan River** to enter into the Promised Land. ***15:03** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho. ***19:14** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's:

Uses:

- [Luke 3:3](#)
- [Luke 4:1-2](#)

Joseph (NT)

Facts:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Galilee](#), [Jesus](#), [Nazareth](#), [Son of God](#), [virgin](#))

Bible References:

- [John 01:43-45](#)
- [Luke 01:26-29](#)
- [Luke 02:4-5](#)
- [Luke 02:15-16](#)
- [Matthew 01:18-19](#)
- [Matthew 01:24-25](#)
- [Matthew 02:19-21](#)
- [Matthew 13:54-56](#)

Examples from the Bible stories:

***22:04** She (Mary) was a virgin and was engaged to be married to a man named **Joseph**. ***23:01 Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her. ***23:02** The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins." ***23:03** So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth. ***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. ***26:04** Jesus said, "The words I just read to you are happening right now." All the people were amazed. "Isn't this the son of **Joseph**?" they said.

Word Data:

- Strong's:

Uses:

- Luke 1:26-29
- Luke 2:4
- Luke 2:15-16
- Luke 3:23-24
- Luke 4:20-22

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 is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: [metonymy](#))

(See also: [rejoice](#))

Bible References:

- [1 Thessalonians 01:6-7](#)
- [3 John 01:1-4](#)
- [Galatians 05:22-24](#)
- Isaiah 56:6-7
- [James 01:1-3](#)
- Jeremiah 15:15-16
- Matthew 02:9-10
- Nehemiah 08:9-10
- [Philemon 01:4-7](#)
- Psalm 048:1-3
- [Romans 15:30-32](#)

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.

Word Data:

- Strong's: H1523, H1524, H1525, H1750, H2304, H2305, H2898, H4885, H5937, H5947, H5970, H7440, H7442, H7444, H7445, H7797, H8055, H8056, H8057, H8342, H8643, G20, G21, G2167, G2744, G3685, G4640, G5463, G5479

Uses:

- **Luke 1:14-15**
- **Luke 1:42-45**
- **Luke 2:10-12**
- **Luke 6:22-23**
- **Luke 8:11-13**
- **Luke 10:17-20**
- **Luke 15:6-7**
- **Luke 19:5-7**
- **Luke 24:41-43**
- **Luke 24:52-53**

Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Jew](#), [Judah](#), [Judea](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:9-10
- Genesis 29:35
- Genesis 38:1-2
- [Luke 03:33-35](#)
- Ruth 01:1-2

Word Data:

- Strong's:

Uses:

- [Luke 3:33-35](#)

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. Jesus' brother was also known as "Jude."

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [betray](#), [Jewish leaders](#), [Judas the son of James](#))

Bible References:

- [Luke 06:14-16](#)
- [Luke 22:47-48](#)
- Mark 03:17-19
- Mark 14:10-11
- Matthew 26:23-25

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.

Word Data:

- Strong's:

Uses:

- [Luke 6:14-16](#)
- [Luke 22:3-4](#)
- [Luke 22:47-48](#)

Judas the son of James

Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(Translation suggestions: [Translate Names](#))

(See also: [James \(son of Zebedee\)](#), [Judas Iscariot, son, the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [Luke 06:14-16](#)

Word Data:

- Strong's:

Uses:

- [Luke 6:14-16](#)

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 broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), Edom, [Judah](#), Judah, [Samaria](#))

Bible References:

- [1 Thessalonians 02:14-16](#)
- [Acts 02:8-11](#)
- [Acts 09:31-32](#)
- [Acts 12:18-19](#)
- [John 03:22-24](#)
- [Luke 01:5-7](#)
- [Luke 04:42-44](#)
- [Luke 05:17](#)
- Mark 10:1-4
- Matthew 02:1-3
- Matthew 02:4-6
- Matthew 02:22-23
- Matthew 03:1-3
- Matthew 19:1-2

Word Data:

- Strong's:

Uses:

- [Luke 1:5-7](#)

- Luke 1:39-41
- Luke 1:64-66
- Luke 2:4
- Luke 3:1-2
- Luke 4:42-44
- Luke 5:17
- Luke 6:17-19
- Luke 7:16-17
- Luke 21:20-22
- Luke 23:3-5

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called “judges” to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term “judge” could also be called “decision-maker” or “leader” or “deliverer” or “governor,” depending on the context.

(See also: [governor](#), [judge](#), [law](#))

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 07:26-28](#)
- [Luke 11:18-20](#)
- [Luke 12:13-15](#)
- [Luke 18:1-2](#)
- [Matthew 05:25-26](#)
- [Ruth 01:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 11:18-20](#)
- [Luke 12:13-15](#)
- [Luke 12:57-59](#)
- [Luke 18:1-2](#)
- [Luke 18:6-8](#)

judge, judges, judgment, judgments

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](#), [law](#), [law](#))

Bible References:

- [1 John 04:17-18](#)
- [1 Kings 03:7-9](#)
- [Acts 10:42-43](#)
- [Isaiah 03:13-15](#)
- [James 02:1-4](#)
- [Luke 06:37](#)
- [Micah 03:9-11](#)
- [Psalm 054:1-3](#)

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.

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G144, G350, G968, G1106, G1252, G1341, G1345, G1348, G1349, G2917, G2919, G2920, G2922, G2923, G4232

Uses:

- [Luke 6:37](#)
- [Luke 7:41-43](#)
- [Luke 10:13-15](#)
- [Luke 12:57-59](#)
- [Luke 19:22-23](#)
- [Luke 22:28-30](#)

judgment day

Definition:

The term “judgment day” refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On judgment day, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as “judgment time” since it could refer to more than one day.
- Other ways to translate this term could include “the end time when God will judge all people.”
- Some translations capitalize this term to show that it is the name of a special day or time: “Judgment Day” or “Judgment Time.”

(See also: [judge](#), [Jesus](#), [heaven](#), [hell](#))

Bible References:

- [Luke 10:10-12](#)
- [Luke 11:31](#)
- [Luke 11:32](#)
- Matthew 10:14-15
- Matthew 12:36-37

Word Data:

- Strong's: H2962, H3117, H4941, G2250, G2920, G2962

Uses:

- [Luke 10:10-12](#)
- [Luke 11:31](#)
- [Luke 11:32](#)

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 the 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](#), [righteous](#), upright)

Bible References:

- 1 Chronicles 18:14-17
- [Acts 28:3-4](#)
- Isaiah 04:3-4
- Jeremiah 22:1-3
- [Luke 18:3-5](#)
- [Luke 21:20-22](#)
- [Luke 23:39-41](#)
- Matthew 23:23-24
- Micah 03:8
- [Revelation 15:3-4](#)

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.

Word Data:

- Strong's: H3477, H6662, H6663, H6664, H6666, H8003, H8264, G1342, G1344, G1345, G1346, G1347, G1738

Uses:

- [Luke 03 General Notes](#)
- [Luke 11:42](#)
- [Luke 14:13-14](#)
- [Luke 18 General Notes](#)
- [Luke 18:3-5](#)
- [Luke 18:6-8](#)
- [Luke 23:39-41](#)

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](#), [guilt](#), [righteous](#))

Bible References:

- [Acts 13:38-39](#)
- [Galatians 03:6-9](#)
- [Galatians 03:10-12](#)
- [Galatians 05:3-4](#)
- [Genesis 44:16-17](#)
- [James 02:21-24](#)
- [Luke 18:13-14](#)
- [Matthew 11:18-19](#)
- [Romans 04:1-3](#)
- [Titus 03:6-7](#)

Word Data:

- Strong’s: H6663, G1344, G1345, G1347

Uses:

- Luke 7:33-35
- Luke 10:29-30
- Luke 16:14-15
- Luke 18:13-14

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” was used to refer to someone who was 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](#))

Bible References:

- [1 Timothy 06:15-16](#)
- [2 Kings 05:17-19](#)
- [2 Samuel 05:3-5](#)
- [Acts 07:9-10](#)
- [Acts 13:21-22](#)
- [John 01:49-51](#)
- [Luke 01:5-7](#)
- [Luke 22:24-25](#)
- [Matthew 05:33-35](#)
- [Matthew 14:8-9](#)

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!

Word Data:

- Strong's:

Uses:

- Luke 1:5-7
- Luke 7:24-26
- Luke 10:23-24
- Luke 14:31-33
- Luke 19:37-38
- Luke 21:12-13
- Luke 22:24-25
- Luke 23:1-2

King of the Jews, king of the Jews

Definition:

The term “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: [descendant](#), [Jew](#), [Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), wise men)

Bible References:

- [Luke 23:3-5](#)
- [Luke 23:36-38](#)
- Matthew 02:1-3
- Matthew 27:11-14
- Matthew 27:35-37

Examples from the Bible stories:

- **23:09** Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- **39:09** Pilate asked Jesus, “Are you the **King of the Jews**?”
- **39:12** The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the **King of the Jews**!”
- **40:02** Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

Word Data:

- Strong’s: G935, G2453

Uses:

- [Luke 23:3-5](#)
- [Luke 23:36-38](#)

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), kingdom of Israel, [Judah](#), Judah, [priest](#))

Bible References:

- [1 Thessalonians 02:10-12](#)
- [2 Timothy 04:17-18](#)
- [Colossians 01:13-14](#)
- [John 18:36-37](#)
- [Mark 03:23-25](#)
- [Matthew 04:7-9](#)
- [Matthew 13:18-19](#)
- [Matthew 16:27-28](#)
- [Revelation 01:9-11](#)

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.

Word Data:

- Strong's:

Uses:

- Luke 1:30-33
- Luke 4:5-7
- Luke 11:16-17
- Luke 11:18-20
- Luke 12:31-32
- Luke 19:11-12
- Luke 21:10-11
- Luke 22:28-30
- Luke 23:42-43

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: [metonymy](#))
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- The term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

- [2 Thessalonians 01:3-5](#)
- [Acts 08:12-13](#)
- [Acts 28:23-24](#)
- [Colossians 04:10-11](#)
- [John 03:3-4](#)
- [Luke 07:27-28](#)
- [Luke 10:8-9](#)
- [Luke 12:31-32](#)
- [Matthew 03:1-3](#)
- [Matthew 04:17](#)
- [Matthew 05:9-10](#)

- [Romans 14:16-17](#)

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."
- **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."
- **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."

Word Data:

- Strong's: G932, G2316, G3772

Uses:

- [Luke 4:42-44](#)
- [Luke 06 General Notes](#)
- [Luke 6:20-21](#)
- [Luke 7:27-28](#)
- [Luke 8:1-3](#)
- [Luke 8:9-10](#)
- [Luke 09 General Notes](#)
- [Luke 9:1-2](#)
- [Luke 9:10-11](#)
- [Luke 9:26-27](#)
- [Luke 9:59-60](#)
- [Luke 9:61-62](#)
- [Luke 10:8-9](#)

- Luke 10:10-12
- Luke 11:2
- Luke 11:18-20
- Luke 13:18-19
- Luke 13:20-21
- Luke 13:28-30
- Luke 14 General Notes
- Luke 14:15-17
- Luke 16:16-17
- Luke 17:20-21
- Luke 18:15-17
- Luke 18:24-25
- Luke 18:28-30
- Luke 19 General Notes
- Luke 19:11-12
- Luke 21:29-31
- Luke 22:14-16
- Luke 22:17-18
- Luke 23:50

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression "to kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- [1 Thessalonians 05:25-28](#)
- Genesis 27:26-27
- Genesis 29:11-12
- Genesis 31:26-28
- Genesis 45:14-15
- Genesis 48:8-10
- [Luke 22:47-48](#)
- Mark 14:43-46
- Matthew 26:47-48

Word Data:

- Strong's:

Uses:

- [Luke 15:20-21](#)
- [Luke 22:47-48](#)

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,” one for knowing facts and one for 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](#), [reveal](#), [understand](#), [wise](#))

Bible References:

- [1 Corinthians 02:12-13](#)
- [1 Samuel 17:46-47](#)
- [2 Corinthians 02:14-15](#)
- [2 Peter 01:3-4](#)
- [Deuteronomy 04:39-40](#)
- [Genesis 19:4-5](#)

- [Luke 01:76-77](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:76-77](#)
- [Luke 2:15-16](#)
- [Luke 8:16-18](#)
- [Luke 11:52](#)

labor, laborer

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include “work” or “hard work” or “difficult work” or “to work hard.”

(See also: hard, labor pains)

Bible References:

- [1 Thessalonians 02:7-9](#)
- [1 Thessalonians 03:4-5](#)
- [Galatians 04:10-11](#)
- [James 05:4-6](#)
- [John 04:37-38](#)
- [Luke 10:1-2](#)
- [Matthew 10:8-10](#)

Word Data:

- Strong's:

Uses:

- [Luke 10:1-2](#)
- [Luke 12:27-28](#)

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: [How to Translate Unknowns](#))

(See also: [sheep](#), [shepherd](#))

Bible References:

- 2 Samuel 12:1-3
- Ezra 08:35-36
- Isaiah 66:3
- Jeremiah 11:18-20
- [John 01:29-31](#)
- [John 01:35-36](#)
- Leviticus 14:21-23
- Leviticus 17:1-4
- [Luke 10:3-4](#)
- [Revelation 15:3-4](#)

Examples from the Bible stories:

***05:07** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, "Father, we have wood for the sacrifice, but where is the **lamb**?" ***11:02** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it. ***24:06** 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." ***45:08** He read, "They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word." ***48:08** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place. ***48:09** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong's: H7716, G721, G2316

Uses:

- [Luke 10:3-4](#)
- [Luke 22:7-9](#)

Lamech

Facts:

Lamech was the name of two men mentioned in the book of Genesis.

- The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
- The second Lamech was a descendant of Seth. He was also the father of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: Cain, [Noah](#), [Seth](#))

Bible References:

- Genesis 04:18-19
- Genesis 04:23-24
- Genesis 05:25-27
- Genesis 05:28-29
- Genesis 05:30-31
- [Luke 03:36-38](#)

Word Data:

- Strong's:

Uses:

- [Luke 3:36-38](#)

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [light](#))

Bible References:

- 1 Kings 11:34-36
- Exodus 25:3-7
- [Luke 08:16-18](#)
- Matthew 05:15-16
- Matthew 06:22-24
- Matthew 25:1-4

Word Data:

- Strong's:

Uses:

- [Luke 8:16-18](#)
- [Luke 11:33-36](#)
- [Luke 12:35-36](#)
- [Luke 15:8-10](#)

lampstand

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, [lamp](#), [light](#), [silver](#), [temple](#))

Bible References:

- Daniel 05:5-6
- Exodus 37:17-19
- Mark 04:21-23
- Matthew 05:15-16
- [Revelation 01:12-13](#)
- [Revelation 01:19-20](#)

Word Data:

- Strong's:

Uses:

- [Luke 8:16-18](#)
- [Luke 11:33-36](#)

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](#), [Moses](#), [Ten Commandments](#), [lawful](#), [Yahweh](#))

Bible References:

- [Acts 15:5-6](#)
- Daniel 09:12-14
- Exodus 28:42-43
- Ezra 07:25-26
- [Galatians 02:15-16](#)
- [Luke 24:44](#)
- Matthew 05:17-18
- Nehemiah 10:28-29

- [Romans 03:19-20](#)

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**."\<

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- [Luke 2:22-24](#)
- [Luke 2:27-29](#)
- [Luke 2:39-40](#)
- [Luke 5:17](#)
- [Luke 06 General Notes](#)
- [Luke 10:25-28](#)
- [Luke 11 General Notes](#)
- [Luke 16 General Notes](#)
- [Luke 16:16-17](#)
- [Luke 24:44](#)

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, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

(See also: [law](#))

Bible References:

- [Acts 10:27-29](#)
- [Acts 22:25-26](#)
- [Luke 06:1-2](#)
- Mark 03:3-4
- Matthew 12:3-4
- Matthew 12:9-10

Word Data:

- Strong’s:

Uses:

- [Luke 6:1-2](#)
- [Luke 6:3-5](#)
- [Luke 6:9-11](#)
- [Luke 14:1-3](#)
- [Luke 20:21-22](#)

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,” 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, [lawful](#), [law](#))

Bible References:

- [1 John 03:4-6](#)
- [2 Thessalonians 02:3-4](#)
- [Acts 02:22-24](#)
- [Matthew 07:21-23](#)
- [Titus 02:14](#)

Word Data:

- Strong’s:

Uses:

- [Luke 22:37-38](#)

Lazarus

Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus often stayed with them in their home in Bethany.

- Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days.
- The Jewish leaders were angry at Jesus and jealous that he had done this miracle, and they tried to find a way to kill both Jesus and Lazarus.
- Jesus also told a parable about a poor beggar and a rich man in which the beggar was named “Lazarus.”

(Translation suggestions: [How to Translate Names](#))

(See also: [beg](#), [Jewish leaders](#), [Martha](#), [Mary](#), [raise](#))

Bible References:

- [John 11:10-11](#)
- [John 12:1-3](#)
- [Luke 16:19-21](#)

Examples from the Bible stories:

- **37:01** One day, Jesus received a message that **Lazarus** was very sick. **Lazarus** and his two sisters, Mary and Martha, were close friends of Jesus.
- **37:02** Jesus said, “Our friend **Lazarus** has fallen asleep, and I must wake him.”
- **37:03** Jesus’ disciples replied, “Master, if **Lazarus** is sleeping, then he will get better.” Then Jesus told them plainly, “**Lazarus** is dead.”
- **37:04** When Jesus arrived at **Lazarus**’ hometown, **Lazarus** had already been dead for four days.
- **37:06** Jesus asked them, “Where have you put **Lazarus**?”
- **37:09** Then Jesus shouted, “**Lazarus**, come out!”
- **37:10** So **Lazarus** came out! He was still wrapped in grave clothes.
- **37:11** But the religious leaders of the Jews were jealous, so they gathered together to plan how they could kill Jesus and **Lazarus**.

Word Data:

- Strong’s:

Uses:

- [Luke 16:19-21](#)

leprosy, leper, leprous

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: Miriam, [Naaman](#), unclean)

Bible References:

- [Luke 05:12-13](#)
- [Luke 17:11-13](#)
- Mark 01:40-42
- Mark 14:3-5
- Matthew 08:1-3
- Matthew 10:8-10
- Matthew 11:4-6

Word Data:

- Strong’s:

Uses:

- [Luke 4:25-27](#)

- [Luke 5:12-13](#)
- [Luke 7:21-23](#)
- [Luke 17:11-13](#)

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](#), [priest](#), [sacrifice](#), [temple](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 08:3-5
- [Acts 04:36-37](#)
- Genesis 29:33-34
- [John 01:19-21](#)
- [Luke 10:31-32](#)

Word Data:

- Strong’s:

Uses:

- [Luke 10:31-32](#)

life, live, lived, lives, 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 with 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](#), [everlasting](#))

Bible References:

- [2 Peter 01:3-4](#)
- [Acts 10:42-43](#)
- [Genesis 02:7-8](#)
- [Genesis 07:21-22](#)
- [Hebrews 10:19-22](#)
- [Jeremiah 44:1-3](#)
- [John 01:4-5](#)
- [Judges 02:18-19](#)
- [Luke 12:22-23](#)
- [Matthew 07:13-14](#)

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**?"
- **35:05** 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."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G198, G222, G227, G806, G590

Uses:

- [Luke 6:9-11](#)
- [Luke 10:25-28](#)
- [Luke 12:22-23](#)
- [Luke 15:22-24](#)
- [Luke 15:31-32](#)
- [Luke 17:32-33](#)
- [Luke 24:22-24](#)

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 in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was “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](#), [righteous](#), [true](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [2 Corinthians 04:5-6](#)
- [Acts 26:15-18](#)
- [Isaiah 02:5-6](#)
- [John 01:4-5](#)
- [Matthew 05:15-16](#)
- [Matthew 06:22-24](#)
- [Nehemiah 09:12-13](#)
- [Revelation 18:23-24](#)

Word Data:

- Strong's: H216, H217, H3313, H3974, H4237, H5051, H5094, H5105, H5216, H6348, H7052, H7837, G681, G796, G1645, G2985, G3088, G5338, G5457, G5458, G5460, G5462

Uses:

- [Luke 2:30-32](#)
- [Luke 11:33-36](#)
- [Luke 16:8-9](#)

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. It is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the 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 rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [lord](#), [ruler](#), [Yahweh](#))

Bible References:

- [1 Peter 01:3-5](#)
- Daniel 09:9-11
- Daniel 09:17-19
- Ezekiel 18:29-30
- [Hebrews 12:14-17](#)
- Joshua 03:9-11
- [Jude 01:5-6](#)
- Lamentations 02:1-2

- Luke 01:30-33
- Malachi 03:1-3
- Matthew 07:21-23
- Psalms 086:15-17
- Revelation 15:3-4
- Romans 06:22-23

Word Data:

- Strong's: H113, H136, H4756, G1203, G2962

Uses:

- Luke 1:5-7
- Luke 1:16-17
- Luke 1:24-25
- Luke 1:36-38
- Luke 1:46-47
- Luke 1:64-66
- Luke 1:76-77
- Luke 2:8-9
- Luke 2:10-12
- Luke 2:22-24
- Luke 2:25-26
- Luke 3:4
- Luke 4:8
- Luke 4:12-13
- Luke 5:8-11
- Luke 5:12-13
- Luke 5:17
- Luke 6:3-5
- Luke 6:46-48
- Luke 7:11-15
- Luke 7:18-20
- Luke 9:59-60
- Luke 9:61-62
- Luke 10:1-2
- Luke 10:17-20
- Luke 10:21
- Luke 10:25-28
- Luke 10:38-39
- Luke 10:40-42

- Luke 11:1
- Luke 11:39-41
- Luke 12:41-44
- Luke 13:15-16
- Luke 13:22-24
- Luke 13:25-27
- Luke 13:34-35
- Luke 17:5-6
- Luke 17:37
- Luke 18:40-41
- Luke 19:8-10
- Luke 19:29-31
- Luke 19:32-36
- Luke 19:37-38
- Luke 20:37-38
- Luke 20:41-44
- Luke 22:33-34
- Luke 22:37-38
- Luke 22:49-51
- Luke 22:61-62
- Luke 24:33-35

lord, lords, master, masters, sir, Sir, Sirs

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 can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: [Lord](#))

Bible References:

- [Colossians 03:22-25](#)
- [Ephesians 06:9](#)
- [Genesis 39:1-2](#)
- [James 02:1-4](#)
- [Jeremiah 27:1-4](#)
- [Luke 16:13](#)
- [Philippians 02:9-11](#)

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."
- *

Word Data:

- Strong's: H113, H1167, H1376, H4756, H7980, H8323, G203, G634, G962

Uses:

- Luke 5:4-7
- Luke 7:6-8
- Luke 8:24-25
- Luke 8:45-46
- Luke 8:45-46
- Luke 9:32-33
- Luke 9:49-50
- Luke 12:35-36
- Luke 12:37-38
- Luke 12:39-40
- Luke 12:45-46
- Luke 12:47-48
- Luke 14:21-22
- Luke 16:3-4
- Luke 16:5-7
- Luke 16:8-9
- Luke 16:13
- Luke 17:11-13
- Luke 19:20-21
- Luke 20:13-14
- Luke 20:15-16
- Luke 22:10-11

Lot

Facts:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that they could escape.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), Ammon, Haran, Moab, [Sodom](#))

Bible References:

- [2 Peter 02:7-9](#)
- [Genesis 11:27-28](#)
- [Genesis 12:4-5](#)

Word Data:

- Strong's:

Uses:

- [Luke 17:28-29](#)
- [Luke 17:32-33](#)

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, Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

- Jonah 01:6-7
- [Luke 01:8-10](#)
- [Luke 23:33-34](#)
- Mark 15:22-24
- Matthew 27:35-37
- Psalms 022:18-19

Word Data:

- Strong’s:

Uses:

- [Luke 1:8-10](#)
- [Luke 23:33-34](#)

love, loves, loving, loved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
2. Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
3. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
4. In the ULB, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
6. This term refers to natural human love between friends or relatives.
7. The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
8. The word “love” can also refer to romantic love between a man and a woman.
9. In the figurative expression “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.

- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

- [1 Corinthians 13:4-7](#)
- [1 John 03:1-3](#)
- [1 Thessalonians 04:9-12](#)
- [Galatians 05:22-24](#)
- Genesis 29:15-18
- Isaiah 56:6-7
- Jeremiah 02:1-3
- [John 03:16-18](#)
- Matthew 10:37-39
- Nehemiah 09:32-34
- [Philippians 01:9-11](#)
- Song of Solomon 01:1-4

Examples from the Bible stories:

- **27:02** The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- **33:08** “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- **36:05** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- **39:10** “Everyone who **loves** the truth listens to me.”
- **47:01** She (Lydia) **loved** and worshiped God.
- **48:01** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:03** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:04** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:07** Jesus taught that God **loves** sinners very much.
- **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.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H157, H158, H159, H160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5381, G5382, G5383, G5388

Uses:

- Luke 6:27-28
- Luke 6:31-34
- Luke 6:35-36
- Luke 7:41-43
- Luke 7:46-47
- Luke 10:25-28
- Luke 11:42

lover

Definition:

The term “lover” literally means “person who loves.” Usually this refers to people who are in a sexual relationship with each other.

- When the term “lover” is used in the Bible, it usually refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel’s disobedience to God in worshiping idols. So the term “lovers” is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by “immoral partners” or “partners in adultery” or “idols.” [See Metaphor]
- A “lover” of money is someone who puts too much importance on getting money and being rich.
- In the Old Testament book Song of Songs, the term “lover” is used in a positive way.

(See also: [adultery](#), false god, idol, [love](#))

Bible References:

- Hosea 02:4-5
- Jeremiah 03:1-2
- Lamentations 01:1-2
- [Luke 16:14-15](#)

Word Data:

- Strong’s:

Uses:

- [Luke 16:14-15](#)

lowly, lowliness

Definition:

The terms “lowly” and “lowliness” refer to being poor or having low status. Being lowly 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](#), [proud](#))

Bible References:

- [Acts 20:17-21](#)
- [Ezekiel 17:13-14](#)
- [Luke 01:48-49](#)
- [Romans 12:14-16](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:48-49](#)
- [Luke 1:52-53](#)

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](#))

Bible References:

- [Acts 16:19-21](#)
- [Acts 16:35-36](#)
- [Daniel 03:1-2](#)
- [Luke 12:57-59](#)

Word Data:

- Strong's:

Uses:

- [Luke 12:57-59](#)

manager, steward

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: [servant](#))

Bible References:

- [1 Timothy 03:4-5](#)
- [Genesis 39:3-4](#)
- [Genesis 43:16-17](#)
- [Isaiah 55:10-11](#)
- [Luke 08:1-3](#)
- [Luke 16:1-2](#)
- [Matthew 20:8-10](#)
- [Titus 01:6-7](#)

Word Data:

- Strong’s:

Uses:

- [Luke 8:1-3](#)
- [Luke 12:41-44](#)
- [Luke 16:1-2](#)
- [Luke 16:3-4](#)
- [Luke 16:8-9](#)

Martha

Facts:

Martha was a woman from Bethany who followed Jesus.

- Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Lazarus](#), [Mary \(sister of Martha\)](#))

Bible References:

- [John 11:1-2](#)
- [John 12:1-3](#)
- [Luke 10:38-39](#)

Word Data:

- Strong's:

Uses:

- [Luke 10:38-39](#)

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 show how very surprised or shocked the person was feeling. Other languages might also have ways 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:

- [Acts 08:9-11](#)
- [Acts 09:20-22](#)
- [Galatians 01:6-7](#)
- [Mark 02:10-12](#)
- [Matthew 07:28-29](#)
- [Matthew 15:29-31](#)
- [Matthew 19:25-27](#)

Word Data:

- Strong's: H926, H2865, H3820, H4159, H4923, H5953, H6313, H6381, H6382, H6383, H6395, H7583, H8047, H8074, H8078, H8429, H8539, H8540, H8541, H8653, G639, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G3167, G4023, G4423, G4592, G5059

Uses:

- [Luke 2:17-20](#)
- [Luke 2:33-35](#)
- [Luke 2:45-47](#)

- Luke 2:48-50
- Luke 4:20-22
- Luke 4:31-32
- Luke 5:8-11
- Luke 5:25-26
- Luke 7:9-10
- Luke 8:24-25
- Luke 8:54-56
- Luke 9:43-45
- Luke 11:14-15
- Luke 20:25-26
- Luke 24:22-24
- Luke 24:41-43

Mary (sister of Martha)

Facts:

Mary was a women from Bethany who followed Jesus.

- Mary had a sister named Martha and a brother named Lazarus who also followed Jesus.
- One time Jesus said that Mary had chosen what was best when she chose to listen to him teach rather than being anxious about preparing him a meal as Martha was.
- Jesus brought Mary's brother Lazarus back to life.
- Sometime after that, while Jesus was eating in someone's home in Bethany, Mary poured expensive perfume on his feet in order to worship him.
- Jesus praised her for doing this and said that she was preparing his body for burial.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethany](#), frankincense, [Lazarus](#), [Martha](#))

Bible References:

- [John 11:1-2](#)
- [John 12:1-3](#)
- [Luke 10:38-39](#)

Word Data:

- Strong's:

Uses:

- [Luke 10:38-39](#)

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [demon-possessed](#))

Bible References:

- [Luke 08:1-3](#)
- [Luke 24:8-10](#)
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's:

Uses:

- [Luke 8:1-3](#)
- [Luke 24:8-10](#)

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, [Herod the Great](#), [Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [virgin](#))

Bible References:

- [John 02:3-5](#)
- [John 02:12](#)
- [Luke 01:26-29](#)
- [Luke 01:34-35](#)
- [Mark 06:1-3](#)
- [Matthew 01:15-17](#)
- [Matthew 01:18-19](#)

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.

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Word Data:

- Strong's:

Uses:

- Luke 1:26-29
- Luke 1:36-38
- Luke 1:39-41
- Luke 1:56-58
- Luke 2:4
- Luke 2:15-16
- Luke 2:17-20

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 Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Levite](#), [tax collector](#))

Bible References:

- [Luke 05:27-28](#)
- [Luke 06:14-16](#)
- Mark 02:13-14
- Mark 03:17-19
- Matthew 09:7-9
- Matthew 10:2-4

Word Data:

- Strong's:

Uses:

- [Luke 5:27-28](#)
- [Luke 6:14-16](#)

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: [priest](#), reconcile)

Bible References:

- [1 Timothy 02:5-7](#)
- [Galatians 03:19-20](#)
- [Hebrews 08:6-7](#)
- [Hebrews 12:22-24](#)
- [Luke 12:13-15](#)

Word Data:

- Strong's:

Uses:

- [Luke 12:13-15](#)

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: [compassion](#), [forgive](#))

Bible References:

- [1 Peter 01:3-5](#)
- [1 Timothy 01:12-14](#)
- Daniel 09:17-19
- Exodus 34:5-7
- Genesis 19:16-17
- [Hebrews 10:28-29](#)
- [James 02:12-13](#)
- [Luke 06:35-36](#)
- Matthew 09:27-28
- [Philippians 02:25-27](#)
- Psalms 041:4-6
- [Romans 12:1-2](#)

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.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G3741, G4698

Uses:

- Luke 1:50-51
- Luke 1:54
- Luke 1:56-58
- Luke 1:72-75
- Luke 1:78-79
- Luke 6:35-36
- Luke 10:36-37
- Luke 16:24
- Luke 17:11-13
- Luke 18:13-14
- Luke 18:38-39

messenger

Facts:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
- 2 Kings 01:1-2
- [Luke 07:27-28](#)
- Matthew 11:9-10

Word Data:

- Strong’s:

Uses:

- [Luke 7:24-26](#)
- [Luke 7:27-28](#)
- [Luke 9:51-53](#)

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](#), [power](#), [strength](#))

Bible References:

- [Acts 07:22-25](#)
- Genesis 06:4
- Mark 09:38-39
- Matthew 11:23-24

Word Data:

- Strong’s:

Uses:

- Luke 1:48-49
- Luke 10:13-15

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](#), [heart](#), [soul](#))

Bible References:

- [Luke 10:25-28](#)
- [Mark 06:51-52](#)
- [Matthew 21:28-30](#)
- [Matthew 22:37-38](#)

Word Data:

- Strong's:

Uses:

- [Luke 10:25-28](#)
- [Luke 24:45-47](#)

miracle, miracles, wonder, wonders, sign, signs

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [prophet](#), [apostle](#), [sign](#))

Bible References:

- [2 Thessalonians 02:8-10](#)
- [Acts 04:15-18](#)
- [Acts 04:21-22](#)
- Daniel 04:1-3
- Deuteronomy 13:1-3

- Exodus 03:19-22
- [John 02:11](#)
- Matthew 13:57-58

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.

Word Data:

- Strong's: G880, G1213, G1229, G1411, G1569, G1718, G1770, G1839, G2285, G2296, G2297, G3167, G3902, G4591, G4592, G5059, H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540,

Uses:

- [Luke 23:8-10](#)

mock, ridicule, scoff at, mocker

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- [2 Peter 03:3-4](#)
- [Acts 02:12-13](#)
- [Galatians 06:6-8](#)
- [Genesis 39:13-15](#)
- [Luke 22:63-65](#)
- [Mark 10:32-34](#)
- [Matthew 09:23-24](#)
- [Matthew 20:17-19](#)
- [Matthew 27:27-29](#)

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.”

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Word Data:

- Strong's:

Uses:

- Luke 14:28-30
- Luke 16:14-15
- Luke 18:31-33
- Luke 22:63-65
- Luke 23:11-12
- Luke 23:35

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: Miriam, Promised Land, [Ten Commandments](#))

Bible References:

- [Acts 07:20-21](#)
- [Acts 07:29-30](#)
- Exodus 02:9-10
- Exodus 09:1-4
- Matthew 17:3-4
- [Romans 05:14-15](#)

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**.

Word Data:

- Strong's:

Uses:

- Luke 5:14
- Luke 9:30-31
- Luke 9:32-33
- Luke 16:29-31
- Luke 20:27-28
- Luke 20:37-38
- Luke 24:25-27

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:

- [Acts 07:47-50](#)
- [Acts 16:16-18](#)
- Daniel 04:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- [Hebrews 07:1-3](#)
- Hosea 07:16
- Lamentations 03:34-36
- [Luke 01:30-33](#)

Word Data:

- Strong's: H5945, G5310

Uses:

- [Luke 1:30-33](#)
- [Luke 1:76-77](#)
- [Luke 6:35-36](#)
- [Luke 8:28-29](#)

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See also: [Translate Names](#))

(See also: Gethsemane, [olive](#))

Bible References:

- [Luke 19:29-31](#)
- [Luke 19:37-38](#)
- Mark 13:3-4
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30-32

Word Data:

- Strong's:

Uses:

- [Luke 19:29-31](#)
- [Luke 21:37-38](#)
- [Luke 22:39-40](#)

mourn, mourning

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#))

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11-13
- Genesis 23:1-2
- [Luke 07:31-32](#)
- Matthew 11:16-17

Word Data:

- Strong's:

Uses:

- [Luke 7:31-32](#)
- [Luke 8:51-53](#)
- [Luke 23:27-28](#)

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden things” or “something unknown.”

(See also: [Christ](#), [Gentile](#), [good news](#), [Jew](#), [true](#))

Bible References:

- [Colossians 04:2-4](#)
- [Ephesians 06:19-20](#)
- [Luke 08:9-10](#)
- Mark 04:10-12
- Matthew 13:10-12

Word Data:

- Strong's:

Uses:

- [Luke 8:9-10](#)

Naaman

Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: Aram, [Jordan River](#), [leprosy](#), [prophet](#))

Bible References:

- 1 Chronicles 08:6-7
- 2 Kings 05:1-2
- [Luke 04:25-27](#)

Examples from the Bible stories:

- **19:14** One of the miracles happened to **Naaman**, an enemy commander, who had a horrible skin disease.
- **19:15** At first **Naaman** was angry and would not do it because it seemed foolish. But later he changed his mind and dipped himself seven times in the Jordan River.
- **26:06** "He (Elisha) only healed the skin disease of **Naaman**, a commander of Israel's enemies."

Word Data:

- Strong's:

Uses:

- [Luke 4:25-27](#)

Nahor

Facts:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), Rebekah)

Bible References:

- 1 Chronicles 01:24-27
- Genesis 31:51-53
- Joshua 24:1-2
- [Luke 03:33-35](#)

Word Data:

- Strong's:

Uses:

- [Luke 3:33-35](#)

name, names, named

Definition:

In the Bible, the word “name” was used in several figurative ways.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could 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” meant speaking with his power and authority, or as his representative.
- The “name” of someone could 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 also: call)

Bible References:

- [1 John 02:12-14](#)
- [2 Timothy 02:19-21](#)
- [Acts 04:5-7](#)
- [Acts 04:11-12](#)
- [Acts 09:26-27](#)
- Genesis 12:1-3
- Genesis 35:9-10
- Matthew 18:4-6

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G2564, G3686, G3687, G5122

Uses:

- Luke 1:48-49
- Luke 9:46-48
- Luke 9:49-50
- Luke 10:17-20
- Luke 11:2
- Luke 13:34-35
- Luke 19:37-38
- Luke 21:7-9
- Luke 21:12-13
- Luke 21:16-19
- Luke 24:45-47

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.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could 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” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was 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, Babylon, Canaan, [Gentile](#), Greek, [people group](#), Philistines, [Rome](#))

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6-7
- 2 Kings 17:11-12
- [Acts 02:5-7](#)
- [Acts 13:19-20](#)
- [Acts 17:26-27](#)
- [Acts 26:4-5](#)
- Daniel 03:3-5
- Genesis 10:2-5
- Genesis 27:29

- Genesis 35:11-13
- Genesis 49:10
- Luke 07:2-5
- Mark 13:7-8
- Matthew 21:43-44
- Romans 04:16-17

Word Data:

- Strong's:

Uses:

- Luke 7:2-5
- Luke 12:29-30
- Luke 21:10-11
- Luke 21:23-24
- Luke 24:45-47

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it 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 Nazareth’s synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

Bible References:

- [Acts 26:9-11](#)
- [John 01:43-45](#)
- [Luke 01:26-29](#)
- Mark 16:5-7
- Matthew 02:22-23
- Matthew 21:9-11
- Matthew 26:71-72

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.

Word Data:

- Strong’s:

Uses:

- [Luke 1:26-29](#)

- Luke 2:4
- Luke 2:39-40
- Luke 2:51-52
- Luke 4:16-17
- Luke 4:33-34
- Luke 18:35-37
- Luke 24:19-20

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](#), [parable](#), [people group](#), [Samaria](#))

Bible References:

- [Acts 07:26-28](#)
- [Ephesians 04:25-27](#)
- [Galatians 05:13-15](#)
- [James 02:8-9](#)
- [John 09:8-9](#)
- [Luke 01:56-58](#)
- [Matthew 05:43-45](#)
- [Matthew 19:18-19](#)
- [Matthew 22:39-40](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:56-58](#)
- [Luke 10:25-28](#)
- [Luke 10:29-30](#)
- [Luke 10:36-37](#)
- [Luke 14:12](#)

new covenant

Definition:

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: atonement, [covenant](#), [Israel](#), [Jesus](#), [Moses](#), [Son of God](#))

Bible References:

- [1 Corinthians 11:25-26](#)
- [2 Corinthians 03:4-6](#)
- [Hebrews 12:22-24](#)
- [Luke 22:19-20](#)

Examples from the Bible stories:

- **21:05** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah’s death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.

- **38:05** 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. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319

Uses:

- [Luke 22 General Notes](#)
- [Luke 22:19-20](#)

Nineveh, Ninevite

Facts:

Nineveh was the capital city of Assyria. A “Ninevite” was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(Translation suggestions: [How to Translate Names](#))

(See also: Assyria, [Jonah](#), [repent](#), [turn](#))

Bible References:

- Genesis 10:11-14
- Jonah 01:1-3
- Jonah 03:1-3
- [Luke 11:32](#)
- Matthew 12:41

Word Data:

- Strong's:

Uses:

- [Luke 11:29-30](#)
- [Luke 11:32](#)

Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: [descendant](#), [ark](#))

Bible References:

- Genesis 05:30-31
- Genesis 05:32
- Genesis 06:7-8
- Genesis 08:1-3
- [Hebrews 11:7](#)
- Matthew 24:37-39

Examples from the Bible stories:

- **03:02** But **Noah** found favor with God.
- **03:04** **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- **03:13** Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

Word Data:

- Strong's:

Uses:

- [Luke 3:36-38](#)
- [Luke 17:25-27](#)

noble, nobleman**Definition:**

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 04:36-37
- Ecclesiastes 10:16-17
- [Luke 19:11-12](#)
- Psalm 016:1-3

Word Data:

- Strong’s:

Uses:

- [Luke 19:11-12](#)
- [Luke 19:18-19](#)

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.

- In a court of law, a witness often 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 meaning of the word “swear” means is “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 as “to formally promise” or “to pledge” or “to commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, [covenant](#), vow)

Bible References:

- Genesis 21:22-24
- Genesis 24:1-4
- Genesis 31:51-53
- Genesis 47:29-31
- [Luke 01:72-75](#)
- Mark 06:26-29

- Matthew 05:36-37
- Matthew 14:6-7
- Matthew 26:71-72

Word Data:

- Strong's:

Uses:

- [Luke 1:72-75](#)

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes someone who obeys. Obedience” is the characteristic that an obedient person has. 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 obey 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](#), [disobey](#), [kingdom](#), law)

Bible References:

- [Acts 05:29-32](#)
- [Acts 06:7](#)
- Genesis 28:6-7
- [James 01:22-25](#)
- [James 02:10-11](#)
- [Luke 06:46-48](#)
- Matthew 07:26-27
- Matthew 19:20-22
- Matthew 28:20

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”
- **05:10** 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.

Word Data:

- Strong's:

Uses:

- Luke 2:51-52
- Luke 6:46-48
- Luke 6:49
- Luke 8:19-21
- Luke 8:24-25
- Luke 17:5-6
- Luke 18:18-21

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](#), seed)

Bible References:

- [Acts 17:28-29](#)
- Exodus 13:11-13
- Genesis 24:5-7
- Isaiah 41:8-9
- Job 05:23-25
- [Luke 03:7](#)
- Matthew 12:33-35

Word Data:

- Strong's:

Uses:

- [Luke 3:7](#)

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: [olive](#), [sacrifice](#))

Bible References:

- 2 Samuel 01:21-22
- Exodus 29:1-2
- Leviticus 05:11
- Leviticus 08:1-3
- Mark 06:12-13
- Matthew 25:7-9

Word Data:

- Strong's:

Uses:

- [Luke 7:46-47](#)
- [Luke 10:33-35](#)
- [Luke 16:5-7](#)

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), the sea, [Mount of Olives](#))

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 06:10-12
- Exodus 23:10-11
- Genesis 08:10-12
- [James 03:11-12](#)
- [Luke 16:5-7](#)
- Psalms 052:8-9

Word Data:

- Strong's:

Uses:

- [Luke 16:5-7](#)

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, “oppress” could be translated as, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: [bind](#), [enslave](#), [persecute](#))

Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:6-7
- Ecclesiastes 04:1
- Job 10:1-3
- Judges 02:18-19
- Nehemiah 05:14-15
- Psalms 119:133-134

Word Data:

- Strong's: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H4939, H5065, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G2616, G2669

Uses:

- [Luke 4:18-19](#)

ox, oxen**Definition:**

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase “to be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [cow](#), yoke)

Bible References:

- 1 Samuel 15:1-3
- 2 Chronicles 15:10-11
- Exodus 24:5-6
- [Luke 14:4-6](#)
- Matthew 22:4

Word Data:

- Strong's:

Uses:

- [Luke 14:4-6](#)
- [Luke 14:18-20](#)

palace

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [high priest](#), [king](#))

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:8-9

Word Data:

- Strong's:

Uses:

- [Luke 7:24-26](#)

parable, parables

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: [Samaria](#))

Bible References:

- [Luke 05:36](#)
- [Luke 06:39-40](#)
- [Luke 08:4-6](#)
- [Luke 08:9-10](#)
- [Mark 04:1-2](#)
- [Matthew 13:3-6](#)
- [Matthew 13:10-12](#)
- [Matthew 13:13-14](#)

Word Data:

- Strong’s:

Uses:

- [Luke 5:36](#)
- [Luke 6:39-40](#)
- [Luke 8:4-6](#)
- [Luke 8:11-13](#)
- [Luke 12:16-19](#)
- [Luke 12:41-44](#)
- [Luke 13:6-7](#)
- [Luke 14:7-9](#)

- Luke 15:3-5
- Luke 18:1-2
- Luke 18:9-10
- Luke 19:11-12
- Luke 20:9-10
- Luke 20:19-20
- Luke 21:29-31

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:

- [1 Corinthians 05:6-8](#)
- 2 Chronicles 30:13-15
- 2 Kings 23:21-23
- Deuteronomy 16:1-2
- Exodus 12:26-28
- Ezra 06:21-22
- [John 13:1-2](#)
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:1-3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:01** 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.

Word Data:

- Strong's: H6453, G3957

Uses:

- Luke 2:41-44
- Luke 22:1-2
- Luke 22:7-9
- Luke 22:10-11
- Luke 22:12-13
- Luke 22:14-16

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:

- [1 Thessalonians 05:1-3](#)
- [Acts 07:26-28](#)
- [Colossians 01:18-20](#)
- [Colossians 03:15-17](#)
- [Galatians 05:22-24](#)
- [Luke 07:48-50](#)
- [Luke 12:51-53](#)
- [Mark 04:38-39](#)
- [Matthew 05:9-10](#)
- [Matthew 10:11-13](#)

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.

Word Data:

- Strong's:

Uses:

- Luke 1:78-79
- Luke 2:13-14
- Luke 2:27-29
- Luke 7:48-50
- Luke 8:47-48
- Luke 10:5-7
- Luke 12:51-53
- Luke 14:31-33
- Luke 19:37-38
- Luke 19:41-42
- Luke 24:36-37

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](#), [nation](#), [tribe](#), [world](#))

Bible References:

- 1 Kings 08:51-53
- 1 Samuel 08:6-7
- Deuteronomy 28:9-10

- Genesis 49:16-18
- Ruth 01:16-18

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!"

Word Data:

- Strong's:

Uses:

- **Luke 2:30-32**

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.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [people group](#))

Bible References:

- 1 Chronicles 11:1-3
- [Acts 07:33-34](#)
- [Acts 07:51-53](#)
- [Acts 10:36-38](#)
- Daniel 09:24-25
- Isaiah 02:5-6
- Jeremiah 06:20-22
- Joel 03:16-17
- Micah 06:3-5
- [Revelation 13:7-8](#)

Word Data:

- Strong's: H430, H5971, G2316, G2992

Uses:

- [Luke 1:67-68](#)
- [Luke 7:16-17](#)

perish, perished, 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](#), [everlasting](#))

Bible References:

- [1 Peter 01:22-23](#)
- [2 Corinthians 02:16-17](#)
- [2 Thessalonians 02:8-10](#)
- Jeremiah 18:18-20
- Psalms 049:18-20
- Zechariah 09:5-7
- Zechariah 13:8-9

Word Data:

- Strong's: H6, H7, H8, H1478, H1820, H5486, H5595, H6544, H8045, G599, G622, G684, G853, G1311, G2704, G4881, G5356

Uses:

- [Luke 13:1-3](#)
- [Luke 21:16-19](#)

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, [oppress](#), [Rome](#))

Bible References:

- [Acts 07:51-53](#)
- [Acts 13:50-52](#)
- [Galatians 01:13-14](#)
- [John 05:16-18](#)
- Mark 10:29-31
- Matthew 05:9-10
- Matthew 05:43-45
- Matthew 10:21-23
- Matthew 13:20-21
- [Philippians 03:6-7](#)

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.”

Word Data:

- Strong's:

Uses:

- [Luke 11:49-51](#)
- [Luke 21:12-13](#)

persevere, perseverance

Definition:

The terms “persevere” and “perseverance” refer to continuing to do something even though it may be very difficult or take a long time.

- To persevere can also mean to keep acting in a Christ-like way even while going through difficult trials or circumstances.
- If a person has “perseverance” it means he is able to keep doing what he should do, even when it is painful or difficult.
- Continuing to believe what God teaches requires perseverance, especially when faced with false teachings.
- Be careful not to use a word like “stubborn” which usually has a negative meaning.

(See also: patient, trial)

Bible References:

- [Colossians 01:11-12](#)
- [Ephesians 06:17-18](#)
- [James 05:9-11](#)
- [Luke 08:14-15](#)

Word Data:

- Strong's:

Uses:

- [Luke 8:14-15](#)

perverse, perversely, pervert

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, [deceive](#), [disobey](#), [evil](#), [turn](#))

Bible References:

- 1 Kings 08:46-47
- 1 Samuel 20:30-31
- Job 33:27-28
- [Luke 23:1-2](#)
- Psalms 101:4-6

Word Data:

- Strong’s:

Uses:

- [Luke 23:1-2](#)

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](#))

Bible References:

- [Acts 08:25](#)
- [Galatians 02:6-8](#)
- [Galatians 02:11-12](#)
- [Luke 22:56-58](#)
- [Mark 03:13-16](#)
- [Matthew 04:18-20](#)
- [Matthew 08:14-15](#)
- [Matthew 14:28-30](#)
- [Matthew 26:33-35](#)

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."

Word Data:

- Strong's:

Uses:

- Luke 4:38-39
- Luke 5:1-3
- Luke 5:4-7
- Luke 5:8-11
- Luke 6:14-16
- Luke 8:45-46
- Luke 8:51-53
- Luke 9:20-22
- Luke 9:28-29
- Luke 9:32-33
- Luke 12:41-44
- Luke 18:28-30
- Luke 22:7-9
- Luke 22:31-32
- Luke 22:33-34
- Luke 22:54-55
- Luke 22:56-58
- Luke 22:59-60
- Luke 22:61-62
- Luke 24:11-12
- Luke 24:33-35

Pharisee, Pharisees

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](#), [law](#), [Sadducee](#))

Bible References:

- [Acts 26:4-5](#)
- [John 03:1-2](#)
- [Luke 11:43-44](#)
- Matthew 03:7-9
- Matthew 05:19-20
- Matthew 09:10-11
- Matthew 12:1-2
- Matthew 12:38-40
- [Philippians 03:4-5](#)

Word Data:

- Strong's:

Uses:

- [Luke 5:17](#)
- [Luke 5:20-21](#)
- [Luke 5:29-32](#)
- [Luke 6:1-2](#)
- [Luke 6:6-8](#)
- [Luke 7:29-30](#)
- [Luke 7:36-38](#)
- [Luke 11:37-38](#)

- Luke 11:39-41
- Luke 11:42
- Luke 11:43-44
- Luke 11:53-54
- Luke 12:1
- Luke 13:31-33
- Luke 14:1-3
- Luke 15:1-2
- Luke 16:14-15
- Luke 17:20-21
- Luke 18:9-10
- Luke 19:39-40

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)

Bible References:

- [Acts 01:12-14](#)
- [John 01:43-45](#)
- [John 06:4-6](#)
- [Luke 06:14-16](#)
- [Mark 03:17-19](#)

Word Data:

- Strong's:

Uses:

- [Luke 6:14-16](#)

pig, swine, pork

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: [How to Translate Unknowns](#))

(See also: unclean)

Bible References:

- [2 Peter 02:20-22](#)
- Mark 05:11-13
- Matthew 07:6
- Matthew 08:30-32

Word Data:

- Strong's:

Uses:

- [Luke 8:32-33](#)
- [Luke 15:15-16](#)

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](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

- [Acts 04:27-28](#)
- [Acts 13:28-29](#)
- [Luke 23:1-2](#)
- Mark 15:1-3
- Matthew 27:11-14
- Matthew 27:57-58

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.”

Word Data:

- Strong’s:

Uses:

- [Luke 3:1-2](#)

- Luke 13:1-3
- Luke 23:1-2
- Luke 23:3-5
- Luke 23:6-7
- Luke 23:11-12
- Luke 23:13-14
- Luke 23:20-22
- Luke 23:23-25
- Luke 23:52-53

pit

Definition:

A pit is a deep hole that has been dug in the ground.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- A very deep pit can also be called a “cistern.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [prison](#))

Bible References:

- Genesis 37:21-22
- Job 33:16-18
- [Luke 06:39-40](#)
- Proverbs 01:12-14

Word Data:

- Strong's:

Uses:

- [Luke 6:39-40](#)

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: hail, [Israel](#), [Moses](#), Pharaoh)

Bible References:

- 2 Samuel 24:13-14
- Exodus 09:13-14
- Genesis 12:17-20
- [Luke 21:10-11](#)
- [Revelation 09:18-19](#)

Word Data:

- Strong's:

Uses:

- [Luke 21:10-11](#)

plead, pleading, plea

Facts:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- [2 Corinthians 08:3-5](#)
- [Judges 06:31-32](#)
- [Luke 04:38-39](#)
- [Proverbs 18:17-18](#)

Word Data:

- Strong's:

Uses:

- [Luke 4:38-39](#)
- [Luke 8:38-39](#)
- [Luke 9:37-40](#)

plow

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, [ox](#))

Bible References:

- 1 Samuel 08:10-12
- Deuteronomy 21:3-4
- [Luke 09:61-62](#)
- [Luke 17:7-8](#)
- Psalm 141:5-7

Word Data:

- Strong's:

Uses:

- [Luke 9:61-62](#)
- [Luke 17:7-8](#)

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 term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as, “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as, “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, [worship](#))

Bible References:

- 1 Chronicles 06:70
- 1 Kings 09:17-19
- [Acts 02:43-45](#)
- Deuteronomy 04:5-6
- Genesis 31:36-37

- Matthew 13:44-46

Word Data:

- Strong's:

Uses:

- Luke 11:21-23
- Luke 12:13-15
- Luke 12:33-34
- Luke 16:1-2

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](#), [Jesus](#), [miracle](#))

Bible References:

- [1 Thessalonians 01:4-5](#)
- [Colossians 01:11-12](#)
- Genesis 31:29-30
- Jeremiah 18:21-23
- [Jude 01:24-25](#)
- Judges 02:18-19
- [Luke 01:16-17](#)
- [Luke 04:14-15](#)
- Matthew 26:62-64
- [Philippians 03:20-21](#)
- Psalm 080:1-3

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."

Word Data:

- Strong's: H410, H1369, H2220, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G1411, G1415, G1756, G1849, G1850, G2478, G2479, G2904, G3168

Uses:

- Luke 1:16-17
- Luke 1:34-35
- Luke 3:15-16
- Luke 4:14-15
- Luke 4:35-37
- Luke 5:17
- Luke 6:17-19
- Luke 8:45-46
- Luke 9:1-2
- Luke 10:17-20
- Luke 21:25-26
- Luke 21:27-28
- Luke 22:69-71
- Luke 24:48-49

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:

- [2 Corinthians 01:3-4](#)
- [Acts 02:46-47](#)
- [Acts 13:48-49](#)
- Daniel 03:28
- [Ephesians 01:3-4](#)
- Genesis 49:8
- [James 03:9-10](#)
- [John 05:41-42](#)
- [Luke 01:46-47](#)
- [Luke 01:64-66](#)
- [Luke 19:37-38](#)
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

***12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army. ***17:08** 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.

Word Data:

- Strong's:

Uses:

- Luke 1:64-66
- Luke 2:13-14
- Luke 2:17-20
- Luke 2:27-29
- Luke 4:14-15
- Luke 7:16-17
- Luke 10:21
- Luke 18:42-43
- Luke 19:37-38

pray, prayer, prayers, prayed

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, [forgive](#), [praise](#))

Bible References:

- [1 Thessalonians 03:8-10](#)
- [Acts 08:24](#)
- [Acts 14:23-26](#)
- [Colossians 04:2-4](#)
- [John 17:9-11](#)
- [Luke 11:1](#)
- [Matthew 05:43-45](#)
- [Matthew 14:22-24](#)

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.

Word Data:

- Strong's:

Uses:

- Luke 1:8-10
- Luke 2:36-38
- Luke 3:21-22
- Luke 5:15-16
- Luke 5:33-35
- Luke 6:12-13
- Luke 6:27-28
- Luke 9:18-19
- Luke 9:28-29
- Luke 10:1-2
- Luke 11:1
- Luke 18:1-2
- Luke 18:9-10
- Luke 19:45-46
- Luke 20:45-47
- Luke 21:36
- Luke 22:31-32
- Luke 22:39-40
- Luke 22:41-42
- Luke 22:43-44
- Luke 22:45-46

preach

Definition:

To “preach” means 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](#), [Jesus](#), [kingdom of God](#))

Bible References:

- [2 Timothy 04:1-2](#)
- [Acts 08:4-5](#)
- [Acts 10:42-43](#)
- [Acts 14:21-22](#)
- [Acts 20:25-27](#)
- [Luke 04:42-44](#)
- Matthew 03:1-3
- Matthew 04:17
- Matthew 12:41
- Matthew 24:12-14

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.”

Word Data:

- Strong's:

Uses:

- Luke 3:3
- Luke 3:18-20
- Luke 4:18-19
- Luke 4:42-44
- Luke 8:1-3
- Luke 9:1-2
- Luke 11:32
- Luke 16:16-17
- Luke 20:1-2
- Luke 24:45-47

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:

- [2 Peter 01:1-2](#)
- [Acts 20:22-24](#)
- Daniel 11:38-39
- Lamentations 01:7
- [Luke 07:2-5](#)
- Psalms 036:7-9

Word Data:

- Strong’s:

Uses:

- [Luke 7:2-5](#)

priest, priests, 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](#))

Bible References:

- 2 Chronicles 06:40-42
- Genesis 14:17-18
- Genesis 47:20-22

- [John 01:19-21](#)
- [Luke 10:31-32](#)
- Mark 01:43-44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:3-4
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- [Revelation 01:4-6](#)

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.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Uses:

- [Luke 1:5-7](#)
- [Luke 5:14](#)
- [Luke 6:3-5](#)
- [Luke 10:31-32](#)
- [Luke 17:14-16](#)

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](#), [authority](#), [Christ](#), [demon](#), [lord](#), [power](#), [ruler](#), [Satan](#), [Savior](#), [spirit](#))

Bible References:

- [Acts 05:29-32](#)
- [Genesis 12:14-16](#)
- [Genesis 49:26](#)
- [Luke 01:52-53](#)

Word Data:

- Strong’s:

Uses:

- [Luke 1:52-53](#)

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](#))

Bible References:

- [Acts 25:4-5](#)
- [Ephesians 04:1-3](#)
- [Luke 12:57-59](#)
- [Luke 22:33-34](#)
- Mark 06:16-17
- Matthew 05:25-26
- Matthew 14:3-5
- Matthew 25:34-36

Word Data:

- Strong's:

Uses:

- [Luke 3:18-20](#)

- Luke 12:57-59
- Luke 21:12-13
- Luke 22:33-34
- Luke 23:15-17
- Luke 23:18-19
- Luke 23:23-25

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 also: [preach](#))

Bible References:

- [Acts 09:20-22](#)
- [Acts 13:38-39](#)
- [Jonah 03:1-3](#)
- [Luke 04:18-19](#)
- [Mark 01:14-15](#)
- [Matthew 10:26-27](#)

Word Data:

- Strong's:

Uses:

- [Luke 4:18-19](#)
- [Luke 8:1-3](#)
- [Luke 8:38-39](#)
- [Luke 9:5-6](#)
- [Luke 12:2-3](#)

profit, profitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

- [2 Peter 02:1-3](#)
- Ezekiel 18:12-13
- [John 06:62-63](#)
- Mark 08:35-37
- Matthew 16:24-26
- Proverbs 10:16-17

Word Data:

- Strong’s:

Uses:

- [Luke 19:13-15](#)

promise, promises, promised

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](#), [vow](#))

Bible References:

- [Galatians 03:15-16](#)
- [Genesis 25:31-34](#)
- [Hebrews 11:8-10](#)
- [James 01:12-13](#)
- [Numbers 30:1-2](#)

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.”¹
- **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**.

Word Data:

- Strong's: H559, H562, H1696, H8569, G1843, G1860, G1861, G1862, G3670, G4279

Uses:

- [Luke 24:48-49](#)

prophet, prophets, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, [false prophet](#), [fulfill](#), [law](#), [vision](#))

Bible References:

- [1 Thessalonians 02:14-16](#)
- [Acts 03:24-26](#)
- [John 01:43-45](#)
- Malachi 04:4-6
- Matthew 01:22-23

- Matthew 02:17-18
- Matthew 05:17-18
- Psalm 051:1-2

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. *

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Uses:

- Luke 1:67-68
- Luke 1:69-71
- Luke 1:76-77
- Luke 2:36-38
- Luke 03 General Notes
- Luke 3:4
- Luke 4:16-17
- Luke 4:23-24
- Luke 4:25-27
- Luke 6:22-23
- Luke 7:16-17
- Luke 7:24-26

- Luke 7:39-40
- Luke 09 General Notes
- Luke 9:7-9
- Luke 9:18-19
- Luke 10:23-24
- Luke 11 General Notes
- Luke 11:47-48
- Luke 11:49-51
- Luke 13:28-30
- Luke 13:31-33
- Luke 13:34-35
- Luke 16:16-17
- Luke 16:29-31
- Luke 18:31-33
- Luke 20 General Notes
- Luke 20:5-6
- Luke 22:63-65
- Luke 24:19-20
- Luke 24:25-27
- Luke 24:44

prostitute, harlot, whore

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: [euphemism](#))

(See also: [adultery](#), false god, sexual immorality, idol)

Bible References:

- Genesis 34:30-31
- Genesis 38:21-23
- [Luke 15:28-30](#)
- Matthew 21:31-32

Word Data:

- Strong's:

Uses:

- [Luke 15:28-30](#)

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression “take pride in Yahweh” could also be translated as “be delighted about all the wonderful things Yahweh has done” or “be happy about how amazing Yahweh is.”

(See also: arrogant, **humble**, joy)

Bible References:

- **1 Timothy 03:6-7**
- **2 Corinthians 01:12-14**
- **Galatians 06:3-5**
- Isaiah 13:19-20
- **Luke 01:50-51**

Examples from the Bible stories:

***04:02** They were very **proud**, and they did not care about what God said. ***34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's:

Uses:

- [Luke 1:50-51](#)

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: [Solomon](#), [true](#), [wise](#))

Bible References:

- 1 Kings 04:32-34
- 1 Samuel 24:12-13
- [2 Peter 02:20-22](#)
- [Luke 04:23-24](#)
- Proverbs 01:1-3

Word Data:

- Strong's:

Uses:

- [Luke 4:23-24](#)

psalm, psalms

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](#), [Moses](#), [sacred](#))

Bible References:

- [Acts 13:32-34](#)
- [Acts 13:35-37](#)
- [Colossians 03:15-17](#)
- [Luke 20:41-44](#)

Word Data:

- Strong's:

Uses:

- [Luke 20:41-44](#)
- [Luke 24:44](#)

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](#), [repent](#), [righteous](#), [sin](#))

Bible References:

- [1 John 04:17-18](#)
- [2 Thessalonians 01:9-10](#)
- [Acts 04:21-22](#)
- [Acts 07:59-60](#)
- [Genesis 04:13-15](#)
- [Luke 23:15-17](#)
- [Matthew 25:44-46](#)

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.

Word Data:

- Strong's:

Uses:

- [Luke 23:15-17](#)
- [Luke 23:20-22](#)

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, [clean](#), [spirit](#))

Bible References:

- [1 Timothy 01:5-8](#)
- [Exodus 31:6-9](#)
- [Hebrews 09:13-15](#)
- [James 04:8-10](#)
- [Luke 02:22-24](#)
- [Revelation 14:3-5](#)

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G48, G49, G53, G54, G1506, G2511, G2512, G2513, G2514

Uses:

- [Luke 2:22-24](#)

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as “queen mother” usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, [king](#). Persia [ruler](#), Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- [Acts 08:26-28](#)
- Esther 01:16-18
- [Luke 11:31](#)
- Matthew 12:42

Word Data:

- Strong's:

Uses:

- [Luke 11:31](#)

rage

Facts:

Rage is excessive anger what 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 destructive acts and say destructive things.
- The term “to rage” can also mean to move powerfully, in descriptions such as a “raging” storm or ocean waves that “rage.”
- When the “nations rage,” their to ungodly people disobey God and rebel against him.
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: [angry](#), self-control)

Bible References:

- [Acts 04:23-25](#)
- Daniel 03:13-14
- [Luke 04:28-30](#)
- Numbers 25:10-11
- Proverbs 19:3-4

Word Data:

- Strong's:

Uses:

- [Luke 4:28-30](#)

raise, raises, raised, 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” express 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” could be translated as “lift up” or “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 to “appoint” or to “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](#), [exalt](#))

Bible References:

- 2 Chronicles 06:40-42

- 2 Samuel 07:12-14
- Acts 10:39-41
- Colossians 03:1-4
- Deuteronomy 13:1-3
- Jeremiah 06:1-3
- Judges 02:18-19
- Luke 07:21-23
- Matthew 20:17-19

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.

Word Data:

- Strong's: G305, G386, G393, G450, G1096, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, H2210, H2224, H5549, H5782, H5927, H5975, H6209, H6965, H6966, H6974, H7613, H7721

Uses:

- Luke 1:52-53
- Luke 7:21-23
- Luke 9:7-9
- Luke 9:18-19
- Luke 9:20-22
- Luke 16:29-31

- Luke 18:31-33
- Luke 20:37-38
- Luke 24:6-7
- Luke 24:11-12
- Luke 24:33-35
- Luke 24:45-47

reap, reaper

Definition:

The term “reap” means to harvest crops such as grain. A “reaper” is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God’s family.
- This term is also used figuratively to refer to the consequences that come from a person’s actions, as in the saying “a man reaps what he plants.” (See: [Metaphor](#))
- Other ways to translate “to reap” and “reaper” could include “to harvest” and “harvester” (or “person who harvests”).

(See also: [good news](#), [harvest](#))

Bible References:

- [Galatians 06:9-10](#)
- Matthew 06:25-26
- Matthew 13:29-30
- Matthew 13:36-39
- Matthew 25:24-25

Word Data:

- Strong’s:

Uses:

- [Luke 12:24-26](#)
- [Luke 19:20-21](#)

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](#), [governor](#))

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14-15
- [1 Timothy 01:9-11](#)
- 2 Chronicles 10:17-19
- [Acts 21:37-38](#)
- [Luke 23:18-19](#)

Examples from the Bible stories:

***14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead. ***18:07** 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.

Word Data:

- Strong’s:

Uses:

- [Luke 23:18-19](#)

rebuke

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also admonish, [disobey](#))

Bible References:

- Mark 01:23-26
- Mark 16:14-16
- Matthew 08:26-27
- Matthew 17:17-18

Word Data:

- Strong's:

Uses:

- [Luke 4:35-37](#)
- [Luke 4:40-41](#)
- [Luke 8:24-25](#)
- [Luke 9:41-42](#)
- [Luke 9:54-56](#)
- [Luke 17:3-4](#)
- [Luke 18:15-17](#)
- [Luke 18:38-39](#)
- [Luke 19:39-40](#)
- [Luke 23:39-41](#)

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 treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: [Holy Spirit](#), [Jesus](#), [lord](#), [save](#))

Bible References:

- [1 John 05:9-10](#)
- [1 Thessalonians 01:6-7](#)
- [1 Thessalonians 04:1-2](#)
- [Acts 08:14-17](#)
- Jeremiah 32:33-35
- [Luke 09:5-6](#)
- Malachi 03:10-12
- Psalms 049:14-15

Examples from the Bible stories:

- **21:13** The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace

between God and people.

- **45:05** 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.

Word Data:

- Strong's: H1878, H2505, H3557, H3947, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1209, G1523, G1653, G1926, G2210, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G3970, G4327, G4355, G4356, G4687, G4732, G5264, G5274, G5562

Uses:

- **Luke 9:5-6**
- **Luke 9:46-48**
- **Luke 9:51-53**
- **Luke 10:8-9**

redeem, redeems, redemption, redeemer

Definition:

To “redeem” and “redemption” refer to buy back something or someone that was previously owned or held captive. “Redemption” is the action of doing that. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “the buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these terms. The word “ransom,” however, can also mean the payment necessary.

(See also: [free](#), ransom)

Bible References:

- [Colossians 01:13-14](#)
- [Ephesians 01:7-8](#)
- [Ephesians 05:15-17](#)
- [Galatians 03:13-14](#)
- [Galatians 04:3-5](#)
- [Luke 02:36-38](#)
- [Ruth 02:19-20](#)

Word Data:

- Strong’s: G59, G629, G1805, G3084, G3085, H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069

Uses:

- [Luke 1:67-68](#)
- [Luke 2:36-38](#)

reed, reeds**Facts:**

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: [Translate Names](#))

(See also: Egypt, [Moses](#), Nile River)

Bible References:

- 1 Kings 14:14-16
- [Luke 07:24-26](#)
- Matthew 11:7-8
- Matthew 12:19-21
- Psalm 068:30-31

Word Data:

- Strong's:

Uses:

- [Luke 7:24-26](#)

reign

Definition:

The term “to reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: [kingdom](#))

Bible References:

- [2 Timothy 02:11-13](#)
- [Genesis 36:34-36](#)
- [Luke 01:30-33](#)
- [Luke 19:26-27](#)
- [Matthew 02:22-23](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:30-33](#)
- [Luke 19:26-27](#)

reject

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [disobey](#), [obey](#), stiff-necked)

Bible References:

- [Galatians 04:12-14](#)
- Hosea 04:6-7
- Isaiah 41:8-9
- [John 12:48-50](#)
- Mark 07:8-10

Word Data:

- Strong’s:

Uses:

- [Luke 7:29-30](#)
- [Luke 9:20-22](#)
- [Luke 10:16](#)
- [Luke 17:25-27](#)
- [Luke 20:17-18](#)

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](#))

Bible References:

- [1 Thessalonians 05:15-18](#)
- [Acts 16:32-34](#)
- [John 03:29-30](#)
- [Luke 15:6-7](#)
- [Luke 19:37-38](#)
- [Matthew 02:9-10](#)
- [Philippians 04:10-13](#)
- [Romans 05:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:46-47](#)
- [Luke 1:56-58](#)
- [Luke 6:22-23](#)
- [Luke 10:17-20](#)
- [Luke 13:17](#)
- [Luke 15:3-5](#)
- [Luke 15:6-7](#)
- [Luke 19:37-38](#)

repent, repents, repented, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [sin](#), [turn](#))

Bible References:

- [Acts 03:19-20](#)
- [Luke 03:3](#)
- [Luke 03:8](#)
- [Luke 05:29-32](#)
- [Luke 24:45-47](#)
- [Mark 01:14-15](#)
- [Matthew 03:1-3](#)
- [Matthew 03:10-12](#)
- [Matthew 04:17](#)
- [Romans 02:3-4](#)

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.”

Word Data:

- Strong's: H5150, H5162, H5164, G278, G3338, G3340, G3341

Uses:

- Luke 3:3
- Luke 3:8
- Luke 05 General Notes
- Luke 5:29-32
- Luke 07 General Notes
- Luke 10:13-15
- Luke 11:32
- Luke 13:1-3
- Luke 13:4-5
- Luke 15:6-7
- Luke 16:29-31
- Luke 17:3-4
- Luke 24:45-47

report

Definition:

The term “to report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as, “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:

- [Acts 05:22-23](#)
- [John 12:37-38](#)
- [Luke 05:15-16](#)
- [Luke 08:34-35](#)
- [Matthew 28:14-15](#)

shows the interruption of thought and

shows the interruption of thought and

Word Data:

- Strong’s:

Uses:

- [Luke 5:15-16](#)
- [Luke 8:34-35](#)

restore, restores, restored, 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 have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 05:8-10
- [Acts 03:21-23](#)
- [Acts 15:15-18](#)
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 05:19-22
- Leviticus 06:5-7
- [Luke 19:8-10](#)
- Matthew 12:13-14
- Psalm 080:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G600, G2675

Uses:

- [Luke 6:9-11](#)

- [Luke 19:8-10](#)

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: [life](#), [death](#), [raise](#))

Bible References:

- [1 Corinthians 15:12-14](#)
- [1 Peter 03:21-22](#)
- [Hebrews 11:35-38](#)
- [John 05:28-29](#)
- [Luke 20:27-28](#)
- [Luke 20:34-36](#)
- [Matthew 22:23-24](#)
- [Matthew 22:29-30](#)
- [Philippians 03:8-11](#)

Examples from the Bible stories:

- [21:14](#) Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- [37:05](#) Jesus replied, ”I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

Word Data:

- Strong’s: G386, G1454, G1815

Uses:

- [Luke 14:13-14](#)
- [Luke 20:27-28](#)
- [Luke 20:29-33](#)
- [Luke 20:34-36](#)
- [Luke 24 General Notes](#)

reveal, reveals, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- 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 said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them 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 the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: [good news](#), [good news](#), [dream](#), [vision](#))

Bible References:

- Daniel 11:1-2
- [Ephesians 03:3-5](#)
- [Galatians 01:11-12](#)
- Lamentations 02:13-14
- Matthew 10:26-27
- [Philippians 03:15-16](#)
- [Revelation 01:1-3](#)

Word Data:

- Strong’s: H241, H1540, H1541, G601, G602, G5537

Uses:

- Luke 2:25-26
- Luke 10:21
- Luke 10:22
- Luke 12:2-3
- Luke 17:30-31

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 he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- “To reward” someone could be translated by “to repay” or “to punish” or “to give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: [punish](#))

Bible References:

- Deuteronomy 32:5-6
- Isaiah 40:9-10
- [Luke 06:35-36](#)
- Mark 09:40-41
- Matthew 05:11-12
- Matthew 06:3-4
- Psalms 127:3-5
- [Revelation 11:18](#)

Word Data:

- Strong’s: H319, H866, H868, H1576, H1578, H1580, H4864, H4909, H4991, H5023, H6118, H6468, H6529, H7809, H7810, H7936, H7938, H7939, H7966, H7999, H8011, H8021, G469, G514, G591, G2603, G3405, G3406, G3408

Uses:

- [Luke 6:35-36](#)

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 as, “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.”

(See also: [accuse](#), [evil](#), [honor](#), [mighty](#), [punish](#), [rebel](#))

Bible References:

- [Acts 02:32-33](#)
- [Colossians 03:1-4](#)
- [Galatians 02:9-10](#)
- [Genesis 48:14-16](#)
- [Hebrews 10:11-14](#)
- [Lamentations 02:3-4](#)

- Matthew 25:31-33
- Matthew 26:62-64
- Psalms 044:3-4
- Revelation 02:1-2

Word Data:

- Strong's: H3225, H3231, H3233, G1188

Uses:

- Luke 20:41-44
- Luke 22:69-71

righteous, righteousness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good
- Sometimes “the righteous” was used figuratively and referred to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [holy](#), [evil](#), [just](#), [faithful](#))

Bible References:

- [1 John 01:8-10](#)
- [2 Timothy 03:16-17](#)
- [Acts 03:13-14](#)
- [Ezekiel 33:12-13](#)
- [Galatians 03:6-9](#)
- [Isaiah 48:1-2](#)
- [Matthew 06:1-2](#)
- [Psalms 037:28-30](#)

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.”

Word Data:

- Strong's: H3072, H3477, H4334, H4339, H6662, H6663, H6664, H6665, H6666, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Uses:

- [Luke 1:5-7](#)
- [Luke 1:72-75](#)
- [Luke 2:25-26](#)
- [Luke 5:29-32](#)
- [Luke 7:29-30](#)
- [Luke 11 General Notes](#)
- [Luke 15:6-7](#)
- [Luke 18 General Notes](#)
- [Luke 18:9-10](#)
- [Luke 20:19-20](#)
- [Luke 23:46-47](#)
- [Luke 23:50](#)

robe**Definition:**

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, [tunic](#))

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- [Luke 15:22-24](#)
- [Luke 20:45-47](#)
- Matthew 27:27-29

Word Data:

- Strong's:

Uses:

- [Luke 15:22-24](#)
- [Luke 20:45-47](#)

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” referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of “Romans” is a letter that Paul wrote to the Christians in Rome.

(See also: [good news](#), the sea, [Pilate](#), Paul)

Bible References:

- [2 Timothy 01:15-18](#)
- [Acts 22:25-26](#)
- [Acts 28:13-15](#)
- [John 11:47-48](#)

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!”

Word Data:

- Strong’s:

Uses:

- [Luke 2:1-3](#)

ruler, 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. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

- [Acts 03:17-18](#)
- [Acts 07:35-37](#)
- [Luke 12:11-12](#)
- [Luke 23:35](#)
- [Mark 10:41-42](#)
- [Matthew 09:32-34](#)
- [Matthew 20:25-28](#)
- [Titus 03:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 4:5-7](#)
- [Luke 11:14-15](#)
- [Luke 12:11-12](#)
- [Luke 13:12-14](#)
- [Luke 18:18-21](#)
- [Luke 19:13-15](#)

- Luke 22:24-25
- Luke 23:13-14
- Luke 23:35
- Luke 24:19-20

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- [Acts 13:26-27](#)
- Exodus 31:12-15
- Isaiah 56:6-7
- Lamentations 02:5-6
- Leviticus 19:1-4
- [Luke 13:12-14](#)
- Mark 02:27-28
- Matthew 12:1-2
- Nehemiah 10:32-33

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.

Word Data:

- Strong's: H4868, H7676, H7677, G4315, G4521

Uses:

- [Luke 4:16-17](#)
- [Luke 4:31-32](#)
- [Luke 06 General Notes](#)
- [Luke 6:1-2](#)
- [Luke 6:3-5](#)
- [Luke 6:6-8](#)
- [Luke 13:10-11](#)
- [Luke 13:12-14](#)
- [Luke 13:15-16](#)
- [Luke 14:1-3](#)
- [Luke 23:54-56](#)

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: [How to Translate Unknowns](#))

(See also: ash, [camel](#), [goat](#), [humble](#), [mourn](#), [repent](#), [sign](#))

Bible References:

- 2 Samuel 03:31-32
- Genesis 37:34-36
- Joel 01:8-10
- Jonah 03:4-5
- [Luke 10:13-15](#)
- Matthew 11:20-22

Word Data:

- Strong's:

Uses:

- [Luke 10:13-15](#)

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 is offered on an altar.”

(See also: [altar](#), burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, [priest](#), sin offering, [worship](#))

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 07:41-42](#)
- [Acts 21:25-26](#)
- Genesis 04:3-5
- [James 02:21-24](#)
- Mark 01:43-44
- Mark 14:12-14
- Matthew 05:23-24

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.

Word Data:

- Strong's:

Uses:

- Luke 2:22-24
- Luke 5:14
- Luke 13:1-3
- Luke 21:5-6
- Luke 22:7-9

Sadducee, Sadducees

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: [chief priests](#), [council](#), [high priest](#), [hypocrite](#), [Jewish leaders](#), [Pharisee](#), [priest](#))

Bible References:

- [Acts 04:1-4](#)
- [Acts 05:17-18](#)
- [Luke 20:27-28](#)
- Matthew 03:7-9
- Matthew 16:1-2

Word Data:

- Strong's:

Uses:

- [Luke 20:27-28](#)

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 words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: [save](#), [Savior](#))

Bible References:

- [Acts 04:11-12](#)
- [Acts 28:28](#)
- [Ephesians 06:17-18](#)
- [Genesis 49:16-18](#)
- [Luke 02:30-32](#)
- [Philippians 01:28-30](#)
- [Revelation 19:1-2](#)
- [Romans 01:16-17](#)

Word Data:

- Strong’s: H3444, H3467, H3468, H4190, H8668, G4991, G4992

Uses:

- [Luke 1:69-71](#)
- [Luke 1:76-77](#)
- [Luke 2:30-32](#)
- [Luke 3:5-6](#)
- [Luke 19:8-10](#)

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 its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: Assyria, [Galilee](#), [Judea](#), Sharon, kingdom of Israel)

Bible References:

- [Acts 08:1-3](#)
- [Acts 08:4-5](#)
- [John 04:4-5](#)
- [Luke 09:51-53](#)
- [Luke 10:33-35](#)

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.

Word Data:

- Strong's:

Uses:

- [Luke 9:51-53](#)
- [Luke 10:33-35](#)
- [Luke 17:11-13](#)
- [Luke 17:14-16](#)

sanctify, sanctifies, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, [holy](#), [set apart](#))

Bible References:

- [1 Thessalonians 04:3-6](#)
- [2 Thessalonians 02:13-15](#)
- [Genesis 02:1-3](#)
- [Luke 11:2](#)
- [Matthew 06:8-10](#)

Word Data:

- Strong’s: H6942, G37, G38

Uses:

- [Luke 11:2](#)

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: [holy](#), [Holy Spirit](#), [sacred](#), [set apart](#), [tabernacle](#), [tax](#), [temple](#),)

Bible References:

- Amos 07:12-13
- Exodus 25:3-7
- Ezekiel 25:3-5
- [Hebrews 08:1-2](#)
- [Luke 11:49-51](#)
- Numbers 18:1-2
- Psalms 078:67-69

Word Data:

- Strong’s: H4720, H6944, G39

Uses:

- [Luke 11:49-51](#)

sandal

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go 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: one man would take off a sandal and give 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:

- [Acts 07:33-34](#)
- Deuteronomy 25:9-10
- [John 01:26-28](#)
- Joshua 05:14-15
- Mark 06:7-9

Word Data:

- Strong's:

Uses:

- [Luke 3:15-16](#)
- [Luke 10:3-4](#)
- [Luke 15:22-24](#)

Satan, devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil](#), [kingdom of God](#), [tempt](#))

Bible References:

- [1 John 03:7-8](#)
- [1 Thessalonians 02:17-20](#)
- [1 Timothy 05:14-16](#)
- [Acts 13:9-10](#)
- [Job 01:6-8](#)
- [Mark 08:33-34](#)
- [Zechariah 03:1-3](#)

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.

Word Data:

- Strong's: H7700, H7854, H8163, G1139, G1140, G1141, G1142, G1228, G4190, G4566, G4567

Uses:

- Luke 4:1-2
- Luke 4:3-4
- Luke 4:5-7
- Luke 4:9-11
- Luke 8:11-13
- Luke 10:17-20
- Luke 11:18-20
- Luke 13:15-16
- Luke 22:3-4
- Luke 22:31-32

save, saves, saved, 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,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

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](#), [punish](#), [salvation](#), [sin](#))

Bible References:

- [1 Timothy 01:15-17](#)
- [Acts 02:20-21](#)
- Genesis 47:25-26
- Jeremiah 16:19-21
- [Luke 08:36-37](#)
- Micah 06:3-5
- Psalm 080:1-3
- [Romans 10:8-10](#)

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.

Word Data:

- Strong's: H983, H2421, H3444, H3467, H3468, H4422, H4931, H6403, H7682, H7951, H7965, H8104, H8668, G803, G804, G806, G1295, G1508, G4982, G4991, G5198

Uses:

- Luke 7:48-50
- Luke 8:11-13
- Luke 8:49-50
- Luke 9:23-25
- Luke 13:22-24
- Luke 17:32-33
- Luke 18:26-27
- Luke 19:43-44
- Luke 23:35
- Luke 23:36-38
- Luke 23:39-41

Savior, 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](#), [salvation](#), [save](#))

Bible References:

- [1 Timothy 04:9-10](#)
- [2 Peter 02:20-22](#)
- [Acts 05:29-32](#)
- [Isaiah 60:15-16](#)
- [Luke 01:46-47](#)
- [Psalms 106:19-21](#)

Word Data:

- Strong’s: H3467, G4990

Uses:

- [Luke 1:46-47](#)
- [Luke 2:10-12](#)

scribe, scribes

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: [law](#), [Pharisee](#))

Bible References:

- [Acts 04:5-7](#)
- [Luke 07:29-30](#)
- [Luke 20:45-47](#)
- Mark 01:21-22
- Mark 02:15-16
- Matthew 05:19-20
- Matthew 07:28-29
- Matthew 12:38-40
- Matthew 13:51-53

Word Data:

- Strong's:

Uses:

- [Luke 5:20-21](#)
- [Luke 5:29-32](#)
- [Luke 6:6-8](#)
- [Luke 7:29-30](#)
- [Luke 9:20-22](#)
- [Luke 11:45-46](#)

- Luke 11:52
- Luke 11:53-54
- Luke 14:1-3
- Luke 15:1-2
- Luke 19:47-48
- Luke 20:1-2
- Luke 20:19-20
- Luke 20:39-40
- Luke 20:45-47
- Luke 22:1-2
- Luke 22:66-68
- Luke 23:8-10

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, [synagogue](#), [word of God](#))

Bible References:

- Jeremiah 29:1-3
- [Luke 04:16-17](#)
- Numbers 21:14-15
- [Revelation 05:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 4:16-17](#)

Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias

Facts:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Chinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “Lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: [How to Translate Names](#))

(See also: [Capernaum](#), [Galilee](#), [Jordan River](#), Salt Sea)

Bible References:

- [John 06:1-3](#)
- [Luke 05:1-3](#)
- Mark 01:16-18
- Matthew 04:12-13
- Matthew 04:18-20
- Matthew 08:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong’s:

Uses:

- [Luke 5:1-3](#)
- [Luke 8:22-23](#)

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 to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “try to get favor” or “to do things to cause someone to help you.”

(See also: [just](#), [true](#))

Bible References:

- 1 Chronicles 10:13-14
- [Acts 17:26-27](#)
- [Hebrews 11:5-6](#)
- [Luke 11:9-10](#)
- Psalms 027:7-8

Word Data:

- Strong's:

Uses:

- [Luke 11:9-10](#)
- [Luke 12:31-32](#)

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.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: [euphemism](#))

Bible References:

- [Acts 16:19-21](#)
- Exodus 15:14-15
- [John 10:37-39](#)
- [Luke 08:28-29](#)
- Matthew 26:47-48

Word Data:

- Strong's:

Uses:

- [Luke 8:28-29](#)
- [Luke 22:54-55](#)
- [Luke 23:26](#)

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 to “send word” or to “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 used 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 “the one who commis

(See also: [appoint](#), [redeem](#))

Bible References:

- [Acts 07:33-34](#)
- [Acts 08:14-17](#)
- [John 20:21-23](#)
- Matthew 09:37-38
- Matthew 10:5-7
- Matthew 10:40-41
- Matthew 21:1-3

Word Data:

- Strong's:

Uses:

- [Luke 1:18-20](#)
- [Luke 9:1-2](#)
- [Luke 9:46-48](#)
- [Luke 10:16](#)
- [Luke 11:49-51](#)
- [Luke 13:34-35](#)
- [Luke 14:31-33](#)
- [Luke 22:7-9](#)

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: [curse](#), [deceive](#), [disobey](#), Eden, [evil](#), [offspring](#), prey, [Satan](#), [sin](#), [tempt](#))

Bible References:

- Genesis 03:1-3
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
- Matthew 03:7-9
- Matthew 23:32-33

Word Data:

- Strong's:

Uses:

- [Luke 3:7](#)
- [Luke 10:17-20](#)
- [Luke 11:11-13](#)

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 person is a servant or a slave.

- 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 was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was 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 did not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God were often referred to as his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were 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 obey his master.

(See: [Metaphor](#))

(See also: [commit](#), [enslave](#), [household](#), [lord](#), [obey](#), [righteous](#), [serve](#))

Bible References:

- [Acts 04:29-31](#)
- [Acts 10:7-8](#)
- [Colossians 01:7-8](#)
- [Colossians 03:22-25](#)
- [Genesis 21:10-11](#)
- [Luke 12:47-48](#)
- [Mark 09:33-35](#)
- [Matthew 10:24-25](#)
- [Matthew 13:27-28](#)

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."

Word Data:

- Strong's:

Uses:

- Luke 1:1-4
- Luke 1:36-38
- Luke 1:48-49
- Luke 1:54
- Luke 1:69-71
- Luke 2:27-29
- Luke 7:2-5
- Luke 7:6-8
- Luke 7:9-10
- Luke 12:37-38
- Luke 12:41-44
- Luke 12:45-46
- Luke 12:47-48
- Luke 14:15-17
- Luke 14:21-22
- Luke 15:17-19
- Luke 15:22-24
- Luke 15:25-27
- Luke 17:7-8
- Luke 19:13-15
- Luke 19:22-23
- Luke 20:9-10
- Luke 20:11-12
- Luke 22:49-51

- [Luke 22:56-58](#)

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 person serving guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- 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, or more generally, to “distribute food.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [servant](#))

Bible References:

- [2 Timothy 02:3-5](#)
- [Acts 06:2-4](#)
- [Genesis 25:23](#)
- [Luke 04:8](#)
- [Luke 12:37-38](#)
- [Luke 22:26-27](#)
- [Mark 08:7-10](#)
- [Matthew 04:10-11](#)
- [Matthew 06:22-24](#)

Word Data:

- Strong’s:

Uses:

- Luke 1:21-23
- Luke 1:72-75
- Luke 4:8
- Luke 4:38-39
- Luke 10:40-42
- Luke 12:37-38
- Luke 16:13
- Luke 22:26-27

set apart

Definition:

The term “set apart” means separated from something to fulfill a certain purpose. Also, to “set apart” some person or thing means to make it “set apart.”

- 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.
- To “sanctify” someone means to set apart that 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](#), [sanctify](#), [appoint](#))

Bible References:

- [Ephesians 03:17-19](#)
- Exodus 31:12-15
- Judges 17:12-13
- Numbers 03:11-13
- [Philippians 01:1-2](#)
- [Romans 01:1-3](#)

Word Data:

- Strong’s: H2764, H4390, H5674, H6918, H6942, H6944, G37, G38, G40, G873

Uses:

- [Luke 2:22-24](#)

Seth

Facts:

In the book of Genesis, Seth was the third son of Adam and Eve.

- Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
- Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
- Seth and his family were the first people to "call on the name of the Lord."

(Translation suggestions: [How to Translate Names](#))

(See also: [Abel](#), [Cain](#), [call](#), [descendant](#), [ancestor](#), [flood](#), [Noah](#))

Bible References:

- 1 Chronicles 01:1-4
- [Luke 03:36-38](#)
- Numbers 24:17

Word Data:

- Strong's:

Uses:

- [Luke 3:36-38](#)

shame, shameful, ashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person’s sin and causing him to be humiliated.

(See also: false god, [humble](#), humiliate, [Isaiah](#), [repent](#), [sin](#), [worship](#))

Bible References:

- [1 Peter 03:15-17](#)
- [2 Kings 02:17-18](#)
- [2 Samuel 13:13-14](#)
- [Luke 20:11-12](#)
- [Mark 08:38](#)
- [Mark 12:4-5](#)

Word Data:

- Strong’s:

Uses:

- [Luke 1:24-25](#)
- [Luke 9:26-27](#)
- [Luke 13:17](#)
- [Luke 14:7-9](#)
- [Luke 16:3-4](#)
- [Luke 18:31-33](#)
- [Luke 20:11-12](#)

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [lamb](#), [sacrifice](#), [shepherd](#))

Bible References:

- [Acts 08:32-33](#)
- [Genesis 30:31-32](#)
- [John 02:13-14](#)
- [Luke 15:3-5](#)
- [Mark 06:33-34](#)
- [Matthew 09:35-36](#)
- [Matthew 10:5-7](#)
- [Matthew 12:11-12](#)
- [Matthew 25:31-33](#)

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.’”

Word Data:

- Strong’s:

Uses:

- [Luke 15:3-5](#)
- [Luke 17:7-8](#)

Shem

Facts:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

- Shem was the ancestor of Abraham and his descendants.
- The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
- The Bible indicates that Shem lived nearly 600 years.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), Arabia, [ark](#), [flood](#), [Noah](#))

Bible References:

- Genesis 05:32
- Genesis 06:9-10
- Genesis 07:13-14
- Genesis 10:1
- Genesis 10:30-31
- Genesis 11:10-11
- [Luke 03:36-38](#)

Word Data:

- Strong's:

Uses:

- [Luke 3:36-38](#)

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.
- In the Old Testament, God was called the “shepherd” of his people because he took care of all their needs and protected them. He also led and guided them. (See: [Metaphor](#))
- 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 called himself the “good shepherd.” The apostle Paul also referred to him as the “great shepherd” over the Church.
- Also, in the New Testament, the term “shepherd” was used to refer to a person who was a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated 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 spiritual expression “to shepherd” could be translated as “to take care of” or “to spiritually nourish” or “to guide and teach” or “to lead and take care of (like a shepherd cares for sheep).”
- 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](#), [church](#), [Moses](#), [pastor](#), [sheep](#), [spirit](#))

Bible References:

- Genesis 49:24

- **Luke 02:8-9**
- Mark 06:33-34
- Mark 14:26-27
- Matthew 02:4-6
- Matthew 09:35-36
- Matthew 25:31-33
- Matthew 26:30-32

Examples from the Bible stories:

- **09:11** Moses became a **shepherd** in the wilderness far away from Egypt.
- **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**.

Word Data:

- Strong's:

Uses:

- **Luke 2:8-9**
- **Luke 2:17-20**

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 part of the present-day country of Lebanon.
- The “Sidonians” were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, [Noah](#), Phoenicia, the sea, [Tyre](#))

Bible References:

- [Acts 12:20-21](#)
- [Acts 27:3-6](#)
- Genesis 10:15-18
- Genesis 10:19-20
- Mark 03:7-8
- Matthew 11:20-22
- Matthew 15:21-23

Word Data:

- Strong's:

Uses:

- [Luke 4:25-27](#)
- [Luke 6:17-19](#)
- [Luke 10:13-15](#)

sign, signs, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- “Reminders” are signs that “remind” people by helping them remember something, often something that was promised:
 - The rainbows God creates in the sky are signs to remind people that he has promised he will 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 gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The miracles performed 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](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#))

Bible References:

- [Acts 02:18-19](#)
- Exodus 04:8-9
- Exodus 31:12-15
- Genesis 01:14-15
- Genesis 09:11-13
- [John 02:17-19](#)

- Luke 02:10-12
- Mark 08:11-13
- Psalms 089:5-6

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G364, G880, G1213, G1229, G1718, G1730, G1732, G1770, G3902, G4102, G4591, G4592, G4953, G4973, G5280

Uses:

- Luke 2:10-12
- Luke 2:33-35
- Luke 11:16-17
- Luke 11:29-30
- Luke 21:7-9
- Luke 21:10-11
- Luke 21:25-26

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, [temple](#))

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- [Acts 03:4-6](#)
- Matthew 26:14-16

Word Data:

- Strong's:

Uses:

- [Luke 15:8-10](#)

Simeon

Facts:

In the Bible, there were several men named Simeon.

- In the Old Testament, the second son of Jacob (Israel) was named Simeon. His mother was Leah. His descendants became one of the twelve tribes of Israel.
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, [Christ](#), dedicate, [Jacob](#), [Judah](#), [temple](#))

Bible References:

- Genesis 29:33-34
- Genesis 34:24-26
- Genesis 42:35-36
- Genesis 43:21-23
- [Luke 02:25-26](#)

Word Data:

- Strong's:

Uses:

- [Luke 2:25-26](#)

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," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [Luke 06:14-16](#)
- [Mark 03:17-19](#)

Word Data:

- Strong's:

Uses:

- [Luke 6:14-16](#)

sin, sins, sinned, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who 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](#), [evil](#), [flesh](#), [tax collector](#))

Bible References:

- 1 Chronicles 09:1-3

- 1 John 01:8-10
- 1 John 02:1-3
- 2 Samuel 07:12-14
- Acts 03:19-20
- Daniel 09:24-25
- Genesis 04:6-7
- Hebrews 12:1-3
- Isaiah 53:10-11
- Jeremiah 18:21-23
- Leviticus 04:13-15
- Luke 15:17-19
- Matthew 12:31-32
- Romans 06:22-23
- Romans 08:3-5

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**.

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G264, G265, G266, G268, G361, G3781, G3900, G4258

Uses:

- Luke 1:76-77
- Luke 3:3
- Luke 05 General Notes
- Luke 5:8-11
- Luke 5:20-21
- Luke 5:29-32
- Luke 6:31-34
- Luke 07 General Notes
- Luke 7:33-35
- Luke 7:36-38
- Luke 7:46-47
- Luke 7:48-50
- Luke 11 General Notes
- Luke 11:3-4
- Luke 12 General Notes
- Luke 13:1-3
- Luke 15 General Notes
- Luke 15:1-2
- Luke 15:17-19
- Luke 16 General Notes
- Luke 17:1-2
- Luke 17:3-4
- Luke 18 General Notes
- Luke 18:13-14
- Luke 19 General Notes
- Luke 19:5-7
- Luke 22 General Notes
- Luke 24:6-7
- Luke 24:45-47

snare, trap

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can’t get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: [free](#), , [prey](#), [Satan](#), [tempt](#))

Bible References:

- Ecclesiastes 07:26
- [Luke 21:34-35](#)
- Mark 12:13-15
- Psalms 018:4-5

Word Data:

- Strong’s:

Uses:

- [Luke 21:34-35](#)

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19-20
- Genesis 13:12-13
- Matthew 10:14-15
- Matthew 11:23-24

Word Data:

- Strong's:

Uses:

- [Luke 10:10-12](#)
- [Luke 17:28-29](#)

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 first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: [How to Translate Names](#))

(See also: Bathsheba, [David](#), [Israel](#), Judah, kingdom of Israel, [temple](#))

Bible References:

- [Acts 07:47-50](#)
- [Luke 12:27-28](#)
- Matthew 01:7-8
- Matthew 06:27-29
- Matthew 12:42

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.

Word Data:

- Strong's:

Uses:

- [Luke 11:31](#)
- [Luke 12:27-28](#)

Son of God, 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 a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [ancestor](#), [God](#), [God the Father](#), [Holy Spirit](#), [Jesus](#), [son](#), [sons of God](#))

Bible References:

- [1 John 04:9-10](#)
- [Acts 09:20-22](#)
- [Colossians 01:15-17](#)
- [Galatians 02:20-21](#)
- [Hebrews 04:14-16](#)
- [John 03:16-18](#)
- [Luke 10:22](#)
- [Matthew 11:25-27](#)
- [Revelation 02:18-19](#)
- [Romans 08:28-30](#)

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.

Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

Uses:

- Luke 1:30-33
- Luke 1:34-35
- Luke 3:21-22
- Luke 4:3-4
- Luke 4:9-11
- Luke 4:40-41
- Luke 8:28-29
- Luke 9:34-36
- Luke 10:22
- Luke 22:69-71

Son of Man, son of man

Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: [heaven](#), [son](#), [Son of God](#), [Yahweh](#))

Bible References:

- [Acts 07:54-56](#)
- Daniel 07:13-14
- Ezekiel 43:6-8
- [John 03:12-13](#)
- [Luke 06:3-5](#)
- Mark 02:10-12
- Matthew 13:36-39
- Psalms 080:17-18
- [Revelation 14:14-16](#) {{tag>publish ktlink}}

Word Data:

- Strong's: H120, H606, H1121, H1247, G444, G5207

Uses:

- Luke 05 General Notes
- Luke 5:22-24
- Luke 6:3-5
- Luke 6:22-23
- Luke 07 General Notes
- Luke 7:33-35
- Luke 09 General Notes
- Luke 9:20-22
- Luke 9:26-27
- Luke 9:43-45
- Luke 9:57-58
- Luke 11:29-30
- Luke 12 General Notes
- Luke 12:8-10
- Luke 12:39-40
- Luke 17:22-24
- Luke 17:30-31
- Luke 18:6-8
- Luke 18:31-33
- Luke 19:8-10
- Luke 21:27-28
- Luke 21:36
- Luke 22:21-23
- Luke 22:47-48
- Luke 22:69-71
- Luke 24:6-7

son, sons

Definition:

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- “Son” was 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 than the speaker.
- Sometimes “sons of God” was used in the New Testament to refer to believers in Christ.
- God called 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 “person 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” by 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” referred to a male descendant who was 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](#), [ancestor](#), [firstborn](#), [Son of God](#), [sons of God](#))

Bible References:

- 1 Chronicles 18:14-17
- 1 Kings 13:1-3
- 1 Thessalonians 05:4-7
- Galatians 04:6-7
- Hosea 11:1-2
- Isaiah 09:6-7
- Matthew 03:16-17
- Matthew 05:9-10
- Matthew 08:11-13
- Nehemiah 10:28-29

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.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G3816, G5043, G5207

Uses:

- Luke 6:35-36
- Luke 15:17-19
- Luke 15:20-21
- Luke 18:38-39
- Luke 19:8-10
- Luke 20:13-14
- Luke 20:34-36
- Luke 20:41-44

sons of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between human sons and their father, with all the privileges associated with being sons.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: [angel](#), [demon](#), [son](#), [Son of God](#), [ruler](#), [spirit](#))

Bible References:

- Genesis 06:1-3
- Genesis 06:4
- Job 01:6-8
- [Romans 08:14-15](#)

Word Data:

- Strong’s: H430, H1121, G2316, G5043, G5207

Uses:

- [Luke 20:34-36](#)

soul, souls

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 the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: [spirit](#))

Bible References:

- [2 Peter 02:7-9](#)
- [Acts 02:27-28](#)
- [Acts 02:40-42](#)
- Genesis 49:5-6
- Isaiah 53:10-11
- [James 01:19-21](#)
- Jeremiah 06:16-19
- Jonah 02:7-8
- [Luke 01:46-47](#)
- Matthew 22:37-38
- Psalms 019:7-8
- [Revelation 20:4](#)

Word Data:

- Strong's: H5082, H5315, H5397, G5590

Uses:

- [Luke 1:46-47](#)
- [Luke 2:33-35](#)
- [Luke 10:25-28](#)
- [Luke 12:16-19](#)
- [Luke 12:20-21](#)
- [Luke 21:16-19](#)

sow, sower, plant

Definition:

A “plant” is generally something that grows and is attached to the ground. To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- The term “sow” can be used figuratively, as in “a person will reap what he sows.” This means that if a person does something evil, he will receive a negative result, a if a person does good, he will receive a positive result.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.
- The expression “a person reaps what he sows” could also be translated as “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: [evil](#), [good](#), [reap](#))

Bible References:

- [Galatians 06:6-8](#)
- [Luke 08:4-6](#)
- Matthew 06:25-26
- Matthew 13:3-6
- Matthew 13:18-19
- Matthew 25:24-25

Word Data:

- Strong’s:

Uses:

- [Luke 8:4-6](#)
- [Luke 12:24-26](#)
- [Luke 19:20-21](#)

spirit, spirits, 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, which give nourishment to a person’s spirit, and “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” and “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.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives

(See also: [angel](#), [demon](#), [Holy Spirit](#), [soul](#))

Bible References:

- 1 Corinthians 05:3-5
- 1 John 04:1-3
- 1 Thessalonians 05:23-24
- Acts 05:9-11
- Colossians 01:9-10
- Ephesians 04:23-24
- Genesis 07:21-22
- Isaiah 04:3-4
- Mark 01:23-26
- Matthew 26:39-41
- Philippians 01:25-27

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.

Word Data:

- Strong's: H178, H1172, H5397, H7307, H7308, G4151, G4152, G4153, G5326, G5427

Uses:

- Luke 1:16-17
- Luke 1:46-47
- Luke 1:80
- Luke 4:33-34
- Luke 08 General Notes
- Luke 8:54-56
- Luke 9:37-40
- Luke 10:17-20
- Luke 11:24-26
- Luke 23:46-47
- Luke 24:36-37
- Luke 24:38-40

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: [glory](#), [king](#), majesty)

Bible References:

- 1 Chronicles 16:25-27
- Exodus 28:1-3
- Ezekiel 28:6-7
- [Luke 04:5-7](#)
- Psalms 089:44-45
- [Revelation 21:26-27](#)

Word Data:

- Strong's:

Uses:

- [Luke 4:5-7](#)

staff**Definition:**

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: Pharaoh, [power](#), [sheep](#), [shepherd](#))

Bible References:

- Exodus 04:1-3
- Exodus 07:8-10
- [Luke 09:3-4](#)
- Mark 06:7-9
- Matthew 10:8-10
- Matthew 27:27-29

Word Data:

- Strong's:

Uses:

- [Luke 9:3-4](#)

stone, stones, stoning

Definition:

A stone is a small rock. To “stone” someone isto throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [commit](#), [crime](#), [death](#), [Lystra](#), [testimony](#))

Bible References:

- [Acts 07:57-58](#)
- [Acts 07:59-60](#)
- [Acts 14:5-7](#)
- [Acts 14:19-20](#)
- [John 08:4-6](#)
- [Luke 13:34-35](#)
- [Luke 20:5-6](#)
- [Matthew 23:37-39](#)

Word Data:

- Strong's:

Uses:

- [Luke 13:34-35](#)
- [Luke 20:5-6](#)

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”

(See also: consecrate, dedicate, [famine](#), gold, [grain](#), [silver](#), [temple](#))

Bible References:

- 2 Chronicles 16:2-3
- [Luke 03:17](#)
- Matthew 03:10-12
- Psalms 033:7-9

Word Data:

- Strong's:

Uses:

- [Luke 3:17](#)

strength, strengthen

Facts:

The term “strength” refers to physical, emotional, or spiritual power. To “strengthen” someone or something means to make that person or object stronger.

- “Strength” can also refer to the power to withstand some kind of opposing force.
- A person has “strength of will” if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his “strength” because God helped him to be strong.
- If a physical structure like a wall or building is being “strengthened,” people are rebuilding the structure, reinforcing 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 examples show the meaning of these terms, and therefore how they can be translated, when they are included in longer expressions.
- “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](#), [persevere](#), [right hand](#), [salvation](#))

Bible References:

- 2 Kings 18:19-21
- [2 Peter 02:10-11](#)

- [Luke 10:25-28](#)
- [Psalm 021:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 10:25-28](#)

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as “fermented drink” or “alcoholic drink.”

(See also: [grape](#), Nazirite, vow, [wine](#))

Bible References:

- Isaiah 05:11-12
- Leviticus 10:8-11
- [Luke 01:14-15](#)
- Numbers 06:1-4

Word Data:

- Strong's:

Uses:

- [Luke 1:14-15](#)

stumble

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, “to stumble” can mean “to sin” or “to falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as, “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [persecute](#), [sin](#), stumbling block)

Bible References:

- [1 Peter 02:7-8](#)
- [Hosea 04:4-5](#)
- [Isaiah 31:3](#)
- [Matthew 11:4-6](#)
- [Matthew 18:7-8](#)

Word Data:

- Strong's:

Uses:

- [Luke 17:1-2](#)

submit, in submission

Definition:

To “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command “submit to” could be translated as “put yourself under the authority of” or “follow the leadership of” or “humbly honor and respect”
- The term “submission” could be translated as “obedience” or “the following of authority.”
- The phrase “live in submission to” could be translated as “be obedient to” or “put oneself under the authority of.”
- The phrase “be in submission” could be translated as “humbly accept authority.”

(See also: subject)

Bible References:

- [1 Corinthians 14:34-36](#)
- [1 Peter 03:1-2](#)
- [Hebrews 13:15-17](#)
- [Luke 10:17-20](#)

Word Data:

- Strong's:

Uses:

- [Luke 10:17-20](#)

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- [1 Thessalonians 02:14-16](#)
- [2 Thessalonians 01:3-5](#)
- [2 Timothy 01:8-11](#)
- [Acts 07:11-13](#)
- [Isaiah 53:10-11](#)
- [Jeremiah 06:6-8](#)
- [Matthew 16:21-23](#)
- [Psalms 022:24-25](#)
- [Revelation 01:9-11](#)
- [Romans 05:3-5](#)

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.

Word Data:

- Strong's: H943, H1741, H1934, H4342, H4531, H4912, H5142, H5254, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G91, G941, G971, G2210, G2346, G2347, G3804, G3958, G4310, G4778, G4841, G5004, G5723

Uses:

- **Luke 9:20-22**
- **Luke 13:1-3**
- **Luke 17:25-27**
- **Luke 22:14-16**
- **Luke 24:25-27**
- **Luke 24:45-47**

sulfur

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: Gomorrah, [judge](#), [Lot](#), [rebel](#), [Sodom](#), [ungodly](#))

Bible References:

- Genesis 19:23-25
- Isaiah 34:8-10
- [Luke 17:28-29](#)
- [Revelation 20:9-10](#)

Word Data:

- Strong's:

Uses:

- [Luke 17:28-29](#)

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.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: James (brother of Jesus), [John \(the Baptist\)](#), tongue, [word of God](#))

Bible References:

- [Acts 12:1-2](#)
- Genesis 27:39-40
- Genesis 34:24-26
- [Luke 02:33-35](#)
- [Luke 21:23-24](#)
- Matthew 10:34-36
- Matthew 26:55-56
- [Revelation 01:14-16](#)

Word Data:

- Strong's:

Uses:

- Luke 2:33-35
- Luke 21:23-24
- Luke 22:35-36
- Luke 22:49-51

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

- [Acts 06:8-9](#)
- [Acts 14:1-2](#)
- [Acts 15:19-21](#)
- [Acts 24:10-13](#)
- [John 06:57-59](#)
- [Luke 04:14-15](#)
- [Matthew 06:1-2](#)
- [Matthew 09:35-36](#)
- [Matthew 13:54-56](#)

Word Data:

- Strong's:

Uses:

- [Luke 4:14-15](#)
- [Luke 4:16-17](#)
- [Luke 4:20-22](#)
- [Luke 4:28-30](#)
- [Luke 4:33-34](#)
- [Luke 4:42-44](#)
- [Luke 6:6-8](#)
- [Luke 7:2-5](#)
- [Luke 8:40-42](#)
- [Luke 8:49-50](#)

- Luke 11:43-44
- Luke 12:11-12
- Luke 13:10-11
- Luke 13:12-14
- Luke 20:45-47
- Luke 21:12-13

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 inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(Translation suggestions: [How to Translate Names](#))

(See also: Aram, commander, Damascus, [descendant](#), [Elisha](#), [leprosy](#), [Naaman](#), [persecute](#), [prophet](#))

Bible References:

- [Acts 15:22-23](#)
- [Acts 15:39-41](#)
- [Acts 20:1-3](#)
- [Galatians 01:21-24](#)
- [Matthew 04:23-25](#)

Word Data:

- Strong's:

Uses:

- [Luke 2:1-3](#)
- [Luke 4:25-27](#)

tax collector

Definition:

A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: [Jew](#), [Rome](#), [sin](#), [tax](#))

Bible References:

- [Luke 03:12-13](#)
- [Luke 05:27-28](#)
- Matthew 05:46-48
- Matthew 09:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

***34:06** He said, “Two men went to the Temple to pray. One of them was a **tax collector**, and the other was a religious leader.” ***34:07** “The religious leader prayed like this, “Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that **tax collector**.”” ***34:09** “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.’” ***34:10** Then Jesus said, “I tell you the truth, God heard the **tax collector’s** prayer and declared him to be righteous.” ***35:01** One day, Jesus was teaching many **tax collectors** and other sinners who had gathered to hear him.

Word Data:

- Strong's:

Uses:

- Luke 3:12-13
- Luke 5:27-28
- Luke 7:29-30
- Luke 7:33-35
- Luke 15:1-2
- Luke 18:9-10
- Luke 18:13-14
- Luke 19:1-2

tax, taxes

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as, “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.

(See also: [Bethlehem](#), [census](#), [citizen](#), [Rome](#), [tax collector](#))

Bible References:

- [Luke 20:21-22](#)
- [Mark 02:13-14](#)
- [Matthew 09:7-9](#)
- [Numbers 31:28-29](#)
- [Romans 13:6-7](#)

Word Data:

- Strong’s:

Uses:

- [Luke 20:21-22](#)

teach, teaching, teaches, taught

Definition:

To “teach” someone is to tell him something he doesn’t already know. It can also mean “to provide information” in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s “teaching” is or his “teachings” are what he has taught.

- 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](#), [teacher](#), [word of God](#))

Bible References:

- [1 Timothy 01:3-4](#)
- [Acts 02:40-42](#)
- [John 07:14-16](#)
- [Luke 04:31-32](#)
- [Matthew 04:23-25](#)
- [Psalms 032:7-8](#)

Word Data:

- Strong’s:

Uses:

- [Luke 1:1-4](#)
- [Luke 4:14-15](#)
- [Luke 4:31-32](#)
- [Luke 5:15-16](#)

- Luke 11:1
- Luke 12:11-12
- Luke 13:10-11
- Luke 20:1-2

teacher, teachers, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: [disciple](#), [preach](#))

Bible References:

- Ecclesiastes 01:12-15
- [Ephesians 04:11-13](#)
- [Galatians 06:6-8](#)
- Habakkuk 02:18-20
- [James 03:1-2](#)
- [John 01:37-39](#)
- [Luke 06:39-40](#)
- Matthew 12:38-40

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.

Word Data:

- Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

Uses:

- Luke 2:45-47
- Luke 3:12-13
- Luke 5:17
- Luke 6:39-40
- Luke 7:39-40
- Luke 8:49-50
- Luke 9:37-40
- Luke 10:25-28
- Luke 11:45-46
- Luke 12:13-15
- Luke 18:18-21
- Luke 19:39-40
- Luke 20:21-22
- Luke 20:27-28
- Luke 20:39-40
- Luke 21:7-9
- Luke 22:10-11

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” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be 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 as a group, 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.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), [Solomon](#), [Babylon](#), [Holy Spirit](#), [tabernacle](#), [courtyard](#), [Zion](#), [house](#))

Bible References:

- [Acts 03:1-3](#)
- [Acts 03:7-8](#)
- [Ezekiel 45:18-20](#)
- [Luke 19:45-46](#)
- [Nehemiah 10:28-29](#)
- [Psalm 079:1-3](#)

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.

Word Data:

- Strong's: H1004, H1964, H1965, H7541, G1493, G2411, G3485

Uses:

- Luke 1:8-10
- Luke 1:21-23
- Luke 2:22-24
- Luke 2:27-29
- Luke 2:36-38
- Luke 2:45-47
- Luke 4:9-11
- Luke 18:9-10
- Luke 19:45-46
- Luke 19:47-48
- Luke 20:1-2
- Luke 21:5-6
- Luke 21:37-38
- Luke 22:52
- Luke 23:44-45
- Luke 24:52-53

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- "To tempt God" could be translated as "to put God to the test" or "to test God" or "to try God's patience" or "to cause God to have to punish" or "to stubbornly keep disobeying God."

(See also: [disobey](#), [Satan](#), [sin](#), [test](#))

Bible References:

- [1 Thessalonians 03:4-5](#)
- [Hebrews 04:14-16](#)
- [James 01:12-13](#)
- [Luke 04:1-2](#)
- [Luke 11:3-4](#)
- [Matthew 26:39-41](#)

Examples from the Bible stories:

- **25:01** Then Satan came to Jesus and **tempted** him to sin.
- **25:08** Jesus did not give in to Satan's **temptations**, so Satan left him.
- **38:11** Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H974, H4531, H5254, G551, G1598, G3985, G3986, G3987

Uses:

- Luke 4:1-2
- Luke 4:12-13
- Luke 11:3-4
- Luke 22:28-30
- Luke 22:39-40
- Luke 22:45-46

Ten Commandments

Facts:

The “Ten Commandments” were commands that God gave to Moses on Mount Sinai while the Israelites were living in the desert on their way to the land of Canaan. God wrote these commands on two large slabs of stone.

- God gave the Israelites many commands to obey, but the Ten Commandments were special commands to help the Israelites love and worship God and love other people.
- These commandments were also part of God’s covenant with his people. By obeying what God had commanded them to do, the people of Israel would show that they loved God and belonged to him.
- The stone slabs with the commandments written on them were kept in the Ark of the Covenant, which was located in the most holy place of the tabernacle and later, the temple.

(See also: ark of the covenant, [command](#), [covenant](#), [desert](#), [law](#), [obey](#), Sinai, [worship](#))

Bible References:

- Deuteronomy 04:13-14
- Deuteronomy 10:3-4
- Exodus 34:27-28
- [Luke 18:18-21](#)

Examples from the Bible stories:

***13:07** Then God wrote these **Ten Commandments** on two stone tablets and gave them to Moses.
***13:13** When Moses came down the mountain and saw the idol, he was so angry that he smashed the stones on which God had written the **Ten Commandments**. ***13:15** Moses wrote the **Ten Commandments** on new stone tablets to replace the ones he had broken.

Word Data:

- Strong’s:

Uses:

- [Luke 18:18-21](#)

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: believer, [Israel](#), [Levite](#), livestock, Melchizedek, minister, [sacrifice](#) tabernacle, [temple](#))

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- [Hebrews 07:4-6](#)
- Isaiah 06:13
- [Luke 11:42](#)
- [Luke 18:11-12](#)
- Matthew 23:23-24

Word Data:

- Strong’s:

Uses:

- [Luke 11:42](#)
- [Luke 18:11-12](#)

Terah

Facts:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), Canaan, Haran, [Lot](#), Mesopotamia, [Nahor](#), Sarah, [Shem](#), Ur)

Bible References:

Genesis 11:31-32

- 1 Chronicles 01:24-27
- [Luke 03:33-35](#)

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Uses:

- [Luke 3:33-35](#)

terror, terrify

Definition:

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: [adversary](#), [fear](#), [judge](#), [plague](#), Yahweh)

Bible References:

- Deuteronomy 02:24-25
- Exodus 14:10-12
- [Luke 21:7-9](#)
- Mark 06:48-50
- Matthew 28:5-7

Word Data:

- Strong's:

Uses:

- [Luke 21:7-9](#)
- [Luke 24:36-37](#)

test, tests, tested

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term “to test” could also be translated as, “to challenge” or “to cause to experience difficulties” or “to prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as “to test” or “to set up a challenge” or “to force to prove oneself.”
- In the context of testing God, this could be translated as, “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: [tempt](#))

Bible References:

- [1 John 04:1-3](#)
- [1 Thessalonians 05:19-22](#)
- [Acts 15:10-11](#)
- Genesis 22:1-3
- Isaiah 07:13-15
- [James 01:12-13](#)
- Lamentations 03:40-43
- Malachi 03:10-12
- [Philippians 01:9-11](#)
- Psalm 026:1-3

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1242, G1263, G1303, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- [Luke 4:12-13](#)
- [Luke 8:11-13](#)
- [Luke 10:25-28](#)
- [Luke 11:16-17](#)

testimony, testify

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

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 also: ark of the covenant, [prophet](#), [witness](#))

Bible References:

- [2 Timothy 01:8-11](#)
- [3 John 01:11-12](#)
- [Acts 04:32-33](#)
- [Acts 07:44-46](#)
- [John 03:31-33](#)
- [Mark 01:43-44](#)
- [Matthew 26:59-61](#)
- [Micah 06:3-5](#)
- [Revelation 12:11-12](#)

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1263, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- [Luke 5:14](#)
- [Luke 9:5-6](#)
- [Luke 21:12-13](#)

tetrarch

Definition:

The term “tetrarch” refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title “tetrarch” means “one of four joint rulers.”
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of Herod “the Great,” who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as “tetrarchs,” or “rulers of a fourth.”
- Each division had one or more smaller parts called “provinces,” such as Galilee or Samaria.
- “Herod the tetrarch” is mentioned several times in the New Testament. He is also known as “Herod Antipas.”
- The term “tetrarch” could also be translated as “regional governor” or “provincial ruler” or “ruler” or “governor.”

(See also: [governor](#), [Herod Antipas](#), [province](#), [Rome](#), [ruler](#))

Bible References:

- [Luke 03:1-2](#)
- [Luke 09:7-9](#)
- [Matthew 14:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 3:1-2](#)
- [Luke 3:18-20](#)
- [Luke 9:7-9](#)

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: [apostle](#), [disciple](#))

Bible References:

- [1 Corinthians 15:5-7](#)
- [Acts 06:2-4](#)
- [Luke 09:1-2](#)
- [Luke 18:31-33](#)
- [Mark 10:32-34](#)
- [Matthew 10:5-7](#)

Word Data:

- Strong’s: G1427, G1733

Uses:

- [Luke 8:1-3](#)
- [Luke 9:1-2](#)
- [Luke 9:12-14](#)
- [Luke 18:31-33](#)
- [Luke 22:3-4](#)

- Luke 22:47-48
- Luke 24:8-10
- Luke 24:33-35

thief, thieves, robber

Facts:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), [crime](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [Samaria](#), [Satan](#))

Bible References:

- [2 Peter 03:10](#)
- [Luke 12:33-34](#)
- [Mark 14:47-50](#)
- [Proverbs 06:30-31](#)
- [Revelation 03:3-4](#)

Word Data:

- Strong’s:

Uses:

- [Luke 12:33-34](#)
- [Luke 12:39-40](#)

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](#), [disciple](#), [God the Father](#), [the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [John 11:15-16](#)
- [Luke 06:14-16](#)
- Mark 03:17-19
- Matthew 10:2-4

Word Data:

- Strong’s:

Uses:

- [Luke 6:14-16](#)

thorn, thistle

Facts:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, [fruit](#), [spirit](#))

Bible References:

- [Hebrews 06:7-8](#)
- Matthew 13:7-9
- Matthew 13:22-23
- Numbers 33:55-56

Word Data:

- Strong’s:

Uses:

- [Luke 6:43-44](#)
- [Luke 8:7-8](#)

thresh, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: [chaff](#), [grain](#), [winnow](#))

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:6-7
- 2 Samuel 24:15-16
- Daniel 02:34-35
- [Luke 03:17](#)
- Matthew 03:10-12
- Ruth 03:1-2

Word Data:

- Strong's:

Uses:

- [Luke 3:17](#)

throne

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” is often used figuratively to refer to the ruler, his reign, or his power. (See: [metonymy](#))
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: [authority](#), [power](#), [king](#), [reign](#))

Bible References:

- [Colossians 01:15-17](#)
- [Genesis 41:39-41](#)
- [Luke 01:30-33](#)
- [Luke 22:28-30](#)
- [Matthew 05:33-35](#)
- [Matthew 19:28](#)
- [Revelation 01:4-6](#)

Word Data:

- Strong’s:

Uses:

- [Luke 1:30-33](#)
- [Luke 1:52-53](#)
- [Luke 22:28-30](#)

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 target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

Bible References:

- [Acts 02:29-31](#)
- [Genesis 23:5-6](#)
- [Genesis 50:4-6](#)
- [John 19:40-42](#)
- [Luke 23:52-53](#)
- [Mark 05:1-2](#)
- [Matthew 27:51-53](#)
- [Romans 03:13-14](#)

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!

Word Data:

- Strong's:

Uses:

- Luke 8:26-27
- Luke 11:43-44
- Luke 11:47-48
- Luke 23:52-53
- Luke 24:1-3
- Luke 24:8-10
- Luke 24:11-12
- Luke 24:22-24

torment

Facts:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: [beast](#), [everlasting](#), [Job](#), [Savior](#), [spirit](#), [suffer](#), [worship](#))

Bible References:

- [2 Peter 02:7-9](#)
- [Jeremiah 30:20-22](#)
- [Lamentations 01:11-12](#)
- [Luke 08:28-29](#)
- [Revelation 11:10-12](#)

Word Data:

- Strong's:

Uses:

- [Luke 8:28-29](#)
- [Luke 16:22-23](#)

tremble

Definition:

To “tremble” means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean “be very afraid.”
- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: [earth](#), [fear](#), [Lord](#))

Bible References:

- [2 Corinthians 07:15-16](#)
- [2 Samuel 22:44-46](#)
- [Acts 16:29-31](#)
- [Jeremiah 05:20-22](#)
- [Luke 08:47-48](#)

Word Data:

- Strong's:

Uses:

- [Luke 8:47-48](#)

tribe

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, [nation](#), [people group](#), [twelve tribes of Israel](#))

Bible References:

- 1 Samuel 10:17-19
- 2 Kings 17:16-18
- Genesis 25:13-16
- Genesis 49:16-18
- [Luke 02:36-38](#)

Word Data:

- Strong's:

Uses:

- [Luke 2:36-38](#)

tribute

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations.

- A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, [king](#), [ruler](#), [tax](#))

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 09:22-24
- 2 Kings 17:1-3
- [Luke 23:1-2](#)

Word Data:

- Strong's:

Uses:

- [Luke 23:1-2](#)

trouble, troubles, troubled

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “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](#), [persecute](#))

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:18-19
- [Luke 24:38-40](#)
- Matthew 24:6-8
- Matthew 26:36-38

Word Data:

- Strong’s:

Uses:

- [Luke 24:38-40](#)

true, truth, truths

Definition:

The term “truth” refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be “true.”

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy “came true” or “will come true” mean that it actually happened as predicted or that it will happen that way.
- 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](#), [faithful](#), [fulfill](#), [obey](#), [prophet](#), [understand](#))

Bible References:

- [1 Corinthians 05:6-8](#)
- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [3 John 01:5-8](#)
- [Acts 26:24-26](#)
- [Colossians 01:4-6](#)
- [Genesis 47:29-31](#)
- [James 01:17-18](#)
- [James 03:13-14](#)
- [James 05:19-20](#)

- Jeremiah 04:1-3
- John 01:9
- John 01:16-18
- John 01:49-51
- John 03:31-33
- Joshua 07:19-21
- Lamentations 05:19-22
- Matthew 08:8-10
- Matthew 12:15-17
- Psalm 026:1-3
- Revelation 01:19-20
- Revelation 15:3-4

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?**"

Word Data:

- Strong's: H199, H389, H403, H529, H530, H543, H544, H551, H571, H935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G225, G226, G227, G228, G230, G1103, G3303, G3483, G3689, G4103, G4137

Uses:

- Luke 1:1-4
- Luke 4:25-27
- Luke 20:21-22

trust, trusts, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: [believe](#), confidence, [faith](#), [faithful](#), [true](#))

Bible References:

- 1 Chronicles 09:22-24
- [1 Timothy 04:9-10](#)
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:12-14
- Psalm 031:5-7
- [Titus 03:8](#)

Examples from the Bible stories:

- [12:12](#) When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- [14:15](#) Joshua was a good leader because he **trusted** and obeyed God.
- [17:02](#) 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.

Word Data:

- Strong's: H539, H982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G1679, G3872, G3982, G4006, G4100, G4276

Uses:

- [Luke 12 General Notes](#)
- [Luke 16:10-12](#)

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

- Daniel 03:21-23
- Isaiah 22:20-22
- Leviticus 08:12-13
- [Luke 03:10-11](#)
- Mark 06:7-9
- Matthew 10:8-10

Word Data:

- Strong's:

Uses:

- [Luke 3:10-11](#)
- [Luke 6:29-30](#)
- [Luke 9:3-4](#)

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](#), [worship](#))

Bible References:

- 1 Kings 11:1-2
- [Acts 07:41-42](#)

- Acts 11:19-21
- Jeremiah 36:1-3
- Luke 01:16-17
- Malachi 04:4-6
- Revelation 11:6-7

Word Data:

- Strong's: H541, H1750, H2015, H2015, H2017, H2186, H2559, H3399, H3943, H3943, H4142, H4672, H4740, H4878, H4878, H5186, H5186, H5253, H5414, H5437, H5437, H5472, H5472, H5493, H5493, H5528, H5627, H5753, H5844, H6437, H6437, H6801, H7227, H7725, H7725, H7734, H7750, H7760, H7847, H8159, H8447, H8447, G344, G387, G387, G402, G576, G654, G654, G665, G868, G1294, G1294, G1578, G1612, G1624, G1624, G1994, G1994, G2827, G3179, G3179, G3313, G3329, G3344, G3344, G3346, G3346, G4762, G4762, G5077, G5157, G5290, G6060

Uses:

- Luke 1:16-17
- Luke 22:31-32

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 is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph’s two sons Ephraim and Manasseh are included in the list.

(See also: [inherit](#), [Israel](#), [Jacob](#), [priest](#), [tribe](#))

Bible References:

- [Acts 26:6-8](#)
- [Genesis 49:28-30](#)
- [Luke 22:28-30](#)
- [Matthew 19:28](#)

Word Data:

- Strong’s: H3478, H7626, H8147, G1427, G2474, G5443

Uses:

- [Luke 22:28-30](#)

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 located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, cedar, [Israel](#), the sea, Phoenicia, [Sidon](#))

Bible References:

- [Acts 12:20-21](#)
- Mark 03:7-8
- Matthew 11:20-22
- Matthew 15:21-23

Word Data:

- Strong's:

Uses:

- [Luke 6:17-19](#)
- [Luke 10:13-15](#)

unbeliever, unbelievers, 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](#), [trust](#))

Bible References:

- [1 Corinthians 06:1-3](#)
- [2 Corinthians 06:14-16](#)
- [Hebrews 03:12-13](#)
- [Luke 09:41-42](#)
- [Mark 06:4-6](#)
- [Romans 03:3-4](#)

Word Data:

- Strong’s: G543, G544, G570, G571

Uses:

- [Luke 9:41-42](#)

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](#), [know](#), [wise](#))

Bible References:

- Job 34:16-17
- [Luke 02:45-47](#)
- [Luke 08:9-10](#)
- Matthew 13:10-12
- Matthew 13:13-14
- Proverbs 03:5-6

Word Data:

- Strong's:

Uses:

- [Luke 2:45-47](#)
- [Luke 8:9-10](#)
- [Luke 9:43-45](#)
- [Luke 10:21](#)
- [Luke 18:34](#)
- [Luke 24:45-47](#)

unfaithful, unfaithfulness

Definition:

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- Depending on the context, “unfaithful” could be translated as “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: [adultery](#), [disobey](#), [faithful](#), [unbeliever](#))

Bible References:

- Hosea 05:5-7
- Jeremiah 09:7-9
- Judges 02:16-17
- Leviticus 26:40-42
- [Luke 12:45-46](#)

Word Data:

- Strong’s: H898

Uses:

- [Luke 12:45-46](#)

ungodly, godless, ungodliness, godlessness

Definition:

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also: [godly](#), [evil](#))

Bible References:

- [1 Peter 04:17-19](#)
- [1 Timothy 01:9-11](#)
- [Hebrews 12:14-17](#)
- [Job 27:8-10](#)
- [Jude 01:14-16](#)
- [Proverbs 11:9-11](#)

Word Data:

- Strong's: H1100, H2623, H5760, H7563, G763, G764, G765

Uses:

- [Luke 17 General Notes](#)
- [Luke 19 General Notes](#)

unjust, unjustly, injustice

Definition:

The terms “unjust” and “unjustly” refer to treating people in an unfair, and often, harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

Translation Suggestions:

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as, “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [abstractnouns](#))

(See also: [just](#), [unrighteous](#))

Bible References:

- Ezekiel 18:16-17
- [Hebrews 06:9-10](#)
- [Luke 18:6-8](#)
- Matthew 05:43-45

Word Data:

- Strong's: H205, H2555, H5765, H5766, H5767, H8636, G91, G93, G94

Uses:

- [Luke 18 General Notes](#)
- [Luke 18:6-8](#)

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [feast](#), [Passover](#), [servant](#), [sin](#), [yeast](#))

Bible References:

- [1 Corinthians 05:6-8](#)
- [2 Chronicles 30:13-15](#)
- [Acts 12:3-4](#)
- [Exodus 23:14-15](#)
- [Ezra 06:21-22](#)
- [Genesis 19:1-3](#)
- [Judges 06:21](#)
- [Leviticus 08:1-3](#)
- [Luke 22:1-2](#)

Word Data:

- Strong’s: H4682, G106

Uses:

- [Luke 22:1-2](#)
- [Luke 22:7-9](#)

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](#), [unjust](#), [sin](#), [unlawful](#))

Bible References:

- [1 Corinthians 06:9-11](#)
- [1 John 01:8-10](#)
- [1 John 05:16-17](#)
- [1 Peter 03:18-20](#)
- [2 Thessalonians 02:8-10](#)
- [Colossians 03:22-25](#)
- Deuteronomy 19:15-16
- Malachi 02:5-7
- [Romans 01:29-31](#)

Word Data:

- Strong’s: H205, H2555, H5765, H5766, H5767, H6664, G93, G94, G458

Uses:

- [Luke 11 General Notes](#)

- [Luke 16:8-9](#)
- [Luke 16:10-12](#)
- [Luke 18 General Notes](#)
- [Luke 18:11-12](#)

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

- Genesis 40:9-11
- Genesis 49:11-12
- [John 15:1-2](#)
- [Luke 22:17-18](#)
- Mark 12:1-3
- Matthew 21:35-37

Word Data:

- Strong's:

Uses:

- [Luke 22:17-18](#)

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [vine](#))

Bible References:

- Genesis 09:20-21
- [Luke 13:6-7](#)
- [Luke 20:15-16](#)
- Matthew 20:1-2
- Matthew 21:40-41

Word Data:

- Strong's:

Uses:

- [Luke 13:6-7](#)
- [Luke 20:9-10](#)
- [Luke 20:15-16](#)

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](#), [Isaiah](#), [Jesus](#), [Mary](#))

Bible References:

- Genesis 24:15-16
- [Luke 01:26-29](#)
- [Luke 01:34-35](#)
- Matthew 01:22-23
- Matthew 25:1-4

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.

Word Data:

- Strong's:

Uses:

- [Luke 1:26-29](#)

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:

- [Acts 09:10-12](#)
- [Acts 10:3-6](#)
- [Acts 10:9-12](#)
- [Acts 12:9-10](#)
- [Luke 01:21-23](#)
- [Luke 24:22-24](#)
- [Matthew 17:9-10](#)

Word Data:

- Strong's:

Uses:

- [Luke 1:21-23](#)
- [Luke 24:22-24](#)

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, [proclaim](#), [splendor](#))

Bible References:

- [John 05:36-38](#)
- [Luke 01:42-45](#)
- [Luke 09:34-36](#)
- Matthew 03:16-17
- Matthew 12:19-21

Word Data:

- Strong’s:

Uses:

- [Luke 1:42-45](#)
- [Luke 3:4](#)
- [Luke 3:21-22](#)
- [Luke 9:34-36](#)
- [Luke 11:27-28](#)
- [Luke 17:11-13](#)
- [Luke 19:37-38](#)
- [Luke 23:23-25](#)
- [Luke 23:46-47](#)

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, [crucify](#), [Rome](#), [tomb](#))

Bible References:

- 1 Chronicles 21:4-5
- [Acts 21:32-33](#)
- [Luke 03:14](#)
- [Luke 23:11-12](#)
- Matthew 08:8-10

Word Data:

- Strong's:

Uses:

- [Luke 3:14](#)
- [Luke 7:6-8](#)
- [Luke 23:11-12](#)
- [Luke 23:36-38](#)

Watch (Biblical Time)

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 p.m.), “middle” (10 p.m. to 2 a.m.), and “morning” (2 a.m. to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 p.m.), “second” (9 p.m. to 12 midnight), “third” (12 midnight to 3 a.m.), and “fourth” (3 a.m. to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: watch)

Bible References:

- [Luke 12:37-38](#)
- Mark 06:48-50
- Matthew 14:25-27
- Psalms 090:3-4

Word Data:

- Strong's: H821, G5438

Uses:

- [Luke 12:37-38](#)

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 062:1-2

Word Data:

- Strong's:

Uses:

- [Luke 14:28-30](#)

well, cistern

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: Jeremiah, [prison](#), strife)

Bible References:

- 1 Chronicles 11:15-17
- 2 Samuel 17:17-18
- Genesis 16:13-14
- [Luke 14:4-6](#)
- Numbers 20:17

Word Data:

- Strong's:

Uses:

- [Luke 14:4-6](#)

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, [chaff](#), [grain](#), seed, [thresh](#), [winnow](#))

Bible References:

- [Acts 27:36-38](#)
- Exodus 34:21-22
- [John 12:23-24](#)
- [Luke 03:17](#)
- Matthew 03:10-12
- Matthew 13:24-26

Word Data:

- Strong's:

Uses:

- [Luke 3:17](#)
- [Luke 16:5-7](#)
- [Luke 22:31-32](#)

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term “to will” means “to determine” or “to desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- [1 John 02:15-17](#)
- [1 Thessalonians 04:3-6](#)
- [Colossians 04:12-14](#)
- [Ephesians 01:1-2](#)
- [John 05:30-32](#)
- [Mark 03:33-35](#)
- [Matthew 06:8-10](#)
- [Psalms 103:20-22](#)

Word Data:

- Strong’s: H6310, H6634, H7522, G1012, G1013, G2307, G2308, G2309, G2596

Uses:

- [Luke 22:41-42](#)

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), winepress)

Bible References:

- [1 Timothy 05:23-25](#)
- Genesis 09:20-21
- Genesis 49:11-12
- [John 02:3-5](#)
- [John 02:9-10](#)
- Matthew 09:17
- Matthew 11:18-19

smashed

Word Data:

- Strong's:

Uses:

- [Luke 1:14-15](#)

- Luke 5:37-39
- Luke 7:33-35
- Luke 10:33-35

winnow, sift

Definition:

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: [How to Translate Unknowns](#))

(See also: [chaff](#), [grain](#))

Bible References:

- Isaiah 21:10
- [Luke 22:31-32](#)
- Matthew 03:10-12
- Proverbs 20:7-8
- Ruth 03:1-2

Word Data:

- Strong's:

Uses:

- [Luke 3:17](#)
- [Luke 22:31-32](#)

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 also: [obey](#), [fruit](#))

Bible References:

- [Acts 06:2-4](#)
- [Colossians 03:15-17](#)
- Exodus 31:6-9
- Genesis 03:4-6
- Isaiah 19:11-12
- Jeremiah 18:18-20
- Matthew 07:24-25

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**.

Word Data:

- Strong's: H998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429, G5430

Uses:

- Luke 1:16-17
- Luke 2:39-40
- Luke 2:51-52
- Luke 7:33-35
- Luke 10:21
- Luke 11:31
- Luke 11:49-51
- Luke 12:41-44
- Luke 21:14-15

witness, witnesses, eyewitness, eyewitnesses

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- “To witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “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](#), [judge](#), [true](#), [testimony](#))

Bible References:

- [1 John 05:6-8](#)
- [1 Thessalonians 02:10-12](#)
- [1 Timothy 05:19-20](#)
- [2 Peter 01:16-18](#)
- [Acts 13:30-31](#)
- [Deuteronomy 31:27-29](#)
- [John 01:6-8](#)
- [Romans 01:8-10](#)

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."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, G267, G1263, G2649, G3140, G3141, G3142, G3144, G4828, G4901, G5575, G5576, G5577

Uses:

- Luke 1:1-4
- Luke 4:20-22
- Luke 11:47-48
- Luke 22:69-71
- Luke 23:48-49
- Luke 24:48-49

woe**Definition:**

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 02:12-14
- Isaiah 31:1-2
- Jeremiah 45:1-3
- [Jude 01:9-11](#)
- [Luke 06:24-25](#)
- [Luke 17:1-2](#)
- Matthew 23:23-24

Word Data:

- Strong's: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Uses:

- [Luke 6:24-25](#)

- Luke 10:13-15
- Luke 11:42
- Luke 11:43-44
- Luke 11:45-46
- Luke 11:47-48
- Luke 11:52
- Luke 17:1-2
- Luke 21:23-24
- Luke 22:21-23

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: [evil](#), [false prophet](#), [sheep](#), [teach](#))

Bible References:

- [Acts 20:28-30](#)
- [Isaiah 11:6-7](#)
- [John 10:11-13](#)
- [Luke 10:3-4](#)
- [Matthew 07:15-17](#)
- [Zephaniah 03:3-4](#)

Word Data:

- Strong's:

Uses:

- [Luke 10:3-4](#)

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- [Luke 02:21](#)
- [Luke 11:27-28](#)
- [Luke 23:29-31](#)
- Matthew 19:10-12

Word Data:

- Strong’s:

Uses:

- [Luke 1:14-15](#)
- [Luke 1:39-41](#)
- [Luke 2:21](#)
- [Luke 11:27-28](#)
- [Luke 23:29-31](#)

word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”

(See also: [prophet](#), [word](#), Yahweh)

Bible References:

- [1 Kings 13:1-3](#)
- [2 Timothy 03:16-17](#)
- [Acts 06:2-4](#)
- [Acts 12:24-25](#)

- Genesis 15:1-3
- James 02:8-9
- Jeremiah 36:1-3
- John 05:39-40
- Luke 08:11-13
- Romans 01:1-3

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.

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Uses:

- Luke 1:1-4
- Luke 2:27-29
- Luke 3:1-2
- Luke 4:16-17
- Luke 4:20-22
- Luke 5:1-3
- Luke 8:11-13
- Luke 8:19-21
- Luke 11:27-28
- Luke 20:17-18
- Luke 24:25-27
- Luke 24:30-32
- Luke 24:45-47

word, words

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.
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- 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.”
- A very special use of this term is when Jesus is called “the Word.” For these last two meanings, see [word of God](#)

Translation Suggestions:

- Different ways of translating “word” or “words” include “teaching” or “message” or “news” or “a saying” or “what was said.”

(See also: [word of God](#))

Bible References:

- [2 Timothy 04:1-2](#)
- [Acts 08:4-5](#)
- [Colossians 04:2-4](#)
- [James 01:17-18](#)
- [Jeremiah 27:1-4](#)
- [John 01:1-3](#)
- [John 01:14-15](#)
- [Luke 08:14-15](#)
- [Matthew 02:7-8](#)
- [Matthew 07:26-27](#)

Word Data:

- Strong’s: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600, G518, G1024, G3050, G3054, G3055, G3056, G4086, G4487, G4935, G5023, G5542

Uses:

- Luke 1:18-20
- Luke 1:26-29
- Luke 2:48-50
- Luke 3:4
- Luke 4:20-22
- Luke 4:35-37
- Luke 5:4-7
- Luke 6:46-48
- Luke 6:49
- Luke 7:6-8
- Luke 8:14-15
- Luke 9:26-27
- Luke 9:43-45
- Luke 10:38-39
- Luke 11:53-54
- Luke 12:8-10
- Luke 18:34
- Luke 19:22-23
- Luke 21:14-15
- Luke 21:32-33
- Luke 22:61-62
- Luke 23:8-10
- Luke 24:8-10
- Luke 24:19-20

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 also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- [1 John 03:11-12](#)
- [Acts 02:8-11](#)
- Daniel 04:36-37
- Exodus 34:10-11

- [Galatians 02:15-16](#)
- [James 02:14-17](#)
- [Matthew 16:27-28](#)
- [Micah 02:6-8](#)
- [Romans 03:27-28](#)
- [Titus 03:4-5](#)

Word Data:

- Strong's: H4566, H4567, H4611, H4659, H5949, G2041

Uses:

- [Luke 06 General Notes](#)
- [Luke 10:13-15](#)
- [Luke 19:37-38](#)
- [Luke 24:19-20](#)

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as, “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, [heaven](#), [Rome](#), [ungodly](#))

Bible References:

- [1 John 02:15-17](#)
- [1 John 04:4-6](#)
- [1 John 05:4-5](#)
- [John 01:29-31](#)
- [Matthew 13:36-39](#)

Word Data:

- Strong's: H776, H2309, H2465, H5769, H8398, G1093, G2886, G2889, G3625

Uses:

- [Luke 16:8-9](#)
- [Luke 16:10-12](#)
- [Luke 20:34-36](#)

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 worshiped 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](#), [praise](#), [honor](#))

Bible References:

- [Colossians 02:18-19](#)
- Deuteronomy 29:17-19
- Exodus 03:11-12
- [Luke 04:5-7](#)
- Matthew 02:1-3
- Matthew 02:7-8

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.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G1391, G1479, G2151, G2318, G2323, G2356, G3000, G3511, G4352, G4353, G4573, G4574, G4576

Uses:

- Luke 4:5-7
- Luke 4:8
- Luke 24:52-53

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 also: [honor](#))

Bible References:

- 2 Samuel 22:3-4
- [2 Thessalonians 01:11-12](#)
- [Acts 13:23-25](#)
- [Acts 25:25-27](#)
- [Acts 26:30-32](#)
- [Colossians 01:9-10](#)
- Jeremiah 08:18-19
- Mark 01:7-8
- Matthew 03:10-12
- [Philippians 01:25-27](#)

Word Data:

- Strong's: H117, H639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7939, G514, G515, G516, G2425, G2661, G2735

Uses:

- Luke 3:15-16
- Luke 7:2-5
- Luke 10:5-7
- Luke 12:47-48
- Luke 15:17-19
- Luke 17:9-10
- Luke 20:34-36
- Luke 23:15-17

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: [judge](#), [sin](#))

Bible References:

- [1 Thessalonians 01:8-10](#)
- [1 Timothy 02:8-10](#)
- [Luke 03:7](#)
- [Luke 21:23-24](#)
- [Matthew 03:7-9](#)
- [Revelation 14:9-10](#)
- [Romans 01:18-19](#)
- [Romans 05:8-9](#)

Word Data:

- Strong's: H639, H2197, H2528, H2534, H2534, H2740, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G2372, G3709, G3949, G3950

Uses:

- [Luke 3:7](#)
- [Luke 21:23-24](#)

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](#), [law](#), [prophet](#), [word of God](#))

Bible References:

- [1 John 05:13-15](#)
- [Acts 13:28-29](#)
- Exodus 32:15-16
- [John 21:24-25](#)
- [Luke 03:4](#)
- Mark 09:11-13
- Matthew 04:5-6
- [Revelation 01:1-3](#)

Word Data:

- Strong’s:

Uses:

- [Luke 2:22-24](#)
- [Luke 3:4](#)
- [Luke 4:3-4](#)
- [Luke 4:8](#)
- [Luke 4:9-11](#)
- [Luke 7:27-28](#)
- [Luke 10:25-28](#)
- [Luke 18:31-33](#)
- [Luke 19:45-46](#)
- [Luke 21:20-22](#)
- [Luke 22:37-38](#)
- [Luke 24:45-47](#)

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:

- [Acts 07:26-28](#)
- Exodus 22:20-21
- Genesis 16:5-6
- [Luke 06:27-28](#)
- Matthew 20:13-14
- Psalms 071:12-13

Word Data:

- Strong's:

Uses:

- [Luke 6:27-28](#)

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: month)

Bible References:

- 2 Kings 23:31-33
- [Acts 19:8-10](#)
- Daniel 08:1-2
- Exodus 12:1-2

Word Data:

- Strong's: H3117, H7620, H7657, H8140, H8141, G1763, G2094

Uses:

- [Luke 13:8-9](#)

yeast, leaven

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn’t have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, “leavening,” this would be the best term to use.

(See also: Egypt, [Passover](#), [unleavened bread](#))

Bible References:

- Exodus 12:5-8
- [Galatians 05:9-10](#)
- [Luke 12:1](#)
- [Luke 13:20-21](#)
- Matthew 13:33
- Matthew 16:5-8

Word Data:

- Strong's:

Uses:

- [Luke 12:1](#)
- [Luke 13:20-21](#)

Zacchaeus

Facts:

Zacchaeus was a tax collector from Jericho who climbed a tree in order to be able to see Jesus who was surrounded by a large crowd of people.

- Zacchaeus was completely changed when he believed in Jesus.
- He repented of his sin of cheating people and promised to give half his possessions to the poor.
- He also promised that he would pay people back four times the amount that he had over-charged them for their taxes.

(Translation suggestions: [How to Translate Names](#))

(See also: [believe](#), [promise](#), [repent](#), [sin](#), [tax](#), [tax collector](#))

Bible References:

- [Luke 19:1-2](#)
- [Luke 19:5-7](#)

Word Data:

- Strong's:

Uses:

- [Luke 19:1-2](#)
- [Luke 19:5-7](#)

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [fishermen](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

- [John 21:1-3](#)
- [Luke 05:8-11](#)
- Mark 01:19-20
- Matthew 04:21-22
- Matthew 20:20-21
- Matthew 26:36-38

Word Data:

- Strong's:

Uses:

- [Luke 5:8-11](#)

Zechariah (NT)

Facts:

In the New Testament, Zechariah was a Jewish priest who became the father of John the Baptist.

- Zechariah loved God and obeyed him.
- For many years Zechariah and his wife, Elizabeth, prayed earnestly to have a child, but did not have one. Then when they were very old, God answered their prayers and gave them a son.
- Zechariah prophesied that his son John would be the prophet who would announce and prepare the way for the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Elizabeth](#), [prophet](#))

Bible References:

- [Luke 01:5-7](#)
- [Luke 01:21-23](#)
- [Luke 01:39-41](#)
- [Luke 03:1-2](#)

Examples from the Bible stories:

***22:01** Suddenly an angel came with a message from God to an old priest named **Zechariah**. **Zechariah** and his wife, Elizabeth, were godly people, but she had not been able to have any children. ***22:02** The angel said to **Zechariah**, “Your wife will have a son. You will name him John.” ***22:03** Immediately, **Zechariah** was unable to speak. ***22:07** Then God allowed **Zechariah** to speak again.

Word Data:

- Strong's:

Uses:

- [Luke 1:5-7](#)
- [Luke 1:18-20](#)
- [Luke 1:39-41](#)
- [Luke 1:59-61](#)
- [Luke 1:67-68](#)
- [Luke 3:1-2](#)

Zechariah (OT)

Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the temple during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: [Translate Names](#))

(See also: Darius, Ezra, Jehoshaphat, Jeroboam, Nehemiah, [Zerubbabel](#))

Bible References:

- Ezra 05:1-2
- Matthew 23:34-36
- Zechariah 01:1-3

Word Data:

- Strong's:

Uses:

- [Luke 11:49-51](#)

Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: [How to Translate Names](#))

(See also: Babylon, [captive](#), Cyrus, Ezra, [high priest](#), Jehoiakim, Joshua, [Judah](#), Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 03:19-21
- Ezra 02:1-2
- Ezra 03:8-9
- [Luke 03:27-29](#)
- Matthew 01:12-14

Word Data:

- Strong's:

Uses:

- [Luke 3:27-29](#)

translationAcademy

Abstract Nouns

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

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 the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even 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.

Using abstract nouns allows people to express thoughts about ideas in fewer words than if they did not have those nouns. It is a way of giving names to actions or qualities so that people can talk about them as though they were things. It is like a short-cut in language. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But if the language did not have the two abstract nouns "forgiveness" and "sin," then they would have to make a longer sentence to express the same meaning. They would have to say, for example, "I believe that God is willing to forgive people after they have sinned," using verb phrases instead of nouns for those ideas.

Reason this is a translation issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun.

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. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun..

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.
 - **... 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.

Uses:

- Luke 1:69-71
- Luke 1:72-75
- Luke 1:76-77
- Luke 3:3
- Luke 3:3
- Luke 3:5-6
- Luke 7:48-50
- Luke 8:47-48
- Luke 10:8-9
- Luke 10:10-12
- Luke 11:5-8
- Luke 17:17-19
- Luke 17:20-21
- Luke 19:8-10
- Luke 23:46-47

Active or Passive

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

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 receives the action. 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 to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject, and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have 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.)

Reasons this is a translation issue

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same purposes 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 enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

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. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone were put around his neck and he were thrown into the sea (Luke 17:2 ULB)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If 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. If you do this, try to keep the focus on the person receiving the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

- **A loaf of bread was given him every day from the street of the bakers.** (Jeremiah 37:21 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.

Uses:

- Luke 1:14-15
- Luke 1:18-20
- Luke 1:26-29
- Luke 1:30-33
- Luke 1:34-35
- Luke 1:42-45
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Apostrophe

This page answers the question: *What is the figure of speech called apostrophe?*

Definition

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him.

Description

He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason this is a translation issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

Mountains of Gilboa, let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34 ULB)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human bones.' " (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.
 - **He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human bones.' "** (1 Kings 13:2 ULB)
 - He said this about the altar: "This is what Yahweh says about this altar. 'See, ... they will burn people's bones on it.' "
 - **Mountains of Gilboa, let there not be dew or rain on you** (2 Samuel 1:21 ULB)
 - As for these mountains of Gilboa, let there not be dew or rain on them

Uses:

- [Luke 10:13-15](#)
- [Luke 10:13-15](#)
- [Luke 13:34-35](#)

Assumed Knowledge and Implicit Information

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

- **Assumed knowledge** is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker gives the audience information in two ways:
- **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 or do or think about. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Often, the audience understands this **implicit information** by combining what they already know (**assumed knowledge**) with the **explicit information** that the speaker tells them directly.

Reasons this is a translation issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different than the biblical languages and made for an audience that lives in a very different time and place than the people in the Bible, many times the **assumed knowledge** or the **implicit information** is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, you can include this information in the text or in a footnote.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:20 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. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But 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. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
 - **Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:20 ULB) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
 - Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep."
 - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
 - ... it will be more tolerable for those cities Tyre and Sidon, whose people were very wicked, at the day of judgment than for you
 - ◇ Or:
 - ... it will be more tolerable for those wicked cities Tyre and Sidon at the day of judgment than for you
 - **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB) - Assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.
 - Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual of righteousness when they eat.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.
 - **Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:19, 20 ULB) - Implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
 - Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live."
 - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Implicit information is that God would not only judge the people; he would punish them. This can be made explicit.
 - At the day of judgment, God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you

- At the day of judgment, God will punish you more severely than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.### Uses:

- [Luke 1:1-4](#)
- [Luke 1:5-7](#)
- [Luke 1:5-7](#)
- [Luke 1:8-10](#)
- [Luke 1:8-10](#)
- [Luke 1:11-13](#)
- [Luke 1:16-17](#)
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- [Luke 1:78-79](#)
- [Luke 02 General Notes](#)
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Background Information

This page answers the question: *What is background information, and how can I show that some information is background information?*

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called **background information**. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example - The 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 heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope they had brought with them, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a feast the next day" 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."

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."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information

- To help their listeners be interested in the story
- To help their listeners understand something in the story
- To help the listeners understand why something is important in the story
- To tell the setting of a story
- Setting includes:
 - where the story takes place
 - when the story takes place
 - who is present when the story begins
 - what is happening when the story begins

Reasons this is a translation issue

- Languages have different ways of marking background information and storyline information.
- Translators need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- Translators will need to translate the story in a way that marks the background information in a way that their own readers will understand the order of events, which information is background information, and which is storyline information.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was 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 how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kind of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

1. Use your language's way of showing that certain information is background information.
2. Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the 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 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.”

Uses:

- Luke 1:5-7
- Luke 1:8-10
- Luke 1:54
- Luke 2:6
- Luke 2:41-44
- Luke 3:18-20
- Luke 3:23-24
- Luke 4:25-27
- Luke 7:11-15
- Luke 8:26-27
- Luke 8:32-33

- Luke 8:40-42
- Luke 9:7-9
- Luke 9:32-33
- Luke 12:1
- Luke 13:10-11
- Luke 13:22-24
- Luke 14:1-3
- Luke 16:14-15
- Luke 16:19-21
- Luke 17:11-13
- Luke 18:35-37
- Luke 19:1-2
- Luke 19:1-2
- Luke 19:11-12
- Luke 21:1-4
- Luke 22:1-2
- Luke 22:7-9
- Luke 23:11-12
- Luke 23:18-19
- Luke 23:18-19
- Luke 23:23-25
- Luke 23:50
- Luke 23:50

Biblical Distance

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong", which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was sixty stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)
- Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "They are to make an ark of acacia wood. Its length must be two and a half kubits; its width will be one kubit and a half; and its height will be one kubit and a half."
- Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "They are to make an ark of acacia wood. Its length must be one meter; its width will be two thirds of a meter; and its height will be two thirds of a meter."
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard foot length, you could translate it as below.
 - "They are to make an ark of acacia wood. Its length must be 3 3/4 feet; its width will be 2 1/4 feet; and its height will be 2 1/4 feet."
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
 - "They are to make an ark of acacia wood. Its length must be two and a half cubits (one meter); its width will be one cubit and a half (two thirds of a meter); and its height will be one cubit and a half (two thirds of a meter)."

- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.
 - "They are to make an ark of acacia wood. Its length must be one meter¹; its width will be two thirds of a meter ²; and its height will be two thirds of a meter." The footnotes would look like:
 - ◇ ^[1] two and a half cubits
 - ◇ ^[2] one cubit and a half

Uses:

- [Luke 24:13-14](#)

Biblical Money

This page 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 and would give a certain weight of that metal in order to buy things. Later people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight		—		—		—		daric	gold coin	8.4 grams		shekel		various metals	11 grams		talent	various metals	33 kilograms
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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
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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)
- 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)
- 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)
- 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."
- Use the Bible term and give the equivalent amount in the text or a footnote.
 - "The one owed five hundred denarii¹, 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
- Use the Bible term and explain it in a footnote.
 - "The one owed five hundred denarii¹, 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.

Uses:

- [Luke 7:41-43](#)
- [Luke 10:33-35](#)
- [Luke 20:23-24](#)
- [Luke 21:1-4](#)

Biblical Volume

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters		———	———	———		Dry	omer	2 liters		Dry	ephah	22 liters
	Dry	homer	220 liters		Dry	cor	220 liters		Dry	seah	7.7 liters		Dry	lethek
	Liquid	metrete	40 liters		Liquid	bath	22 liters		Liquid	hin	3.7 liters		Liquid	kab
	Liquid	log	0.31 liters											

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)
- Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "For four hektares of vineyard will yield only one bat, and one homer of seed will yield only an efa."
- Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "For four hectares of vineyard will yield only twenty-two liters, and ten baskets of seed will yield only one basket."
 - ◇ "For four hectares of vineyard will yield only twenty-two liters and 220 liters of seed will yield only twenty-two liters."
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "For four hectares of vineyard will yield only six gallons, and six and a half bushels of seed will yield only twenty quarts."
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
 - "For four hectares of vineyard will yield only one bath (six gallons), and one homer (six and a half bushels) of seed will yield only an ephah (twenty quarts)."
- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.
 - "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters³." The footnotes would look like:
 - ◇ ^[1]one bath

- ◇ ^[2]one homer
- ◇ ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word “measure.”

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like “measure” or “quantity” or “amount.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)
- Translate literally by using the number without a unit.
 - whenever anyone came to the grainery for twenty of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty of wine, there were only twenty.
- Use a generic word like “measure” or “quantity” or “amount.”
 - whenever anyone came to the grainery for twenty amounts of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty amounts of wine, there were only twenty.
- Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
 - whenever anyone came to the grainery for twenty baskets of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty jars of wine, there were only twenty.
- Use a unit of measure that you are already using in your translation.
 - whenever anyone came to the grainery for twenty liters of grain, there were only ten liters, and whenever someone came to the wine vat to draw out fifty liters of wine, there were only twenty liters.

Uses:

- [Luke 16:5-7](#)
- [Luke 16:5-7](#)

Biblical Weight

This page answers the question: *How can I translate the values of weight in the Bible?*

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
1 shekel	11 grams	-	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed seventy talents and 2,400 shekels.** (Exodus 38:29 ULB)
 - Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "The bronze from the offering weighed seventy talentes and 2,400 sekeles."
 - Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "The bronze from the offering weighed 2,400 kilograms."
 - Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "The bronze from the offering weighed 5,300 pounds."
 - Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.
 - "The bronze from the offering weighed seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)."
 - Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.
 - "The bronze from the offering weighed seventy talents and 2,400 shekels.¹"
 - ◇ The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.### Uses:
- Luke 19:13-15
 - Luke 19:16-17
 - Luke 19:18-19
 - Luke 19:20-21
 - Luke 19:24-25

Connecting Words

This page answers the question: *What are connecting words for, and how do I translate them?*

Description

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, so I opened my umbrella.
- It was raining, but I did not have an umbrella. So I got very wet.

Sometimes people might not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.

- It was raining. I did not have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts in a way that is natural in their language.

Translation Principles

- Translators need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

Examples from the Bible

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days. (Galatians 1:16-18 ULB)

The word “but” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word “then” introduces something Paul did after he returned to Damascus.

Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

The word “Therefore” links this section with the section before it, signalling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “But” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We do not place a stumbling block in front of anyone, for we do not wish our ministry to be brought into disrepute. Instead, we prove ourselves by all our actions, that we are God’s servants. (2 Corinthians 6:3-4 ULB)

Here the word “for” connects what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (proving by his actions that he is God’s servant) with what he said he does not do (placing stumbling blocks).

Translation Strategies

If the way the relationship between thoughts is shown in the ULB would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

1. Use a connecting word (even if the ULB does not use one).
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.
3. Use a different connecting word.

Examples of Translation Strategies Applied

1) Use a connecting word (even if the ULB does not use one).

- **Jesus said to them, “Come after me, and I will make you become fishers of men.” Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with “so.”
 - Jesus said to them, “Come after me, and I will make you become fishers of men.” So immediately they left the nets and went after him.

2) Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) -

Some languages would prefer not to use connecting words here, because the meaning is clear without them and using them would be unnatural. They might translate like this:

- Therefore whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.** (Galatians 1:16-18 ULB) -

Some languages might not need the words “but” or “then” here.

- I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.

3) Use a different connecting word.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages.
 - Because of that, whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. And whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with “since,” some translators might prefer to start the second part of the sentence with “so” to show the same relationship.
 - ”The captain could not tell anything because of all the noise, so he ordered that Paul be brought into the fortress.”

Uses:

- [Luke 12:2-3](#)
- [Luke 21:14-15](#)

Direct and Indirect Quotations

This page answers the question: *What are direct and indirect quotations?*

Description

There are two kinds of quotations: direct quotation and indirect quotation.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: ""

- John said, "I do not know at what time I will arrive."

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead 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," to replace the future tense indicated by "will."

- John said that he did not know at what time he would arrive.

Why this is a translation issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one rather than the other, or there is a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or an indirect quotation.

Examples from the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have 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. If the kind of quote used in that context is not natural for your language, follow these strategies.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1. If a direct quote would not work well in your language, change it to an indirect quote.
 - **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 to show himself to the priest and to 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 instructed him, "Tell no one. Just 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."

You may also want to watch the video at http://ufw.io/figs_quotations.## Uses:

- [Luke 1:67-68](#)
- [Luke 5:14](#)
- [Luke 7:18-20](#)
- [Luke 7:33-35](#)
- [Luke 7:33-35](#)
- [Luke 7:33-35](#)
- [Luke 9:20-22](#)
- [Luke 17:20-21](#)
- [Luke 19:29-31](#)
- [Luke 20:5-6](#)

- Luke 20:5-6
- Luke 20:7-8
- Luke 22:10-11
- Luke 24:6-7

Distinguishing versus Informing or Reminding

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either distinguish the noun from other similar items, or they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase with a noun, they assume that its function is to distinguish one item from another similar item.

Some languages use a comma to mark the difference between making a distinction between similar items and giving more information about an item. Without the comma, the sentence below communicates that it is making a distinction:

- Mary gave some of the food to her sister who was very thankful.
 - If her sister was usually thankful, the phrase “who was thankful” could **distinguish this sister** of Mary’s from another sister who was not usually thankful.

With the comma, the sentence is giving more information:

- Mary gave some of the food to her sister, who was very thankful.
 - This same phrase can be used give us more information about Mary’s sister. It tells us about **how Mary’s sister responded** when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons this is a translation issue

- Many source languages of the Bible use phrases that modify a noun **both** for distinguishing the noun from another similar item **and also** for giving more information about the noun. The translator must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun **only** for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, people who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples from the Bible

Examples of words and phrases that are used to distinguish one item from other possible items: These usually do not cause a problem in translation.

... The curtain is to separate the holy place from the most holy place. (Exodus 26:33 ULB)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

A foolish son is a grief to his father, and bitterness to the woman who bore him. (Proverbs 17:25 ULB)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item: These are a translation issue for languages that do not use these.

... for your righteous judgments are good. (Psalm 119:39 ULB)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgements from his unrighteous judgements, because all of his judgments are righteous.

Can Sarah, who is ninety years old, bear a son? - (Genesis 17:17-18 ULB)

The phrase “who is ninety years old” is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

I will wipe away mankind whom I have created from the surface of the earth. (Genesis 6:7 ULB)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

Translation Strategies

If people would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

1. Put the information in another part of the sentence and add words that show its purpose.
2. Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

1. Put the information in another part of the sentence and add words that show its purpose.
 - **I hate those who serve worthless idols** (Psalm 31:6 ULB) - By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.
 - Because idols are worthless, I hate those who serve them.
 - **... for your righteous judgments are good.** (Psalm 119:39 ULB)
 - ... for your judgments are good because they are righteous.
 - **Can Sarah, who is ninety years old, bear a son?** (Genesis 17:17-18 ULB) - The phrase “who is ninety years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.
 - Can Sarah bear a son even when she is ninety years old?
 - **I will call on Yahweh, who is worthy to be praised** (2 Samuel 22:4 ULB) - There is only one Yahweh. The phrase “who is worthy to be praised” gives a reason for calling on Yahweh.
 - I will call on Yahweh, because he is worthy to be praised
2. Use one of your language’s ways for expressing that this is just added information.
 - **You are my Son, whom I love. I am pleased with you.** (Luke 3:22 ULB)
 - You are my Son. I love you and I am pleased with you.
 - Receiving my love, you are my Son. I am pleased with you.

Uses:

- [Luke 9:30-31](#)
- [Luke 20:27-28](#)

Double Negatives

This page answers the question: *What are double negatives?*

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning “not.” Examples are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not” such as the underlined parts of these words: “unhappy,” “impossible,” and “useless.”

A double negative occurs when a sentence has two words that each 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.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a second negative cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, “He is not unintelligent” can mean “He is intelligent” or “He is very intelligent.”

To translate sentences with double negatives accurately and clearly in your language, you need to know both 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 purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, 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 purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
 - **For we do not have a high priest who cannot feel sympathy for our weaknesses.** (Hebrews 4:15 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 purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”
 - **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.”

Uses:

- Luke 1:36-38
- Luke 7:6-8
- Luke 7:21-23
- Luke 8:16-18
- Luke 8:16-18
- Luke 14:25-27
- Luke 14:25-27
- Luke 14:31-33
- Luke 18:28-30

Doublet

This page answers the question: *What are doublets and how can I translate them?*

Description

We are using the word “doublet” to refer to two words or very short phrases that mean the same thing or very close to the same thing and that are used together. 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 only in certain situations, so a doublet might not make sense in their language in some verses. In either case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples from the Bible

King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean 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 one of your language’s ways of doing that.

Translation Strategies Applied

1. Translate only one of the words.
 - **You have decided to prepare false and deceptive words** (Daniel 2:9 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 ..."

Uses:

- Luke 1:14-15
- Luke 1:18-20
- Luke 1:42-45
- Luke 1:78-79
- Luke 2:17-20
- Luke 4:5-7
- Luke 4:40-41
- Luke 6:27-28
- Luke 24:36-37

Ellipsis

This page answers the question: *What is ellipsis?*

Description

Ellipsis is what happens when 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. 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 by filling in the action from the previous clause.

Reason this is a translation issue

Readers who see incomplete sentences or phrases may not know what the missing information is if they do not use ellipsis in their language.

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 and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him.

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 sinners in the assembly of the righteous.** (Psalm 1:5)
 - ... the wicked will not stand in the judgment, and sinners 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.

Uses:

- Luke 1:72-75
- Luke 3:10-11
- Luke 5:14
- Luke 5:18-19
- Luke 5:20-21
- Luke 5:20-21
- Luke 5:22-24
- Luke 5:29-32
- Luke 6:27-28
- Luke 6:29-30
- Luke 7:9-10
- Luke 7:21-23
- Luke 8:7-8
- Luke 8:16-18
- Luke 8:16-18
- Luke 8:34-35
- Luke 8:36-37
- Luke 8:47-48
- Luke 9:18-19
- Luke 10:5-7
- Luke 10:17-20
- Luke 10:17-20
- Luke 10:21
- Luke 10:36-37
- Luke 11:14-15
- Luke 11:14-15

- Luke 11:24-26
- Luke 11:33-36
- Luke 12:33-34
- Luke 12:51-53
- Luke 12:51-53
- Luke 13:8-9
- Luke 14:28-30
- Luke 14:31-33
- Luke 20:25-26
- Luke 20:29-33
- Luke 20:29-33
- Luke 21:10-11
- Luke 21:10-11
- Luke 22:35-36
- Luke 22:52
- Luke 23:15-17
- Luke 23:29-31

End of Story

This page answers the question: *What kinds of information are given at the end of a story?*

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

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 these things:

- 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)

1. 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)

1. To tell the reader what happens to a specific character after the main part of the story ends

Mary said, "My soul praises the Lord, and my spirit has rejoiced in God my savior..." Mary stayed with Elizabeth about three months and then returned to her house. (Luke 1:46-47, 56 ULB)

1. 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)

1. To tell what happens after the story as a result of the events that happened in the story itself

"Woe to you teachers of Jewish laws, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." 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 11:52-54 ULB)### Uses:

- [Luke 4:35-37](#)
- [Luke 9:34-36](#)
- [Luke 18:34](#)
- [Luke 19:28](#)
- [Luke 19:47-48](#)
- [Luke 21:37-38](#)
- [Luke 22:5-6](#)
- [Luke 24:52-53](#)

Euphemism

This page answers the question: *What is a Euphemism?*

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

Definition

... 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 a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples from the Bible

... where there was a cave. Saul went inside to 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 did not say specifically** what Saul did or what he left in the cave.

Mary said to the angel, “How will this happen, since I have not slept with any man?”
(Luke 1:34 ULB)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1) Use a euphemism from your own culture.

- **... where there was a cave. Saul went inside to 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 dig a hole"
 - "...where there was a cave. Saul went into the cave to have some time alone"
- **Mary said to the angel, "How will this happen, since I have not slept with any man?"** (Luke 1:34 ULB)
 - Mary said to the angel, "How will this happen, since I do not know a man?" - (This is the euphemism used in the original Greek)

2) State the information plainly without a euphemism if it would not be offensive.

- **they found Saul and his sons fallen on Mount Gilboa.** (1 Chronicles 10:8 ULB)
 - "they found Saul and his sons dead on Mount Gilboa."

Uses:

- Luke 1:34-35
- Luke 2:27-29
- Luke 8:43-44
- Luke 9:30-31
- Luke 12:20-21

Exclamations

This page answers the question: *What are ways of translating exclamations?*

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 communicates strong emotion.

Examples from the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 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 an exclamation word from your language that shows the strong feeling.
3. Translate the exclamation word with a sentence that shows the feeling.
4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.
5. If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
 - **You worthless person!** (Matthew 5:22 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 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!”
5. If the strong feeling is not clear in the target language, then 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)

Uses:

- [Luke 12:24-26](#)
- [Luke 12:27-28](#)
- [Luke 12:49-50](#)
- [Luke 12:49-50](#)
- [Luke 18:24-25](#)

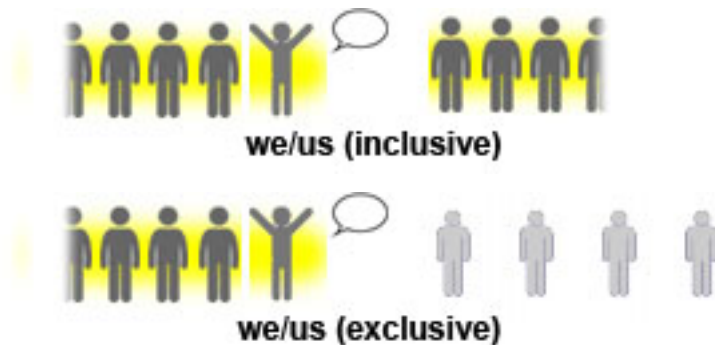
Exclusive and Inclusive “We”

This page answers the question: *What is exclusive and inclusive “we”?*

Description

Some languages have more than one form of “we:” an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so that they can decide which form of “we” to use.

Examples from the Bible

They said, “We have no more than five loaves of bread and two fish, unless we went and bought food for all this crowd of people.” (Luke 9:13 ULB)

In the first clause, the disciples are telling Jesus how much food they have among them, so this “we” could be the inclusive form or the exclusive form. In the second clause, the disciples are talking about some of them going to buy food, so that “we” would be the exclusive form, since Jesus would not go to buy food.

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.

... 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, so this would be the inclusive form.

Uses:

- Luke 1:1-4
- Luke 1:1-4
- Luke 3:14
- Luke 9:49-50
- Luke 10:10-12
- Luke 20:21-22
- Luke 22:7-9
- Luke 23:1-2
- Luke 23:15-17
- Luke 23:18-19

First, Second, or Third Person

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

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

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason this is a Translation Issue

Sometimes in the Bible a speaker used the third person to refer to himself or to 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 used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “Your servant used to keep his father’s sheep.” (1 Samuel 17:34 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 third person phrase along with the pronoun “I” or “you.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

1. Use the third person phrase along with the pronoun “I” or “you.”
 - **But David said to Saul, “Your servant used to keep his father’s sheep.”** (1 Samuel 17:34)
 - But David said to Saul, “I, your servant, used to keep my father’s sheep.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.
 - **Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like God’s? Can you thunder with a voice like 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.

Uses:

- [Luke 1:42-45](#)
- [Luke 1:42-45](#)
- [Luke 7:33-35](#)
- [Luke 7:33-35](#)
- [Luke 8:7-8](#)
- [Luke 9:20-22](#)
- [Luke 9:26-27](#)
- [Luke 9:26-27](#)

- Luke 9:43-45
- Luke 9:57-58
- Luke 10:22
- Luke 14:34-35
- Luke 15:3-5
- Luke 17:22-24
- Luke 17:25-27
- Luke 21:27-28
- Luke 22:21-23
- Luke 22:47-48
- Luke 22:69-71
- Luke 23:39-41

Forms of You

This page answers the question: *What are the different forms of you?*

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

You may also want to watch the video at http://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at http://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” - Formal or Informal

Uses:

- [Luke 4:8](#)
- [Luke 5:22-24](#)
- [Luke 6:1-2](#)
- [Luke 7:27-28](#)
- [Luke 7:27-28](#)
- [Luke 9:41-42](#)
- [Luke 9:41-42](#)
- [Luke 11:5-8](#)
- [Luke 11:9-10](#)
- [Luke 12:57-59](#)
- [Luke 13:22-24](#)
- [Luke 13:25-27](#)
- [Luke 14:7-9](#)

- Luke 14:7-9
- Luke 14:12
- Luke 14:23-24
- Luke 16:13
- Luke 17:9-10
- Luke 19:41-42
- Luke 19:43-44
- Luke 21:1-4
- Luke 21:7-9
- Luke 21:12-13
- Luke 22:31-32
- Luke 22:31-32
- Luke 22:35-36
- Luke 24:4-5
- Luke 24:6-7
- Luke 24:17-18
- Luke 24:36-37

Generic Noun Phrases

This page answers the question: *What are generic noun phrases and how can I translate them?*

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

Can a man walk on hot coals without scorching his feet?
So is the man who goes into his neighbor's wife;
the one who has relations with her will not go unpunished. (Proverbs 6:28 ULB)

The underlined phrases above do not refer to a specific man. They refer to any man who does these things.

Reason this is a translation issue

Different languages have different ways of showing that noun phrases refer to something in general. Translators should refer to these general ideas in ways that are natural in their language.

Examples from the Bible

The one who does what is right is kept away from trouble and it comes upon the wicked instead. (Proverbs 11:8 ULB)

The underlined phrases above do not refer to any specific people but to anyone who does what is right or anyone who is wicked.

People curse the man who refuses to sell them grain. (Proverbs 11:26 ULB)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to a good man, but he condemns a man who makes evil plans.
(Proverbs 12:2 ULB)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULB to refer to people or things in general rather than to specific individuals or things, consider using the same wording. Here are some strategies you might use.

1. Use the word “the” in the noun phrase.

2. Use the word “a” in the noun phrase.
3. Use the word “any”, as in “any person” or “anyone.”
4. Use the plural form, as in “people.”
5. Use any other way that is natural in your language.

Examples of Translation Strategies Applied

1. Use the word “the” in the noun phrase.
 - **Yahweh gives favor to a good man, but he condemns a man who makes evil plans.** (Proverbs 12:2 ULB)
 - “Yahweh gives favor to the good man, but he condemns the man who makes evil plans.” (Proverbs 12:2)
2. Use the word “a” in the noun phrase.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse a man who refuses to sell them grain”
3. Use the word “any, as in ”any person” or “anyone.”
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse any man who refuses to sell them grain.”
4. Use the plural form, as in “people” (or in this sentence, “men”).
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse men who refuse to sell them grain”
5. Use any other way that is natural in your language.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse whoever refuses to sell them grain.”

Uses:

- [Luke 21:10-11](#)
- [Luke 21:10-11](#)

Hendiadys

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

Description

When a speaker expresses a single idea by using two words that are connected with “and,” it is called “hendiadys.” In hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

... his own kingdom and glory. (1 Thessalonians 2:12 ULB)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or a **glorious kingdom**.

Reasons this is a translation issue

- Often hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use hendiadys, so people may not understand how the two words work together; one word describing the other.

Examples from the Bible

... for I will give you words and wisdom ... (Luke 21:15 ULB)

“Words” and “wisdom” are nouns, but in this figure of speech “wisdom” describes “words.”

... if you are willing and obedient ... (Isaiah 1:19 ULB)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute the describing noun with an adjective that means the same thing.
2. Substitute the describing noun with a phrase that means the same thing.
3. Substitute the describing adjective with an adverb that means the same thing.
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute the describing noun with an adjective that means the same thing.
 - **for I will give you words and wisdom** (Luke 21:15 ULB)
 - for I will give you wise words
 - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - that you should walk in a manner that is worthy of God, who calls you to his own glorious kingdom.
2. Substitute the describing noun with a phrase that means the same thing.
 - **for I will give you words and wisdom.** (Luke 21:15 ULB)
 - for I will give you words of wisdom.
 - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - that you should walk in a manner that is worthy of God, who calls you to his own kingdom of glory.
3. Substitute the describing adjective with an adverb that means the same thing.
 - **if you are willing and obedient** (Isaiah 1:19 ULB)
 - if you are willingly obedient
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.
 - **if you are, willing and obedient** (Isaiah 1:19 ULB) - The adjective “obedient” can be substituted with the verb “obey.”
 - if you obey willingly

Uses:

- [Luke 21:14-15](#)

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

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.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

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 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name “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, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

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 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 instead of copying the name.
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **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 instead of copying 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 Living One who sees me;
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.
- **... a young man named Saul** (Acts 7:58 ULB)
 - ... a young man named Paul¹ 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)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."
- **a young man named Saul** (Acts 7:58 ULB)
 - a young man named Saul The footnote would look like:

- ◇ ^[1]This is the same man who is called Paul beginning in Acts 13.
- **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
- **It came about in Iconium that Paul and Barnabas entered together into the synagogue** (Acts 14:1 ULB)
 - It came about in Iconium that Paul¹ and Barnabas entered together into the synagogue The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Uses:

- Introduction to the Gospel of Luke
- Luke 1:1-4
- Luke 2:1-3
- Luke 2:1-3
- Luke 2:36-38
- Luke 3:1-2
- Luke 3:1-2
- Luke 3:23-24
- Luke 3:25-26
- Luke 3:27-29
- Luke 3:30-32
- Luke 3:33-35
- Luke 3:36-38
- Luke 4:25-27
- Luke 4:25-27
- Luke 7:11-15
- Luke 8:1-3
- Luke 8:1-3
- Luke 8:26-27
- Luke 9:10-11
- Luke 10:13-15
- Luke 13:4-5
- Luke 16:19-21
- Luke 19:29-31
- Luke 23:26
- Luke 23:50
- Luke 24:13-14
- Luke 24:17-18

Hyperbole and Generalization

This page answers the question: *What are hyperboles? What are generalizations?*

Description

A speaker or writer can use exactly the same words to say something he means as completely true, as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement.

- It rains here every night.
- The speaker means this as literally true if he means that it really does rain here every night.
- The speaker means this as a generalization if he means that it rains here most nights.
- The speaker means this as a hyperbole if he wants to say it rains more than it actually does, usually in order to express a strong attitude toward the amount of rain, such as being annoyed or being happy.

Hyperbole: This is a figure of speech that uses **exaggeration**. A speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

They will not leave one stone upon another (Luke 19:44 ULB)

- This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Generalization: This is a statement that is true most of the time or in most situations that it could apply to.

The one who ignores instruction will have poverty and shame, but honor will come to him who learns from correction. (Proverbs 13:18)

- These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction.

And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words. (Matthew 6:7)

- This generalization tells about what Gentiles were known for doing. Many Gentiles may have done this.

Even though a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any” or “rarely.”

Moses was educated in all the learning of the Egyptians (Acts 7:22 ULB)

- This generalization means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

1. Readers need to be able to understand whether or not a statement is completely true.
2. If readers realize that a statement is not completely true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples from the Bible**Examples of 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.

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, not about everything that is possible to know.

Caution

Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

... they saw Jesus walking on the sea and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

Do not assume that the word “all” is always a generalization that means “most.”

Yahweh is righteous in all his ways and gracious in all he does. (Psalms 145:17 ULB)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the exaggeration or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

1. Express the meaning without the exaggeration.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
4. For a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

1. Express the meaning without the exaggeration.
 - **The Philistines gathered together to fight against Israel: 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.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
 - **The one who ignores instruction will have poverty and shame ...** (Proverbs 13:18 ULB)
 - In general, the one who ignores instruction will have poverty and shame
 - **And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)
 - “And when you pray, do not make useless repetitions as the Gentiles generally do, for they think that they will be heard because of their many words.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
 - **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)

- Almost all the country of Judea and almost all the people of Jerusalem went out to him.”
 - Most of the country of Judea and most of the people of Jerusalem went out to him.”
4. For a generalization that has a word like “all,” always,” “none,” or “never,” consider deleting that word.
- **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)
 - The country of Judea and the people of Jerusalem went out to him.

Uses:

- Luke 1:64-66
- Luke 2:36-38
- Luke 6:41-42
- Luke 9:57-58
- Luke 12:1
- Luke 12:45-46
- Luke 13:18-19
- Luke 14:25-27
- Luke 15:1-2
- Luke 15:6-7
- Luke 15:28-30
- Luke 16:8-9
- Luke 16:10-12
- Luke 17:9-10
- Luke 18:24-25
- Luke 19:43-44
- Luke 21:1-4
- Luke 21:16-19
- Luke 21:23-24
- Luke 21:37-38
- Luke 23:27-28
- Luke 24:28-29
- Luke 24:52-53

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

“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 will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, 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 to 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 situations in the past

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21 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. The people of Tyre and Sidon did not actually see his miracles and repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent.

Martha then said to Jesus, “Lord, if you had been here, my brother would not have died.” (John 11:21 ULB)

Martha said this to express her wish that Jesus had come sooner. But Jesus did not come sooner, and her brother did die.

1. 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 there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 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.

1. 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 how bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

1. 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, expressing regret that this had not happened.

I know what you have done, and that you are neither cold nor hot. I wish that you were either cold or hot! (Revelation 3:15 ULB)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

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.

You may also want to watch the video at http://ufw.io/figs_hypo.

Uses:

- [Luke 05 General Notes](#)
- [Luke 5:36](#)
- [Luke 6:39-40](#)
- [Luke 10:13-15](#)
- [Luke 12:57-59](#)
- [Luke 15:3-5](#)
- [Luke 15:8-10](#)
- [Luke 16:29-31](#)
- [Luke 16:29-31](#)
- [Luke 17 General Notes](#)
- [Luke 17:1-2](#)
- [Luke 17:3-4](#)
- [Luke 19:29-31](#)

- Luke 19:39-40
- Luke 22:66-68
- Luke 22:66-68

Idiom

This page answers the question: *What are idioms and how can I translate them?*

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg (This means, “You are 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 who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

he 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 phrase “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. After a while, it becomes a normal way of talking in that language.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples from the Bible

Then all Israel came to David at Hebron and said, "Look, we are your flesh and bone."
(1 Chronicles 11:1 ULB)

This means, "We and you belong to the same race, the same family."

the children of Israel went out with a high hand. (Exodus 14:8 ASV)

This means, "The Israelites went out defiantly."

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 6:7 ULB)
 - I am crying my eyes out

Uses:

- [Luke 1:24-25](#)
- [Luke 1:26-29](#)

- Luke 1:30-33
- Luke 1:39-41
- Luke 1:42-45
- Luke 1:42-45
- Luke 1:50-51
- Luke 1:54
- Luke 1:64-66
- Luke 1:72-75
- Luke 1:76-77
- Luke 1:78-79
- Luke 2:1-3
- Luke 2:22-24
- Luke 2:51-52
- Luke 3:1-2
- Luke 3:15-16
- Luke 4:20-22
- Luke 4:20-22
- Luke 4:33-34
- Luke 4:38-39
- Luke 5:22-24
- Luke 5:27-28
- Luke 6:22-23
- Luke 7:1
- Luke 7:6-8
- Luke 7:16-17
- Luke 7:27-28
- Luke 8:7-8
- Luke 8:11-13
- Luke 8:28-29
- Luke 8:34-35
- Luke 8:47-48
- Luke 9:15-17
- Luke 9:26-27
- Luke 9:43-45
- Luke 9:51-53
- Luke 9:61-62
- Luke 10:5-7
- Luke 10:25-28
- Luke 10:29-30
- Luke 11:27-28
- Luke 11:31
- Luke 13:15-16
- Luke 14:34-35

- Luke 15:17-19
- Luke 15:20-21
- Luke 16:22-23
- Luke 16:27-28
- Luke 17:11-13
- Luke 18:13-14
- Luke 21:27-28
- Luke 22:41-42
- Luke 22:59-60
- Luke 24:11-12
- Luke 24:45-47

Imperatives - Other Uses

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. Sometimes imperative sentences in the Bible have other uses.

Reason this is a translation issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples from the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 2, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. (Genesis 26:2 ULB)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. ("Be clean" means "Be healed.")

"I am willing. Be clean." Immediately he was cleansed of his leprosy. (Matthew 8:3 ULB)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general second-person command, as in the ULB:

God said, "Let there be light," and there was light. (Genesis 1:3 ULB)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like, "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

... do not abandon wisdom and she will watch over you; love her and she will keep you safe. (Proverbs 4:6 ULB)

The purpose of Proverbs 22:6 below is teach what people can expect to happen if they teach their children the way they should go.

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translation Strategies

1. If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
3. If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
 - **Be clean.** (Matthew 8:3 ULB)
 - "You are now clean."
 - "I now cleanse you."
 - **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
 - God said, "There is now light" and there was light.
 - **God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."** (Genesis 1:3 ULB)

- God blessed them and said to them, "My will for you is that you be fruitful, and multiply. Fill the earth, and subdue it. I want you to have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
- **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
 - God said, 'Let there be light,' so there was light.
 - God said, "Light must be;" as a result, there was light.
3. If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

**Teach a child the way he should go,
and when he is old he will not turn away from that instruction.** (Proverbs 22:6 ULB)

Translated as:

"If you teach a child the way he should go,
then when he is old he will not turn away from that instruction."### Uses:

- [Luke 18:42-43](#)

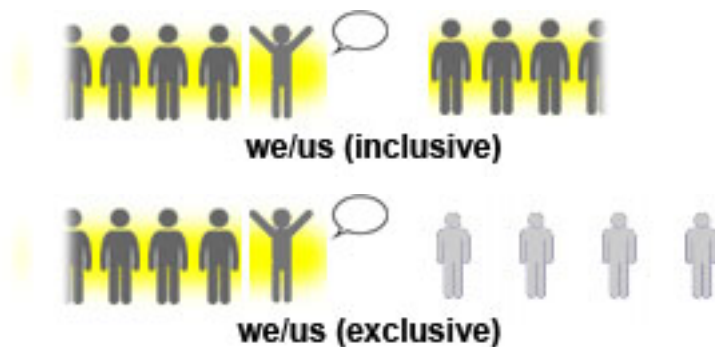
Inclusive “We”

This page answers the question: *What is inclusive “we”?*

Description

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.” The 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 to 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.

Uses:

- [Luke 1:1-4](#)
- [Luke 2:15-16](#)

- Luke 22:7-9
- Luke 24:30-32

Introduction of a New Event

This page answers the question: *How do we introduce a new event in a story?*

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples from the Bible

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. 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 phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “One day” in Luke 1:8 helps to introduce the first event in this story:

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)

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 3:1-22 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.

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 it. 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 chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the 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 to fill in that information, such as: “another time” or “someone.”
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, 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.
- **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.
 - This part tells about what happened when the flood came upon the earth. It happened when Noah was six hundred years old.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event 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 7:6-7 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.

Uses:

- Luke 1:5-7
- Luke 1:24-25
- Luke 1:39-41
- Luke 1:59-61
- Luke 2:1-3
- Luke 2:6
- Luke 2:21
- Luke 2:22-24
- Luke 3:21-22
- Luke 4:1-2
- Luke 4:14-15
- Luke 4:31-32
- Luke 4:38-39
- Luke 5:1-3
- Luke 5:12-13
- Luke 5:17
- Luke 5:27-28
- Luke 6:1-2
- Luke 6:6-8
- Luke 6:12-13
- Luke 7:1
- Luke 7:18-20
- Luke 7:36-38
- Luke 8:1-3
- Luke 9:18-19
- Luke 10:1-2
- Luke 10:25-28
- Luke 10:38-39
- Luke 11:1
- Luke 11:27-28
- Luke 14:1-3
- Luke 15:1-2
- Luke 16:22-23
- Luke 17:11-13
- Luke 18:35-37
- Luke 19:29-31
- Luke 20:1-2
- Luke 24:13-14
- Luke 24:50-51

Introduction of New and Old Participants

This page answers the question: *Why cannot the readers of my translation understand who the author was writing 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 refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples from the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man” in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who 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)

A new participant who is not the most important one is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

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 first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

When King David was very old, they covered him with blankets, but he could not keep warm. (1 Kings 1:1 ULB)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she”.

His wife was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah’s wife is referred to with the noun phrase “the woman.”

The angel of Yahweh appeared to the woman and said to her, (Judges 13:3 ULB)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant’s name again. In the example below, Manoah is referred to with his name, which the author has not used since verse 2.

Then Manoah prayed to Yahweh... (Judges 13:8 ULB)

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 information for the listener to understand who the subject is. (see Verbs)

Translation Strategies

1. If the participant is new, use one of your language’s ways of introducing new participants.
2. If it is not clear to whom a pronoun refers, use a noun phrase or name.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

1. If the participant is new, use one of your language’s ways of introducing new participants.
 - **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 has not been introduced yet might be confusing in some languages.

- There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).
 - There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.
2. If it is not clear who a pronoun refers to, use a noun phrase or name.
- **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 unnatural or confusing 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.

Uses:

- Luke 1:5-7
- Luke 1:26-29
- Luke 2:1-3
- Luke 2:4
- Luke 2:4
- Luke 2:25-26
- Luke 2:36-38
- Luke 4:33-34
- Luke 5:12-13
- Luke 5:18-19
- Luke 6:6-8
- Luke 6:27-28
- Luke 7:11-15
- Luke 7:36-38
- Luke 7:36-38
- Luke 8:43-44
- Luke 9:37-40
- Luke 9:37-40

- Luke 10:25-28
- Luke 10:29-30
- Luke 10:31-32
- Luke 10:33-35
- Luke 10:38-39
- Luke 11:45-46
- Luke 13:10-11
- Luke 14:1-3
- Luke 14:15-17
- Luke 15:11-12
- Luke 16:1-2
- Luke 16:19-21
- Luke 16:19-21
- Luke 18:3-5
- Luke 18:18-21
- Luke 18:35-37
- Luke 19:1-2
- Luke 21:1-4
- Luke 22:47-48
- Luke 23:50

Irony

This page answers the question: *What is irony and how can I translate it?*

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

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, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples from the Bible

How well you reject the commandment of God so you may keep your tradition! (Mark 7:9 ULB)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

Can you lead light and darkness to their places of work?
 Can you find the way back to their houses for them?
 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 phrases above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! (1 Corinthians 4:8 ULB)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

1. Translate 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.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)
 - You think that you are doing well when you reject God's commandment so you may keep your tradition!
 - You act like it is good to reject God's commandment so you may keep your tradition!
- **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.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)

- You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!
- **“Present your case,” says Yahweh; “present your best arguments for your idols,” says the King of Jacob. “Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.” (Isaiah 41:21-22 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 come forward to declare to us what will happen so we may know these things well. 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, but you are not!

Uses:

- [Luke 05 General Notes](#)
- [Luke 5:29-32](#)
- [Luke 07 General Notes](#)
- [Luke 10:21](#)
- [Luke 11 General Notes](#)
- [Luke 13:31-33](#)
- [Luke 15 General Notes](#)
- [Luke 19 General Notes](#)
- [Luke 22:63-65](#)
- [Luke 23:35](#)
- [Luke 23:39-41](#)

Litotes

This page answers the question: *What is litotes?*

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

Reason this is a translation issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples from the Bible

For you yourselves know, brothers, our coming to you was not useless, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very useful.

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 agitated.)

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 with the negative would not be clear, give the positive meaning in a strong way.

Examples of Translation Strategies Applied

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

- **For you yourselves know, brothers, 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."

Uses:

- Luke 1:30-33
- Luke 11:42
- Luke 12:6-7
- Luke 12:8-10

Merism

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

“I am the Alpha and the Omega,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8, 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 are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

I praise you, Father, Lord of heaven and earth ..., (Matthew 11:25 ULB)

Heaven and earth is a merism that includes everything that exists.

Reason this is a translation issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 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's name.

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.

Uses:

- [Luke 10:21](#)
- [Luke 13:28-30](#)

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the “image”) stands for another concept (the “topic”). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is “the girl I love,” and the image is “a red rose.” The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form “tells” is a metaphor for the past tense form “told,” because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: “live” metaphors, “dead” metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. 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 in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

Here is another example: Jesus said, ‘Go and tell that fox...,’” where “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are “table leg,” “family tree,” “leaf” meaning a page in a book, and “crane” meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably “heal” meaning “repair,” and “sick” meaning “spiritually powerless because of sin.”

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going *up*,” “A *highly* intelligent man,” and also the opposite kind of idea: “The heat is going *down*,” and “The stock market *took a tumble*.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat *up*.” MORE is spoken of as UP.
- “Let us *go ahead* with our debate.” DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- “You *defend* your theory well.” ARGUMENT is spoken of as WAR.
- “A *flow* of words” WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his “love”) is the **topic**, and “red rose” is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose’s beauty is not identical to a woman’s beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker’s message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

Jesus said to them. “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULB)

In this metaphor, 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. The point of comparison between bread and Jesus is that people needed bread every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already do know (the **image**).
- Another purpose is to emphasize that something 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 about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples from the Bible

Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is “you”) with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has in mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

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 related metaphors. The topics are “we” and “you,” and the images are “clay and ”potter.” The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter’s clay and “us” is that both the clay and the people of Israel are made into something different from what they were before.

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 here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
4. If the target audience would not know the image, see [Translate Unknowns](#) for ideas on how to translate that image.
5. If the target audience would not use that image for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
6. If the target audience would not know what the topic is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.
 - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
 - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
 - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
 - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
 - **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.
2. 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.
3. 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.”
4. 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.
5. If the target audience will not know the intended points of comparison between the image and the topic, then state them 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 he is the rock under which I can hide from my enemies. May the God of my salvation be exalted.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick 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.
6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **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.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- Luke 1:1-4
- Luke 1:11-13
- Luke 1:16-17
- Luke 1:16-17
- Luke 1:42-45
- Luke 1:52-53
- Luke 1:64-66
- Luke 1:64-66
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- Luke 3:5-6
- Luke 3:7
- Luke 3:8
- Luke 3:9
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- Luke 3:15-16
- Luke 3:15-16
- Luke 3:17
- Luke 4:18-19
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- Luke 5:33-35
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- Luke 6:38
- Luke 6:39-40
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- Luke 6:41-42
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- Luke 7:27-28
- Luke 8:11-13
- Luke 8:14-15
- Luke 8:14-15
- Luke 8:14-15
- Luke 8:19-21
- Luke 09 General Notes
- Luke 9:23-25
- Luke 9:23-25
- Luke 9:23-25
- Luke 9:46-48
- Luke 9:59-60
- Luke 10:1-2
- Luke 10:17-20
- Luke 11:9-10
- Luke 11:16-17
- Luke 11:21-23
- Luke 11:24-26
- Luke 11:24-26
- Luke 11:33-36
- Luke 11:33-36
- Luke 11:39-41
- Luke 11:39-41
- Luke 11:45-46
- Luke 11:52
- Luke 11:53-54
- Luke 12:1
- Luke 12:24-26
- Luke 12:27-28
- Luke 12:31-32

- Luke 12:33-34
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- Luke 12:49-50
- Luke 13:15-16
- Luke 13:22-24
- Luke 13:22-24
- Luke 13:25-27
- Luke 13:28-30
- Luke 13:28-30
- Luke 13:31-33
- Luke 13:34-35
- Luke 13:34-35
- Luke 14 General Notes
- Luke 14:25-27
- Luke 14:34-35
- Luke 15:22-24
- Luke 15:22-24
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- Luke 18:22-23
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- Luke 19:20-21
- Luke 19:45-46
- Luke 20:9-10
- Luke 20:17-18
- Luke 20:17-18
- Luke 20:17-18
- Luke 20:41-44
- Luke 20:45-47
- Luke 21 General Notes
- Luke 21:23-24
- Luke 21:34-35
- Luke 21:34-35
- Luke 22:26-27
- Luke 22:31-32
- Luke 22:41-42
- Luke 23:1-2
- Luke 23:29-31
- Luke 23:29-31
- Luke 23:54-56

- [Luke 24 General Notes](#)
- [Luke 24:30-32](#)
- [Luke 24:48-49](#)

Metonymy

This page answers the question: *What is a metonymy?*

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

- to a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason this is a translation issue

The Bible uses metonymy very often. Speakers of some languages are not used to metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give 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 that would 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 are some options.

1. Use the metonym along with the name of the thing it represents.
2. Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.
 - **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, see [Biblical Imagery - Common Metonymies](#).### Uses:

- [Luke 1:30-33](#)
- [Luke 1:42-45](#)
- [Luke 1:48-49](#)
- [Luke 1:50-51](#)
- [Luke 1:64-66](#)
- [Luke 1:69-71](#)
- [Luke 1:69-71](#)
- [Luke 1:69-71](#)
- [Luke 1:72-75](#)
- [Luke 1:76-77](#)
- [Luke 2:30-32](#)
- [Luke 2:33-35](#)
- [Luke 2:36-38](#)
- [Luke 3:7](#)
- [Luke 3:21-22](#)
- [Luke 8:11-13](#)
- [Luke 8:11-13](#)
- [Luke 8:11-13](#)
- [Luke 8:14-15](#)

- Luke 8:14-15
- Luke 8:14-15
- Luke 8:14-15
- Luke 9:23-25
- Luke 9:43-45
- Luke 9:46-48
- Luke 9:46-48
- Luke 9:49-50
- Luke 10:5-7
- Luke 10:10-12
- Luke 10:13-15
- Luke 10:13-15
- Luke 10:13-15
- Luke 10:17-20
- Luke 10:38-39
- Luke 11:2
- Luke 11:2
- Luke 11:16-17
- Luke 11:16-17
- Luke 11:18-20
- Luke 11:18-20
- Luke 11:33-36
- Luke 11:33-36
- Luke 11:33-36
- Luke 11:49-51
- Luke 11:49-51
- Luke 12:29-30
- Luke 12:33-34
- Luke 12:45-46
- Luke 13:1-3
- Luke 13:22-24
- Luke 13:34-35
- Luke 13:34-35
- Luke 13:34-35
- Luke 15:17-19
- Luke 15:20-21
- Luke 16:8-9
- Luke 16:10-12
- Luke 16:14-15
- Luke 16:27-28
- Luke 16:29-31
- Luke 16:29-31
- Luke 19:8-10

- Luke 19:22-23
- Luke 19:37-38
- Luke 19:41-42
- Luke 19:41-42
- Luke 20:3-4
- Luke 20:19-20
- Luke 20:21-22
- Luke 20:25-26
- Luke 21:7-9
- Luke 21:10-11
- Luke 21:10-11
- Luke 21:12-13
- Luke 21:12-13
- Luke 21:14-15
- Luke 21:16-19
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- Luke 21:27-28
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- Luke 22:28-30
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- Luke 22:35-36
- Luke 22:52
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- Luke 22:69-71
- Luke 22:69-71
- Luke 23:1-2
- Luke 23:27-28
- Luke 23:42-43
- Luke 23:46-47
- Luke 24:6-7
- Luke 24:8-10
- Luke 24:25-27
- Luke 24:25-27
- Luke 24:30-32
- Luke 24:38-40
- Luke 24:45-47

Nominal Adjectives

This page answers the question: *How do I translate adjectives that act like nouns?*

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.”

Here is a sentence that shows that “rich” can also function as a noun.

...the rich must not give more than the half shekel, and the poor must not give less.
(Exodus 30:15 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

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of the righteous. (Psalms 125:3 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 all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.

- **The scepter of wickedness must not rule in the land of the righteous.** (Psalms 125:3 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 ...

Uses:

- Luke 9:59-60
- Luke 10:8-9
- Luke 10:21

Numbers

This page answers the question: *How do I translate numbers?*

Description

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.

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

We will use the following verse in our examples:

Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, 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, 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 *Unlocked Literal Bible* (ULB) and the *Unlocked Dynamic Bible* (UDB) 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)### Uses:

- Luke 2:36-38
- Luke 2:36-38
- Luke 3:23-24
- Luke 4:1-2
- Luke 7:41-43
- Luke 9:12-14
- Luke 9:12-14
- Luke 10:1-2
- Luke 10:17-20
- Luke 13:4-5
- Luke 13:10-11
- Luke 13:15-16
- Luke 14:31-33
- Luke 15:3-5
- Luke 15:6-7
- Luke 16:5-7
- Luke 19:13-15

Order of Events

This page answers the question: *Why are the events not listed in the order they happened, and how do I translate them?*

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on Verbs)
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See: [Verse Bridges](#))

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.
 - ²⁰ **But then Herod ... had John locked up in prison.** ²¹ **Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
 - ²⁰ But then Herod ... had John locked up in prison. ²¹ Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized.
 - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - Who is worthy to open the scroll after breaking its seals?
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.
 - ⁸ **Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...** ¹⁰ **But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... ¹⁰ But Joshua had commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.
3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).
 - ⁸ **Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...** ¹⁰ **But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸⁻¹⁰ Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets ...
 - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - Who is worthy to break the seals and open the scroll?

You may also want to watch the video at http://ufw.io/figs_events.## Uses:

- [Luke 3:21-22](#)
- [Luke 10:1-2](#)
- [Luke 10:33-35](#)

Ordinal Numbers

This page answers the question: *What are ordinal numbers and how can I translate them?*

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 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.

Uses:

- [Luke 1:59-61](#)

- Luke 3:1-2
- Luke 9:20-22
- Luke 18:31-33
- Luke 19:16-17
- Luke 19:18-19
- Luke 20:11-12
- Luke 20:29-33
- Luke 23:20-22
- Luke 24:1-3
- Luke 24:6-7
- Luke 24:21
- Luke 24:45-47

Parables

This page answers the question: *What is a parable?*

A parable is a short story that makes truth easy to understand and hard to forget.

Description

A parable is a short story that is told to teach a truth. Though the events in a parable could happen, they did not actually happen. They are told only to teach a truth. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often have figures of speech such as simile and metaphor.

Then he also told them a parable. “Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?” (Luke 6:39 ULB)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples from the Bible

Neither do people light a lamp and put it under a basket, but rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULB)

This parable teaches us not to hide the way we live for God from other people.

Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULB)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same. (See: [Translate Unknowns](#))
2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same.
 - **Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand".** (Mark 4:21 ULB)
 - If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.
 - Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a high shelf.
 - **Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."** (Matthew 13:31-32 ULB) - To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.
 - Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and planted in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."
2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."
 - **Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand".** (Mark 4:21 ULB)
 - Jesus told them a parable about why they should witness openly. "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand." (Mark 4:21 ULB)
 - **Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."** (Matthew 13:31-32 ULB)
 - Then Jesus presented another parable to them about how the Kingdom of God grows. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."

Uses:

- [Luke 5:36](#)

- Luke 6:39-40
- Luke 7:41-43
- Luke 8:4-6
- Luke 8:16-18
- Luke 10:25-28
- Luke 10:29-30
- Luke 12:16-19
- Luke 12:35-36
- Luke 12:41-44
- Luke 13:6-7
- Luke 13:18-19
- Luke 14:15-17
- Luke 14:15-17
- Luke 15:3-5
- Luke 15:11-12
- Luke 16:1-2
- Luke 18:1-2
- Luke 18:9-10
- Luke 19:11-12
- Luke 20:9-10
- Luke 20:15-16
- Luke 21:29-31

Parallelism

This page answers the question: *What is parallelism?*

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. This is also called synonymous parallelism.
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, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Synonymous parallelism (the kind in which the two phrases mean the same thing) in the poetry of the original languages has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a translation issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or they would think that the two phrases must have some difference in meaning. For them it is confusing, rather than beautiful.

Note: We use the term “synonymous parallelism” for long phrases or clauses that have the same meaning. We use the term **Doublet** for words or very short phrases that mean basically the same thing and are used together.

Examples from the Bible

The second clause or phrase means the same as the first.

Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentence are metaphors saying that God's word teaches people how to live.

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.

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.

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.

The second says something that contrasts with the first, but adds to the same idea.

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

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.
 - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
 - “Until now you have deceived me with your lies.”

- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB) - The phrase “all the paths he takes” is a metaphor for “all he does.”
 - “Yahweh pays attention to everything a person does.”
 - **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.** (Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
 - “For Yahweh has a lawsuit with his people, Israel.”
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - “Yahweh truly sees everything a person does.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”
- **you have deceived me and told me lies.** (Judges 16:13 ULB)
 - “All you have done is lie to me.”
 - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - “Yahweh sees absolutely everything that a person does.”

Uses:

- Luke 1:64-66
- Luke 1:69-71
- Luke 1:72-75
- Luke 3:4
- Luke 7:31-32
- Luke 12:2-3
- Luke 13:18-19
- Luke 18:1-2
- Luke 18:15-17
- Luke 20:37-38

Personification

This page answers the question: *What is personification?*

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1 ULB)

Or sin:

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about people's relationships with non-human things, such as wealth, as if they were like relationships between people.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reasons this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

You cannot serve God and wealth. (Matthew 6:24 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. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

1. Add words or phrases to make it clear.
2. Use words such as "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 words such as “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 crouching at the door, just as a wild animal does waiting to attack 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 non-human things as if they had human characteristics.)### Uses:

- [Luke 10:5-7](#)
- [Luke 10:5-7](#)
- [Luke 11:49-51](#)

Pronouns

This page answers the question: *What are pronouns and what kinds of pronouns are in some languages?*

Description

Pronouns are words that people use in place of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone. The most common type of pronoun is personal.

Personal Pronouns

Personal pronouns refer to people or things and show if the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may give. Other types of pronouns may give some of this information, as well.

Person

- First Person - The speaker and possibly others (I, we)
 - Exclusive and Inclusive “We”
- Second Person - The person or people that the speaker is talking to and possibly others (you)
 - Forms of You
- Third Person - Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular - one (I, you, he, she, it)
- Plural - more than one (we, you, they)
 - Singular Pronouns that Refer to Groups
- Dual - two (Some languages have pronouns for specifically two people or two things.)

Gender

- Masculine - he
- Feminine - she
- Neuter - it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- **John saw himself in the mirror.** - The word “himself” refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: who, whom, whose, what, where, when, why, how

- **Who built the house?**

Relative Pronouns mark a relative clause. They tell more about a noun in the main part of the sentence: that, which, who, whom, where, when

- **I saw the house that John built.** The clause “that John built” tells which house I saw.
- **I saw the man who built the house.** The clause “who built the house” tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else: this, these, that, those.

- **Have you seen this here?**
- **Who is that over there?**

Indefinite pronouns are used when no particular noun is being referred to: any, anyone, someone, anything, something, some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

- **He does not want to talk to anyone.**
- **Someone fixed it, but I do not know who.**
- **They say that you should not wake a sleeping dog.**

In the last example, “they” and “you” just refer to people in general.

Uses:

- **Luke 24:30-32**

Proverbs

This page answers the question: *What are proverbs, and how can I translate them?*

Description

Proverbs are short sayings that give wisdom or teach a truth. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism.

Hatred stirs up conflicts,
but love covers over all offenses. (Proverbs 10:12 ULB)

Another example from Proverbs.

Look at the ant, you lazy person, consider her ways, and be wise.
It has no commander, officer, or ruler,
yet it prepares its food in the summer,
and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULB)

Reason this is a translation issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language, so that people recognize them as proverbs and understand what they teach.

Examples from the Bible

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULB)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

Like vinegar on the teeth and smoke in the eyes,
so is the sluggard to those who send him. (Proverbs 10:26 ULB)

This means that a lazy person is very annoying to those who send him to do something.

The way of Yahweh protects those who have integrity,
but it is destruction for the wicked. (Proverbs 10:29 ULB)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Find out how people say proverbs in your language, and use one of those ways.
2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
4. Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

1) Find out how people say proverbs in your language, and use one of those ways.

- **A good name is to be chosen over great riches,**

and favor is better than silver and gold. (Proverbs 22:1 ULB)

Here are some ideas for ways that people might say a proverb in their language.

- It is better to have a good name than to have great riches, and to be favored by people than to have silver and gold.
- Wise people choose a good name over great riches, and favor over silver and gold.
- Try to have a good reputation rather than great riches.
- Will riches really help you? I would rather have a good reputation.

2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

- **Like snow in summer or rain in harvest,**

so a fool does not deserve honor. (Proverbs 26:1 ULB)

- It is not natural for a cold wind to blow in the hot season or for it to rain in the harvest season; And it is not natural to honor a foolish person.

3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

- **Do not boast about tomorrow** (Proverbs 27:1 ULB)
 - Do not count your chickens before they hatch.

4) Give the same teaching but not in a form of a proverb.

- **A generation that curses their father and does not bless their mother,**

that is a generation that is pure in their own eyes,

but they are not washed of their filth. (Proverbs 30:11-12 ULB)

- People who do not respect their parents think that they are righteous, and they do not turn away from their sin.

Uses:

- Luke 4:23-24
- Luke 4:23-24
- Luke 5:29-32
- Luke 9:57-58
- Luke 9:61-62
- Luke 17:37

Quotes Within Quotes

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

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 Yahweh 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 Yahweh their God.”
- **They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ” ’ ”** (2 Kings 1:6 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.’ ”

Uses:

- [Luke 19:29-31](#)

Reflexive Pronouns

This page answers the question: *What are reflexive pronouns?*

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using **Reflexive pronouns**. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves. Other languages may have other ways to show this.

Reason this is a translation issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples from the Bible

Reflexive pronouns are used to show the same person or thing 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)

Reflexive pronouns are 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)

Reflexive pronouns are 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)

Reflexive pronouns are 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 it’s own place.”

Uses:

- [Luke 24:36-37](#)

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used their question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel, he had the power to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And 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. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father 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 that 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

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that 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?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

1. Add the answer after the question.
 - **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 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, do you not?
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

- **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)
 - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

Uses:

- Luke 1:42-45
- Luke 1:64-66
- Luke 2:48-50
- Luke 2:48-50
- Luke 2:48-50
- Luke 3:7
- Luke 4:20-22
- Luke 4:33-34
- Luke 4:35-37
- Luke 5:20-21
- Luke 5:20-21
- Luke 5:22-24
- Luke 5:22-24
- Luke 5:29-32
- Luke 5:33-35
- Luke 06 General Notes
- Luke 6:1-2
- Luke 6:3-5
- Luke 6:9-11
- Luke 6:31-34
- Luke 6:39-40
- Luke 6:39-40
- Luke 6:41-42
- Luke 6:41-42
- Luke 7:24-26
- Luke 7:24-26
- Luke 7:24-26
- Luke 7:31-32
- Luke 8:24-25
- Luke 8:24-25
- Luke 9:23-25
- Luke 9:41-42

- Luke 10:13-15
- Luke 10:25-28
- Luke 10:40-42
- Luke 11:5-8
- Luke 11:11-13
- Luke 11:11-13
- Luke 11:11-13
- Luke 11:18-20
- Luke 11:18-20
- Luke 11:39-41
- Luke 12:6-7
- Luke 12:13-15
- Luke 12:16-19
- Luke 12:20-21
- Luke 12:24-26
- Luke 12:24-26
- Luke 12:41-44
- Luke 12:51-53
- Luke 12:54-56
- Luke 12:57-59
- Luke 13:1-3
- Luke 13:4-5
- Luke 13:6-7
- Luke 13:15-16
- Luke 13:15-16
- Luke 13:18-19
- Luke 13:20-21
- Luke 14:4-6
- Luke 14:28-30
- Luke 14:31-33
- Luke 14:34-35
- Luke 15:3-5
- Luke 15:8-10
- Luke 16:1-2
- Luke 16:3-4
- Luke 16:10-12
- Luke 16:10-12
- Luke 17 General Notes
- Luke 17:7-8
- Luke 17:7-8
- Luke 17:9-10
- Luke 17:17-19
- Luke 17:17-19

- Luke 17:17-19
- Luke 18:6-8
- Luke 18:6-8
- Luke 18:6-8
- Luke 18:18-21
- Luke 18:26-27
- Luke 19:22-23
- Luke 20:13-14
- Luke 20:15-16
- Luke 20:17-18
- Luke 20:23-24
- Luke 20:41-44
- Luke 20:41-44
- Luke 22:26-27
- Luke 22:26-27
- Luke 22:35-36
- Luke 22:45-46
- Luke 22:47-48
- Luke 22:52
- Luke 22:69-71
- Luke 23:20-22
- Luke 23:29-31
- Luke 23:39-41
- Luke 23:39-41
- Luke 24:4-5
- Luke 24:17-18
- Luke 24:25-27
- Luke 24:30-32
- Luke 24:38-40
- Luke 24:38-40

Simile

This page answers the question: *What is a simile?*

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)

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 lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
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)
 - 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!

Uses:

- Luke 6:46-48
- Luke 6:49
- Luke 7:31-32
- Luke 10:3-4
- Luke 10:16
- Luke 10:16
- Luke 10:16
- Luke 10:17-20
- Luke 10:21
- Luke 10:25-28
- Luke 11:33-36
- Luke 11:43-44
- Luke 12:35-36
- Luke 13:18-19
- Luke 13:20-21
- Luke 17:5-6
- Luke 17:22-24
- Luke 18:15-17
- Luke 18:15-17
- Luke 21:34-35

Statements - Other Uses

This page answers the question: *What other uses are there for statements?*

Description

Normally statements are used to give information. But sometimes they are used in the Bible for other functions.

Reason this is a translation issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples from the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

There was a man who was sent from God, whose name was John. He came as a witness to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULB)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath *will* keep watch over the king’s house, and a third *will* be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULB)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

She will give birth to a son, and *you will call his name Jesus*, for he will save his people from their sins. (Matthew 1:21 ULB)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

Behold, a leper came to him and bowed before him, saying, “Lord, if you are willing, *you can make me clean.*” (Matthew 8:2 ULB)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

... cursed is the ground because of you; (Genesis 3:17 ULB)

By telling a man that his sins were forgiven, Jesus forgave the man’s sins.

Seeing their faith, Jesus said to the paralyzed man, “Son, *your sins are forgiven.*” (Luke 2:5 ULB)

Translation Strategies

1. If the function of a statement would not be understood correctly in your language, *use a sentence type* that would express that function.
2. If the function of a statement would not be understood correctly in your language, *add a sentence type* that would express that function.
3. If the function of a statement would not be understood correctly in your language, *use a verb form* that would express that function.

Examples of Translation Strategies Applied

1. If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.
 - **She will give birth to a son, and you will call his name Jesus, for he will save his people from their sins.** (Matthew 1:21 ULB) The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.
 - She will give birth to a son. Name him Jesus, because he will save his people from their sins.
2. If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.
 - **Lord, if you are willing, you can make me clean.** (Matthew 8:2 ULB) The function of “you can make me clean” is to make a request. In addition to the statement, a request can be added.
 - Lord, if you are willing, you can make me clean. Please do so.
 - Lord, if you are willing, please make me clean. I know you can do so.
3. If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.
 - **She will give birth to a son, and you will call his name Jesus, for he will save his people from their sins.** (Matthew 1:21 ULB)
 - She will give birth to a son, and you must call his name Jesus, for he will save his people from their sins.
 - **Son, your sins are forgiven.** Luke 2:5 ULB)
 - Son, I forgive your sins.
 - Son, God has forgiven your sins.

Uses:

- [Luke 13:12-14](#)

Symbolic Action

This page answers the question: *What is a symbolic action and how do I translate it?*

Description

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. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In 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.

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.

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 wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.
 - **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.

Uses:

- Luke 5:8-11
- Luke 8:28-29
- Luke 8:40-42
- Luke 9:5-6
- Luke 10:10-12
- Luke 17:14-16

- Luke 18:13-14
- Luke 19:32-36
- Luke 23:48-49
- Luke 24:4-5
- Luke 24:50-51

Synecdoche

This page answers the question: *What does the word synecdoche mean?*

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,” which means the inner, emotional part of herself, 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 arms and the rest of the body and the mind were also involved in the person’s accomplishments.

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

Uses:

- Luke 1:46-47
- Luke 1:52-53
- Luke 1:78-79
- Luke 2:1-3
- Luke 2:30-32
- Luke 4:3-4
- Luke 6:45
- Luke 7:6-8
- Luke 11:3-4
- Luke 11:5-8
- Luke 11:27-28
- Luke 11:33-36
- Luke 12:2-3
- Luke 12:16-19
- Luke 14:1-3
- Luke 14:15-17
- Luke 20:41-44
- Luke 20:45-47
- Luke 21:16-19
- Luke 21:34-35
- Luke 24:15-16

Textual Variants

This page answers the question: *Why does the ULB have missing or added verses, and should I translate them?*

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, 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. 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.

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 7:53-8:11

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 7:14-16 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]The best ancient copies omit v. 16. *If any man has ears to hear, let him hear.*
- 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]The best ancient copies omit verse 16. *If any man has ears to hear, let him hear.*
- 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 copies do not have verse 16.

Uses:

- [Introduction to the Gospel of Luke](#)

Translate Unknowns

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

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 136:7 ULB)

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 what the unknown item is, or what is important about the unknown item for the verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

- **Beware of false prophets, 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.

“Ravenous wolves” is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

- **We have 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

Uses:

- [Luke 05 General Notes](#)
- [Luke 9:61-62](#)
- [Luke 11:11-13](#)
- [Luke 11:42](#)
- [Luke 12:27-28](#)
- [Luke 13:18-19](#)
- [Luke 15:15-16](#)
- [Luke 17:5-6](#)
- [Luke 17:37](#)
- [Luke 22:47-48](#)

Translating Son and Father

This page answers the question: *Why are these concepts important in referring to God?*

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible. The Bible shows that God called Jesus his Son:

After he was baptized, Jesus came up immediately from the water, and... a voice came out of the heavens saying, “This is my beloved Son. I am very pleased with him.” (Matthew 3:16-17 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)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

Baptize them into the name of the Father, of the Son, and of the Holy Spirit. (Matthew 28:19 ULB)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal.

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)

... 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)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

Jesus said, “Father, glorify your Son so that the Son 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)

But in these last days, he [God the Father] has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that God also made the universe. He is the brightness of God’s glory, the very character of his essence. He even holds everything together by the word of his power. (Hebrews 1:2-3 ULB)

Jesus said to him, "I have been with you for so long and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" (John 14:9 ULB)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are essentially the same (they are both God), just as a human father and son are essentially the same, both human and sharing the same characteristics.

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."

(See *God the Father* and *Son of God* pages in [translationWords](#) for help translating "Father" and "Son.")### Uses:

- [Luke 1:30-33](#)
- [Luke 1:34-35](#)
- [Luke 2:48-50](#)
- [Luke 3:21-22](#)
- [Luke 4:3-4](#)
- [Luke 4:9-11](#)
- [Luke 4:40-41](#)
- [Luke 8:28-29](#)
- [Luke 9:26-27](#)
- [Luke 9:34-36](#)
- [Luke 10:21](#)
- [Luke 10:22](#)
- [Luke 11:2](#)
- [Luke 12:29-30](#)

- Luke 12:31-32
- Luke 22:41-42
- Luke 22:69-71
- Luke 23:33-34
- Luke 23:46-47
- Luke 24:48-49

Types of Writing

This page answers the question: *What are the different types of writing and the issues involved?*

Description

There are different kinds or types of writing, and each type of writing has its own purpose. Because these purposes are different, the different kinds of writing are organized in different ways. They use different verbs, different kinds of sentences, and refer to the people and things that they write about in different ways. These differences help the reader to quickly know the purpose of the writing, and they work to communicate the author's meaning in the best way.

Types of Writing

The following are four basic types of writing that exist in every language. Each type of writing has a different purpose.

- **Narrative** or **Parable** - tells a story or event
- **Explanatory** - explains facts or teaches principles
- **Procedural** - tells how to do something
- **Argumentative** - tries to persuade someone to do something

Why This Is a Translation Issue

Every language has its own way of organizing these different types of writing. The translator must understand the type of writing that he is translating, understand how it is organized in the source language, and also know how his language organizes this kind of writing. He must put the writing into the form that his language uses for that type of writing so that people will understand it correctly. In every translation, the way that words, sentences, and paragraphs are arranged will affect how people will understand the message.

Writing Styles

The following are ways of writing that may combine with the four basic types above. These writing styles often present challenges in translation.

- **Poetry** - expresses ideas and feelings in a beautiful way
- **Proverbs** - briefly teaches a truth or wisdom
- **Symbolic Language** - uses symbols to represent things and events
- **Symbolic Prophecy** - uses symbolic language to show what will happen in the future
- **Hypothetical Situations** - tells about what would happen if something were real or expresses an emotion about something that is not real

Discourse Features

The differences between the different types of writing in a language can be called their discourse features. The purpose of a particular text will influence what kinds of discourse features are used. For example, in a narrative, discourse features would include:

- Telling about events that happen before and after other events
- Introducing people in the story
- Introducing new events in the story
- Conversation and the use of quotes
- Referring to people and things with nouns or pronouns

Languages have different ways of using these different discourse features. The translator will need to study the way his language does each of these things, so that his translation communicates the right message in a clear and natural way. Other types of writing have other discourse features.

Specific discourse issues

1. **Introduction of a New Event** - Phrases like “One day” or “It came about that” or “This is how it happened” or “Sometime after that” signal to the reader that a new event is about to be told.
2. **Introduction of New and Old Participants** - Languages have ways of introducing new people and of referring to those people again.
3. **Background Information** - An author may use background information for several reasons: 1) to add interest to the story, 2) to provide information that is important for understanding the story or 3) to explain why something in the story is important.
4. **Pronouns - When to Use Them** - Languages have patterns for how frequently to use pronouns. If that pattern is not followed, wrong meaning can result.
5. **End of Story** - Stories can end with various kinds of information. Languages have different ways of showing how that information is related to the story.
6. **Quotations and Quote Margins** - Languages have different ways of reporting what someone said.
7. **Connecting Words** - Languages have patterns for how to use connecting words (such as “and,” “but,” or “then”).

Uses:

- **Luke 18:1-2**

Verse Bridges

This page answers the question: *Why are some verse numbers combined, such as “3-5” or “17-18”?*

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. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

²⁹ These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, ³⁰ Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 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. For many languages, this is a more logical order of information.

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, Ephraim, 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)

The ULB moved the underlined sentence from verse 18 to verse 17 to more clearly show which were the sons of Bithiah. Here is the original order, which is confusing to many readers:

17 The sons of Ezra: Jether, Mered, Ephraim, and Jalon. She conceived and bore Miriam, Shammai, and Ishbah father of Eshtemoa. 18 And his Judahite wife bore Jered father of Gedor, Heber father of Soco, and Jekuthiel father of Zanoah. These were the sons of Bithiah daughter of Pharaoh, whom Mered married. (1 Chronicles 4:17-18 TNK)

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 how to mark 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.

Uses:

- [Luke 1:54](#)
- [Luke 2:4](#)
- [Luke 2:6](#)
- [Luke 23:50](#)

When Masculine Words Include Women

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

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 also be used in a more general way to refer to both men and women. For example, the Bible sometimes says ‘brothers’ when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his”, but it is not limited to males.

A wise 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 in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples from the Bible

We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULB)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24-26 ULB)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The 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.' (Mark 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 masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.
 - "If people want to follow me, they must deny themselves, take up their cross, and follow me."

Uses:

- [Luke 6:26](#)

- Luke 6:45
- Luke 11:32
- Luke 13:4-5
- Luke 16:10-12
- Luke 17:1-2
- Luke 18:3-5