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Translation Notes (unfoldingWord)

Luke 1:1 (#1)

"concerning the things that have been fulfilled among us"

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

See: Active or Passive

Luke 1:1 (#2)

"among us"

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

See: Exclusive and Inclusive 'We'

Luke 1:2 (#1)

"the ones having been" - "eyewitnesses"

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

See: Metonymy

Luke 1:2 (#2)

"servants of the word"

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

See: Metonymy

Luke 1:2 (#3)

"servants of the word"

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

See: Metaphor

Luke 1:3 (#1)

"having carefully investigated everything from the beginning"

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

See: Background Information

Luke 1:3 (#2)

"for you" - "most excellent Theophilus"

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

See: Forms of 'You' — Formal or Informal

Luke 1:3 (#3)

"most excellent Theophilus"

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

Luke 1:3 (#4)

"most excellent"

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

Luke 1:3 (#5)

"Theophilus"

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

See: How to Translate Names

Luke 1:4 (#1)

"the things that you have been taught"

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

See: Active or Passive

Luke 1:4 (#2)

"the things that you have been taught"

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

See: Assumed Knowledge and Implicit Information

Luke 1:5 (#1)

"In the days of Herod, king of Judea"

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

See: Introduction of a New Event

Luke 1:5 (#2)

"In the days"

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

See: Idiom

Luke 1:5 (#3)

"there was a certain priest"

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

See: Introduction of New and Old Participants

Luke 1:5 (#4)

"from the division of Abijah"

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

See: Assumed Knowledge and Implicit Information

Luke 1:5 (#5)

"of Abijah"

Abijah is the name of a man.

See: How to Translate Names

Luke 1:5 (#6)

"his wife {was} from the daughters of Aaron"

Here, the word **daughters** means "descendants." Alternate translation: "his wife was a descendant of Aaron"

See: Metaphor

Luke 1:5 (#7)

"was} from the daughters of Aaron"

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

See: Assumed Knowledge and Implicit Information

Luke 1:6 (#1)

"in front of God"

Luke uses this expression to mean "where God could see them." Seeing, in turn, means attention and judgment. Alternate translation: "in God's judgment"

See: Metaphor

Luke 1:6 (#2)

"walking" - "in all the commandments and statutes of the Lord"

The term **walking** means "obeying." Alternate translation: "obeying … everything that the Lord had commanded"

See: Metaphor

Luke 1:6 (#3)

"all the commandments and statutes of the Lord"

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

See: Doublet

Luke 1:7 (#1)

"But"

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

See: Connect — Contrast Relationship

Luke 1:7 (#2)

"both advanced in their days"

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

See: Idiom

Luke 1:7 (#3)

"both advanced in their days"

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

See: Idiom

Luke 1:8 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 1:8 (#2)

"in his performing as priest" - "in the order of his division"

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

See: Connect — Reason-and-Result Relationship

Luke 1:8 (#3)

"in his performing as priest before God"

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

See: Metaphor

Luke 1:8 (#4)

"in his performing as priest"

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

See: Pronouns — When to Use Them

Luke 1:8 (#5)

"in the order of his division"

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

See: Background Information

Luke 1:9 (#1)

"according to the custom of the priesthood, he came up by lot"

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

See: Background Information

Luke 1:9 (#2)

"he came up by lot"

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

See: Translate Unknowns

Luke 1:9 (#3)

"to enter into the temple of the Lord to burn incense"

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

See: Connect — Reason-and-Result Relationship

Luke 1:9 (#4)

"to burn incense"

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

See: Translate Unknowns

Luke 1:10 (#1)

"the whole crowd of the people"

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

See: Hyperbole

Luke 1:10 (#2)

"outside"

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

See: Assumed Knowledge and Implicit Information

Luke 1:10 (#3)

"at the hour of the incense offering"

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

See: Metaphor

Luke 1:11 (#1)

"Then"

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

See: Connect — Simultaneous Time Relationship

Luke 1:11 (#2)

"appeared to him"

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

See: Idiom

Luke 1:12 (#1)

"Zechariah was troubled, having seen {him}, and fear fell on him"

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

See: Parallelism

Luke 1:12 (#2)

"having seen {him"

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

See: Assumed Knowledge and Implicit Information

Luke 1:12 (#3)

"fear fell on him"

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

See: Metaphor

Luke 1:12 (#4)

"fear fell on him"

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

See: Personification

Luke 1:13 (#1)

"Do not be afraid"

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

See: Imperatives — Other Uses

Luke 1:13 (#2)

"your prayer has been heard"

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

See: Active or Passive

Luke 1:13 (#3)

"your prayer has been heard"

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

See: Idiom

Luke 1:13 (#4)

"and you will call his name John"

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

See: Statements — Other Uses

Luke 1:13 (#5)

"you will call his name John"

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

See: Idiom

Luke 1:14 (#1)

"there will be joy and gladness to you"

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

See: Doublet

Luke 1:14 (#2)

"at his birth"

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

See: Connect — Reason-and-Result Relationship

Luke 1:15 (#1)

"For he will be great"

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

See: Connect — Reason-and-Result Relationship

Luke 1:15 (#2)

"For he will be great before the Lord"

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

See: Metaphor

Luke 1:15 (#3)

"he must never drink"

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

it would be appropriate to use that construction here.

See: Double Negatives

Luke 1:15 (#4)

"he will be filled with the Holy Spirit"

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

See: Active or Passive

Luke 1:15 (#5)

"he will be filled with the Holy Spirit"

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

See: Metaphor

Luke 1:15 (#6)

"even from his mother's womb"

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

Luke 1:16 (#1)

"he will turn many of the sons of Israel back to the Lord"

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

See: Metaphor

Luke 1:16 (#2)

"many of the sons of Israel"

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

See: Metaphor

Luke 1:17 (#1)

"he will go before him"

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

See: Idiom

Luke 1:17 (#2)

"in the spirit and power of Elijah"

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

See: Doublet

Luke 1:17 (#3)

"in the spirit and power of Elijah"

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

See: Hendiadys

Luke 1:17 (#4)

"to turn the hearts of fathers back to their children"

The angel speaks of **hearts** as if they were living things that could be turned to go in a different direction. This expression means to change someone's attitude toward something. Alternate

translation: “to make fathers care about their children once again”

See: Personification

Luke 1:17 (#5)

"to turn the hearts of fathers back to their children"

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

See: Synecdoche

Luke 1:17 (#6)

"to turn the hearts of fathers back to their children"

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

See: Assumed Knowledge and Implicit Information

Luke 1:17 (#7)

"the disobedient to the wisdom of the righteous"

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

See: Assumed Knowledge and Implicit Information

Luke 1:17 (#8)

"the disobedient" - "of the righteous"

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

See: Nominal Adjectives

Luke 1:17 (#9)

"a people prepared"

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

See: Assumed Knowledge and Implicit Information

Luke 1:18 (#1)

"How will I know this"

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

See: Assumed Knowledge and Implicit Information

Luke 1:18 (#2)

"For"

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

See: Connect — Reason-and-Result Relationship

Luke 1:18 (#3)

"is advanced in her days"

Zechariah is using two idioms. As in 1:7, to be **advanced** means to have aged, and **days** refers a particular period of time, in this case the lifetime of

Elizabeth. Alternate translation: “my wife has also grown old”

See: Idiom

Luke 1:19 (#1)

"answering, the angel said"

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

See: Hendiadys

Luke 1:19 (#2)

"I am Gabriel, the one standing before God"

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

See: Statements — Other Uses

Luke 1:19 (#3)

"the one standing before God"

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

See: Metaphor

Luke 1:19 (#4)

"I was sent to speak to you"

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

See: Active or Passive

Luke 1:20 (#1)

"And behold"

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

See: Metaphor

Luke 1:20 (#2)

"you will be silent and not able to speak"

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

See: Assumed Knowledge and Implicit Information

Luke 1:20 (#3)

"silent and not able to speak"

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

See: Doublet

Luke 1:20 (#4)

"you did not believe my words"

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

See: Metonymy

Luke 1:20 (#5)

"which will be fulfilled"

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

See: Active or Passive

Luke 1:20 (#6)

"in their time"

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

See: Idiom

Luke 1:21 (#1)

"And"

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

See: Connect — Simultaneous Time Relationship

Luke 1:22 (#1)

"they perceived that he had seen a vision in the temple;" - "he was making signs to them and remained unable to speak"

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

See: Connect — Reason-and-Result Relationship

Luke 1:22 (#2)

"they perceived that he had seen a vision in the temple"

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

See: Assumed Knowledge and Implicit Information

Luke 1:23 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 1:23 (#2)

"when the days of his priestly service were fulfilled"

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

See: Active or Passive

Luke 1:23 (#3)

"the days of his priestly service"

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

See: Idiom

Luke 1:23 (#4)

"he went away to his home"

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

See: Assumed Knowledge and Implicit Information

Luke 1:24 (#1)

"And"

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

See: Connect — Sequential Time Relationship

Luke 1:24 (#2)

"And after these days"

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

See: Idiom

Luke 1:24 (#3)

"for five months she hid herself"

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

See: Assumed Knowledge and Implicit Information

Luke 1:25 (#1)

"Thus the Lord has done for me"

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

See: Exclamations

Luke 1:25 (#2)

"Thus the Lord has done for me"

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

See: Assumed Knowledge and Implicit Information

Luke 1:25 (#3)

"he looked upon {me"

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

See: Idiom

Luke 1:25 (#4)

"to take away my disgrace among men"

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

See: Assumed Knowledge and Implicit Information

Luke 1:26 (#1)

"in the sixth month"

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

See: Assumed Knowledge and Implicit Information

Luke 1:26 (#2)

"the sixth month"

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

See: Ordinal Numbers

Luke 1:26 (#3)

"the angel Gabriel was sent from God"

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

See: Active or Passive

Luke 1:27 (#1)

"to a man whose name {was} Joseph"

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

See: Introduction of New and Old Participants

Luke 1:27 (#2)

"of the house of David"

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

See: Metaphor

Luke 1:27 (#3)

"of the house of David"

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

See: Background Information

Luke 1:27 (#4)

"the name of the virgin {was} Mary"

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

See: Introduction of New and Old Participants

Luke 1:28 (#1)

"Rejoice"

The word **Rejoice** was used as a greeting. Alternate translation: “Greetings”

See: Idiom

Luke 1:28 (#2)

"favored one"

Alternate translation: “you who have received great grace” or “you who have received special kindness”

Luke 1:28 (#3)

"The Lord {is} with you"

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

See: Idiom

Luke 1:29 (#1)

"by the words"

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

See: Metonymy

Luke 1:29 (#2)

"she was considering what kind of greeting this might be"

Alternate translation: “she wondered why an angel would greet her in this way”

Luke 1:30 (#1)

"Do not be afraid, Mary, for you have found favor with God"

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

See: Connect — Reason-and-Result Relationship

Luke 1:30 (#2)

"Do not be afraid"

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

See: Imperatives — Other Uses

Luke 1:30 (#3)

"you have found favor with God"

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

See: Active or Passive

Luke 1:31 (#1)

"And behold"

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

See: Metaphor

Luke 1:31 (#2)

"you will conceive in your womb and bear a son"

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

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 1:31 (#3)

"you will call his name Jesus"

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

See: Statements — Other Uses

Luke 1:31 (#4)

"you will call his name Jesus"

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

See: Idiom

Luke 1:32 (#1)

"will be called the Son of the Most High"

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

See: Idiom

Luke 1:32 (#2)

"will be called the Son of the Most High"

Gabriel is not saying only that **Son of the Most High** is a title by which Jesus will be known. Instead, just as the previous verse described how Jesus was a human son born of a human mother, his statement here indicates that Jesus was also the divine Son of a divine Father. You may want to

show this by employing capitalization or whatever other convention your language uses to indicate divinity. Alternate translation: “He will be the Son of the Most High”

See: Translating Son and Father

Luke 1:32 (#3)

"will be called the Son of the Most High"

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

See: Active or Passive

Luke 1:32 (#4)

"of the Most High"

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

See: Idiom

Luke 1:32 (#5)

"will give to him the throne of his father David"

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

See: Metonymy

Luke 1:32 (#6)

"will give to him the throne of his father David"

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

See: Metaphor

Luke 1:33 (#1)

"he will reign" - "to eternity, and there will be no end of his kingship"

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

See: Parallelism

Luke 1:33 (#2)

"the house of Jacob"

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

See: Metaphor

Luke 1:33 (#3)

"to eternity"

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

See: Idiom

Luke 1:33 (#4)

"there will be no end of his kingship"

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

See: Litotes

Luke 1:33 (#5)

"there will be no end of his kingship"

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

See: Abstract Nouns

Luke 1:34 (#1)

"How will this be"

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

See: Assumed Knowledge and Implicit Information

Luke 1:34 (#2)

"I have not known a man"

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

See: Euphemism

Luke 1:35 (#1)

"answering, the angel said"

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

See: Hendiadys

Luke 1:35 (#2)

"The Holy Spirit will come upon you, and power of the Most High will overshadow you"

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

See: Parallelism

Luke 1:35 (#3)

"power of the Most High will overshadow you"

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

See: Metaphor

Luke 1:35 (#4)

"of the Most High"

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

See: Idiom

Luke 1:35 (#5)

"Therefore, the holy one being born will be called the Son of God"

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

See: Idiom

Luke 1:35 (#6)

"Therefore, the holy one being born will be called the Son of God"

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

See: Translating Son and Father

Luke 1:35 (#7)

"the holy one being born will be called the Son of God"

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

See: Active or Passive

Luke 1:35 (#8)

"the holy one being born will be called the Son of God"

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

See: Parallelism

Luke 1:36 (#1)

"behold"

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

See: Metaphor

Luke 1:36 (#2)

"she also has conceived a son in her old age"

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

Luke 1:36 (#3)

"this is the sixth month for her"

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

See: Idiom

Luke 1:36 (#4)

"the one called barren"

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

See: Idiom

Luke 1:37 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

Luke 1:37 (#2)

"every word will not be impossible for God"

If it would be helpful in your language, you could translate this double negative as a positive

statement. Alternate translation: “God is able to do anything he says”

See: Double Negatives

Luke 1:37 (#3)

"every word will not be impossible for God"

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

See: Metonymy

Luke 1:38 (#1)

"Behold"

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

See: Metaphor

Luke 1:38 (#2)

"the female servant of the Lord"

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

See: Metaphor

Luke 1:38 (#3)

"May it happen to me"

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

Luke 1:38 (#4)

"according to your word"

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

See: Metonymy

Luke 1:39 (#1)

"Then Mary arose in those days"

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

See: Introduction of a New Event

Luke 1:39 (#2)

"in those days"

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

See: Idiom

Luke 1:39 (#3)

"arose"

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

See: Idiom

Luke 1:39 (#4)

"the hill country"

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

See: Assumed Knowledge and Implicit Information

Luke 1:40 (#1)

"she entered into"

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

See: Assumed Knowledge and Implicit Information

Luke 1:41 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 1:41 (#2)

"in her womb"

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

See: Pronouns — When to Use Them

Luke 1:41 (#3)

"leaped"

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

See: Metaphor

Luke 1:41 (#4)

"Elizabeth was filled with the Holy Spirit"

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

See: Active or Passive

Luke 1:41 (#5)

"Elizabeth was filled with the Holy Spirit"

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

See: Metaphor

Luke 1:42 (#1)

"she exclaimed in a loud voice and said"

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

See: Hendiadys

Luke 1:42 (#2)

"in a loud voice"

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

See: Idiom

Luke 1:42 (#3)

"among women"

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

See: Idiom

Luke 1:42 (#4)

"the fruit of your womb"

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

See: Metaphor

Luke 1:43 (#1)

"And from where {is} this to me, that the mother of my Lord would come to me"

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

See: Rhetorical Question

Luke 1:43 (#2)

"from where {is} this to me"

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

See: Idiom

Luke 1:43 (#3)

"the mother of my Lord"

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

See: First, Second or Third Person

Luke 1:44 (#1)

"For behold"

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

See: Metaphor

Luke 1:44 (#2)

"as soon as the sound of your greeting was in my ears"

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

See: Metaphor

Luke 1:44 (#3)

"leaped for joy"

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

See: Metaphor

Luke 1:45 (#1)

"the one having believed" - "of the {things that} had been spoken to her from the Lord"

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

See: First, Second or Third Person

Luke 1:45 (#2)

"there would be a fulfillment of the {things that} had been spoken to her from the Lord"

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

See: Active or Passive

Luke 1:45 (#3)

"there would be a fulfillment of the {things that} had been spoken to her from the Lord"

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

See: Assumed Knowledge and Implicit Information

Luke 1:46 (#1)

"My soul magnifies"

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

See: Synecdoche

Luke 1:47 (#1)

"my spirit has rejoiced"

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

See: Synecdoche

Luke 1:47 (#2)

"my spirit has rejoiced"

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

See: Parallelism

Luke 1:47 (#3)

"has rejoiced"

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

See: Idiom

Luke 1:48 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

Luke 1:48 (#2)

"he has looked upon"

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

See: Idiom

Luke 1:48 (#3)

"the low condition of his female servant"

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

See: Metonymy

Luke 1:48 (#4)

"For behold"

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

See: Metaphor

Luke 1:48 (#5)

"all generations"

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

See: Metonymy

Luke 1:49 (#1)

"the Mighty One"

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

See: Metonymy

Luke 1:49 (#2)

"his name {is} holy"

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

See: Metonymy

Luke 1:50 (#1)

"is} unto generation and generation"

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

See: Idiom

Luke 1:50 (#2)

"to the ones fearing him"

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

See: Idiom

Luke 1:51 (#1)

"He has done mighty deeds with his arm"

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

See: Metonymy

Luke 1:51 (#2)

"he has scattered"

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

See: Metaphor

Luke 1:51 (#3)

"the proud in the thoughts of their hearts"

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

See: Metaphor

Luke 1:52 (#1)

"He has thrown down rulers from their thrones"

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

See: Metonymy

Luke 1:52 (#2)

"and"

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

See: Connect — Contrast Relationship

Luke 1:52 (#3)

"he has raised up the lowly"

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

See: Metaphor

Luke 1:52 (#4)

"the lowly"

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

See: Nominal Adjectives

Luke 1:53 (#1)

"but"

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

See: Connect — Contrast Relationship

Luke 1:54 (#1)

""

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

See: Verse Bridges

Luke 1:54 (#2)

"Israel"

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

See: Personification

Luke 1:54 (#3)

"his servant"

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

See: Metaphor

Luke 1:54 (#4)

"to remember his mercy"

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

See: Idiom

Luke 1:55 (#1)

"as he spoke to our fathers"

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

See: Metaphor

Luke 1:55 (#2)

"to his seed"

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

See: Metaphor

Luke 1:55 (#3)

"in the ages {past"

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

See: Idiom

Luke 1:56 (#1)

"and"

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

See: Connect — Sequential Time Relationship

Luke 1:56 (#2)

"Mary stayed with her about three months, and returned to her house"

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

See: Pronouns — When to Use Them

Luke 1:57 (#1)

"And"

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

See: Connect — Sequential Time Relationship

Luke 1:57 (#2)

"the time was fulfilled"

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

See: Active or Passive

Luke 1:57 (#3)

"for her to deliver"

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

Luke 1:58 (#1)

"had magnified his mercy to her"

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

See: Metaphor

Luke 1:58 (#2)

"had magnified his mercy to her"

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

See: Assumed Knowledge and Implicit Information

Luke 1:59 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 1:59 (#2)

"on the eighth day"

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

See: Translate Unknowns

Luke 1:59 (#3)

"on the eighth day"

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

See: Ordinal Numbers

Luke 1:59 (#4)

"they came to circumcise the child"

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

See: Assumed Knowledge and Implicit Information

Luke 1:59 (#5)

"they were going to call {him} after the name of his father, Zechariah"

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

See: Idiom

Luke 1:60 (#1)

"answering, his mother said"

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

See: Hendiadys

Luke 1:60 (#2)

"he will be called"

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

See: Active or Passive

Luke 1:61 (#1)

"There is no one among your relatives who is called by this name"

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

See: Assumed Knowledge and Implicit Information

Luke 1:61 (#2)

"is called by this name"

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

See: Active or Passive

Luke 1:62 (#1)

"they made signs to his father"

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

See: Assumed Knowledge and Implicit Information

Luke 1:62 (#2)

"as to what he wanted to call him"

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

See: Active or Passive

Luke 1:63 (#1)

"asking for"

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

See: Assumed Knowledge and Implicit Information

Luke 1:63 (#2)

"a writing tablet"

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

See: Translate Unknowns

Luke 1:64 (#1)

"his mouth was opened and his tongue"

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

See: Parallelism

Luke 1:64 (#2)

"his mouth was opened and his tongue"

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

See: Metonymy

Luke 1:64 (#3)

"his mouth was opened and his tongue"

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

See: Active or Passive

Luke 1:65 (#1)

"And"

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

See: Connect — Reason-and-Result Relationship

Luke 1:65 (#2)

"fear came on all"

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

See: Personification

Luke 1:65 (#3)

"fear came on all the ones living around them"

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

See: Idiom

Luke 1:65 (#4)

"fear came on all"

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

See: Assumed Knowledge and Implicit Information

Luke 1:65 (#5)

"all the ones living around them," - "throughout all the hill country"

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

See: Hyperbole

Luke 1:65 (#6)

"all these matters were being talked about"

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

See: Active or Passive

Luke 1:66 (#1)

"all the ones having heard stored in their hearts"

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

See: Ellipsis

Luke 1:66 (#2)

"stored in their hearts"

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

See: Metaphor

Luke 1:66 (#3)

"What then will this child become"

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

See: Rhetorical Question

Luke 1:66 (#4)

"the hand of the Lord was with him"

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

See: Metaphor

Luke 1:67 (#1)

"Zechariah was filled with the Holy Spirit"

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

See: Active or Passive

Luke 1:67 (#2)

"Zechariah was filled with the Holy Spirit"

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

See: Metaphor

Luke 1:67 (#3)

"prophesied, saying"

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

See: Quotations and Quote Margins

Luke 1:68 (#1)

"the God of Israel"

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

See: Personification

Luke 1:68 (#2)

"the God of Israel"

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

See: Assumed Knowledge and Implicit Information

Luke 1:68 (#3)

"he has visited" - "for his people"

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

See: Idiom

Luke 1:69 (#1)

"he has raised up a horn of salvation for us"

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

See: Metaphor

Luke 1:69 (#2)

"he has raised up a horn of salvation for us"

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

See: Metonymy

Luke 1:69 (#3)

"in the house of his servant David"

David’s **house** represents his family and all of his descendants. Alternate translation: “who is a descendant of his servant David”

See: Metonymy

Luke 1:69 (#4)

"in the house of his servant David"

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

See: Assumed Knowledge and Implicit Information

Luke 1:69 (#5)

"of his servant David"

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

See: Metaphor

Luke 1:70 (#1)

"he spoke by the mouth of his holy prophets"

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

See: Metonymy

Luke 1:70 (#2)

"from eternity"

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

See: Idiom

Luke 1:71 (#1)

"salvation from our enemies"

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

See: Abstract Nouns

Luke 1:71 (#2)

""from our enemies"

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

See: Doublet

Luke 1:71 (#3)

"the hand"

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

See: Metonymy

Luke 1:72 (#1)

""to show mercy to our fathers"

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

See: Parallelism

Luke 1:72 (#2)

""to show mercy to our fathers"

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

See: Assumed Knowledge and Implicit Information

Luke 1:72 (#3)

"to show mercy to our fathers"

Here, the term **fathers** means "ancestors." Alternate translation: "to show kindness to our ancestors"

See: Metaphor

Luke 1:72 (#4)

"and to remember his holy covenant"

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

See: Idiom

Luke 1:73 (#1)

"Abraham our father"

Here, the term **father** means "ancestor." Alternate translation: "our ancestor Abraham"

See: Metaphor

Luke 1:73 (#2)

"to grant us"

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

See: Metaphor

Luke 1:74 (#1)

"having been delivered out of the hand of our enemies"

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

See: Active or Passive

Luke 1:74 (#2)

"out of the hand of our enemies"

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

See: Metonymy

Luke 1:74 (#3)

"fearlessly"

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

See: Assumed Knowledge and Implicit Information

Luke 1:75 (#1)

"in holiness and righteousness"

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

See: Abstract Nouns

Luke 1:75 (#2)

"before him"

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

See: Idiom

Luke 1:75 (#3)

"all our days"

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

See: Idiom

Luke 1:76 (#1)

"And indeed, you, child"

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

See: Assumed Knowledge and Implicit Information

Luke 1:76 (#2)

"will be called a prophet"

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

See: Idiom

Luke 1:76 (#3)

"will be called a prophet"

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

See: Active or Passive

Luke 1:76 (#4)

"of the Most High"

See how you translated the expression **the Most High** in 1:32. Review the note there if that would

be helpful. Alternate translation: “of the Most High God”

See: Idiom

Luke 1:76 (#5)

"you will go before the Lord"

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

See: Idiom

Luke 1:76 (#6)

"to prepare his paths"

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

See: Metaphor

Luke 1:77 (#1)

""to give the knowledge of salvation to his people"

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

See: Abstract Nouns

Luke 1:77 (#2)

"to give the knowledge of salvation to his people"

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

See: Metonymy

Luke 1:78 (#1)

"the sunrise from on high"

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

See: Metaphor

Luke 1:78 (#2)

"from on high"

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

See: Metonymy

Luke 1:78 (#3)

"will visit us"

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

See: Idiom

Luke 1:79 (#1)

"to shine on the ones sitting"

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

See: Metaphor

Luke 1:79 (#2)

"on the ones sitting in darkness and a shadow of death"

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

See: Idiom

Luke 1:79 (#3)

"on the ones sitting in darkness and a shadow of death"

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

See: Idiom

Luke 1:79 (#4)

"on the ones sitting in darkness and a shadow of death"

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

See: Metaphor

Luke 1:79 (#5)

"on the ones sitting in darkness and a shadow of death"

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

See: Doublet

Luke 1:79 (#6)

"to guide our feet into a path of peace"

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

See: Metaphor

Luke 1:79 (#7)

"to guide our feet into a path of peace"

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

See: Synecdoche

Luke 1:80 (#1)

"And"

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

See: Introduction of a New Event

Luke 1:80 (#2)

"was being strengthened in spirit"

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

Luke 1:80 (#3)

"he was in the wilderness"

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

See: Assumed Knowledge and Implicit Information

Luke 1:80 (#4)

"until the day of his public appearance"

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

Luke 1:80 (#5)

"the day of his public appearance"

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

See: Idiom

Luke 1:80 (#6)

"to Israel"

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

See: Personification

Luke 2:1 (#1)

"in those days"

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

See: Introduction of a New Event

Luke 2:1 (#2)

"in those days"

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

See: Idiom

Luke 2:1 (#3)

"it happened that"

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

See: Introduction of a New Event

Luke 2:1 (#4)

"a decree went out from"

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

See: Personification

Luke 2:1 (#5)

"Caesar Augustus"

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

See: Introduction of New and Old Participants

Luke 2:1 (#6)

"Augustus"

Augustus is the name of a man.

See: How to Translate Names

Luke 2:1 (#7)

"for all the world to register"

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

See: Assumed Knowledge and Implicit Information

Luke 2:1 (#8)

"the world"

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

See: Metonymy

Luke 2:2 (#1)

"Quirinius"

Quirinius is the name of a man.

See: How to Translate Names

Luke 2:3 (#1)

"everyone was traveling"

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

See: Background Information

Luke 2:3 (#2)

"to his own city"

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

See: Assumed Knowledge and Implicit Information

Luke 2:3 (#3)

"to register himself"

Alternate translation: "to provide their names for the tax rolls"

See: Assumed Knowledge and Implicit Information

Luke 2:4 (#1)

"And"

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

See: Connect — Reason-and-Result Relationship

Luke 2:4 (#2)

"went up"

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

See: Idiom

Luke 2:4 (#3)

"to the city of David, which is called Bethlehem"

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

See: Assumed Knowledge and Implicit Information

Luke 2:4 (#4)

"which is called Bethlehem"

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

See: Active or Passive

Luke 2:4 (#5)

"he was of the house and family line of David"

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

See: Hendiadys

Luke 2:4 (#6)

"he was of the house and family line of David"

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

See: Metaphor

Luke 2:5 (#1)

"He registered himself with Mary, the one that had been engaged to him"

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

See: Connect — Reason-and-Result Relationship

Luke 2:5 (#2)

"Mary, the one that had been engaged to him"

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

See: Assumed Knowledge and Implicit Information

Luke 2:5 (#3)

"the one that had been engaged to him"

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

See: Active or Passive

Luke 2:6 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 2:6 (#2)

"while they were there"

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

See: Assumed Knowledge and Implicit Information

Luke 2:6 (#3)

"the days were fulfilled for her to deliver"

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

See: Active or Passive

Luke 2:6 (#4)

"the days were fulfilled"

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

See: Idiom

Luke 2:6 (#5)

"for her to deliver"

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

Luke 2:7 (#1)

"she wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the inn"

If it would be helpful to your readers, you could put the second phrase before the first one, since it gives the reason for the action that the first phrase describes. Alternate translation: “because there

was no guest room available for them, she wrapped cloths tightly around him and put him in a box that held hay for animals"

See: Connect — Reason-and-Result Relationship

Luke 2:7 (#2)

"she wrapped him in strips of cloth"

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

See: Assumed Knowledge and Implicit Information

Luke 2:7 (#3)

"laid him in a manger"

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

See: Translate Unknowns

Luke 2:7 (#4)

"because there was no room for them in the inn"

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

See: Assumed Knowledge and Implicit Information

Luke 2:7 (#5)

"because there was no room for them in the inn"

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

See: Translate Unknowns

Luke 2:8 (#1)

"And"

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

See: Background Information

Luke 2:8 (#2)

"there were shepherds in that area"

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

See: Introduction of New and Old Participants

Luke 2:9 (#1)

"an angel of the Lord"

Alternate translation: "a heavenly messenger sent from the Lord"

Luke 2:9 (#2)

"stood before them"

Alternate translation: "came to the shepherds"

Luke 2:9 (#3)

"the glory of the Lord shone around them"

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

See: Assumed Knowledge and Implicit Information

Luke 2:9 (#4)

"they feared a great fear"

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

See: Idiom

Luke 2:10 (#1)

"Do not be afraid"

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

See: Imperatives — Other Uses

Luke 2:10 (#2)

"for behold"

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

See: Metaphor

Luke 2:10 (#3)

"I bring you good news of great joy, which will be to all the people"

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

Luke 2:10 (#4)

"to all the people"

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

See: Hyperbole

Luke 2:11 (#1)

"today has been born for you in the city of David a Savior, who is Christ the Lord"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "a Savior, who is Christ the Lord, has been born for you today in the city of David"

See: Information Structure

Luke 2:11 (#2)

"today has been born for you"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "we are announcing the birth for you today"

See: Active or Passive

Luke 2:11 (#3)

"in the city of David"

This means Bethlehem. See the explanation in the note to 2:4. Alternate translation: "in Bethlehem"

See: Assumed Knowledge and Implicit Information

Luke 2:11 (#4)

"who is Christ the Lord"

Christ is the Greek word for "Messiah." Alternate translation: "who is the Messiah, the Lord"

See: Assumed Knowledge and Implicit Information

Luke 2:12 (#1)

"this {will be} the sign to you"

The implication is that God has provided this sign. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "God has given you this sign"

See: Assumed Knowledge and Implicit Information

Luke 2:12 (#2)

"the sign to you"

This could be: (1) a **sign** that would help the shepherds recognize the baby. Alternate translation: "this sign to help you find the newborn Messiah" (2) a **sign** to prove that what the angel was saying was true. Alternate translation: "the sign to prove that what I am telling you is true"

See: Assumed Knowledge and Implicit Information

Luke 2:12 (#3)

"wrapped in strips of cloth"

See how you translated this expression in 2:7. Review the note there if that would be helpful. Alternate translation: "with cloths wrapped tightly around him"

See: Assumed Knowledge and Implicit Information

Luke 2:12 (#4)

"lying in a manger"

See how you translated the term **manger** in 2:7. Review the note there if that would be helpful. Alternate translation: "lying in a box that holds hay for animals"

See: Translate Unknowns

Luke 2:13 (#1)

"a multitude of the heavenly army"

This phrase could refer to a literal **army** of angels, or it could be speaking of a large organized group of angels. Alternate translation: "a large group of angels from heaven"

See: Metaphor

Luke 2:13 (#2)

"praising God, and saying"

Luke is expressing a single idea by using two verbs connected with **and.** The angels said these words in order to praise God. Alternate translation: "who praised God by saying"

See: Hendiadys

Luke 2:14 (#1)

"Glory in the highest to God"

This could mean: (1) the angels are describing where God should receive honor. In that case **in the highest** would mean "in the highest place," that is, "in heaven," and the phrase would parallel "on earth." Alternate translation: "Give honor to God in heaven" (2) the angels are describing what kind of honor God should receive. Alternate translation: "Give the highest honor to God"

Luke 2:14 (#2)

""among men"

This could refer to: (1) God's **good pleasure** with people. Alternate translation: "among people with whom God is pleased" (2) people who show **good pleasure** or "good will" to one another. Alternate translation: "among people of good will"

Luke 2:14 (#3)

"men"

Here, the term **men** has a generic meaning that includes all people. Alternate translation: "people"

See: When Masculine Words Include Women

Luke 2:15 (#1)

"And it happened that"

Luke uses this phrase to mark a shift in the story, to what the shepherds did after the angels left. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 2:15 (#2)

"Let us" - "go over" - "let us see" - "to us"

The shepherds are speaking to one another, so if your language distinguishes between exclusive and inclusive **us**, use the inclusive form here.

See: Exclusive and Inclusive 'We'

Luke 2:16 (#1)

"they went hastening"

The two verbs **went** and **hastening** express a single idea. The word **hastening** tells how they **went**. Alternate translation: "they went quickly"

See: Hendiadys

Luke 2:16 (#2)

"lying in the manger"

See how you translated the term **manger** in 2:7. Alternate translation: "lying in a box that holds hay for animals"

See: Translate Unknowns

Luke 2:17 (#1)

"the message that had been told to them"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "what the angels had told them"

See: Active or Passive

Luke 2:18 (#1)

"the things that were spoken to them by the shepherds"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "what the shepherds told them" Alternate translation:

See: Active or Passive

Luke 2:19 (#1)

"pondering them in her heart"

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: "reflecting on what they meant"

See: Metaphor

Luke 2:20 (#1)

"the shepherds returned"

This means that they **returned** to their flock. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the shepherds went back to take care of their sheep"

See: Assumed Knowledge and Implicit Information

Luke 2:20 (#2)

"glorifying and praising God"

The terms **glorifying** and **praising** mean similar things. Luke is using them together for emphasis. If it would be helpful in your language, you could combine these terms. Alternate translation: "excitedly praising God"

See: Doublet

Luke 2:20 (#3)

"just as it had been spoken to them"

If it would be helpful in your language, you could express this with an active form, and you could

state who did the action. Alternate translation: “just as the angel had told them”

See: Active or Passive

Luke 2:21 (#1)

"when eight days had been fulfilled to circumcise him"

The law that God gave to Jewish believers told them to circumcise a baby boy on the eighth day of his life. As in 1:59, the day on which the baby was born was considered to be the first day. If it would be helpful to your readers, you could translate this expression according to the way your own culture reckons time. Alternate translation: “when the baby was one week old, and according to the Jewish law it was time to circumcise him”

See: Assumed Knowledge and Implicit Information

Luke 2:21 (#2)

"when eight days had been fulfilled"

This time reference also introduces a new event. Alternate translation: “after eight days had gone by” or “when the baby was one week old”

See: Introduction of a New Event

Luke 2:21 (#3)

"eight days had been fulfilled"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “after eight days had gone by” or “when the baby was one week old”

See: Active or Passive

Luke 2:21 (#4)

"his name was called Jesus"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “his parents Joseph and Mary named him Jesus”

See: Active or Passive

Luke 2:21 (#5)

"his name was called Jesus"

As in 1:13, to “call a name” is an idiom that means to give a child a name. Alternate translation: “his parents Joseph and Mary named him Jesus”

See: Idiom

Luke 2:21 (#6)

"which} he had been called by the angel"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “which was the name that the angel had told Mary to give him”

See: Active or Passive

Luke 2:21 (#7)

"before he was conceived in the womb"

In your language, it might seem that the phrase **conceived in the womb** expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: “before he was conceived”

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 2:22 (#1)

"when the days of their purification had been fulfilled, according to the law of Moses"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “after they had waited the number of days that the law of Moses required for their purification”

See: Active or Passive

Luke 2:22 (#2)

"the days of their purification"

The law of Moses said that a woman would become ceremonially clean again 33 days after her newborn son had been circumcised. After that, she could enter the temple. If it would be helpful to

your readers, you could state that explicitly. Alternate translation: “33 more days, the time that the law of Moses required for Mary to become ceremonially clean again after childbirth”

See: Assumed Knowledge and Implicit Information

Luke 2:22 (#3)

"they brought him up to Jerusalem"

Luke says that they brought him **up** to Jerusalem, even though Bethlehem is actually at a higher elevation, because that was the customary way of speaking about going to Jerusalem, since that city is up on a mountain. Alternate translation: “they took him to Jerusalem”

See: Idiom

Luke 2:22 (#4)

"to present {him} to the Lord"

Luke will explain more in the next two verses about why Mary and Joseph did this, but if it would be helpful to your readers, you could make the purpose more explicit here. Alternate translation: “so that they could bring him into the temple and perform the required ceremony acknowledging God’s claim on firstborn children who were male”

See: Assumed Knowledge and Implicit Information

Luke 2:23 (#1)

"just as it is written in the law of the Lord"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “just as the law of the Lord commands”

See: Active or Passive

Luke 2:23 (#2)

"Every male who opens the womb will be called holy to the Lord"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “You are to set apart for the Lord every firstborn child who is a boy”

See: Active or Passive

Luke 2:23 (#3)

"Every male who opens the womb"

The phrase **opens the womb** is an idiom that refers to being the first baby to come out of the womb. This commandment applied to both people and animals, but here a baby boy is specifically in view. Alternate translation: “Every firstborn offspring who is a male” or “Every firstborn child who is a boy”

See: Idiom

Luke 2:23 (#4)

"will be called holy to the Lord"

As in 1:32, **be called** is an idiom that means “to be.” Alternate translation: “will be set apart for the Lord”

See: Idiom

Luke 2:23 (#5)

"will be called holy to the Lord"

Here, the law of Moses is using a future statement to give a command. Alternate translation: “is to be set apart for the Lord”

See: Statements — Other Uses

Luke 2:24 (#1)

"what} had been said in the law of the Lord"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “what the law of the Lord says”

See: Active or Passive

Luke 2:25 (#1)

"behold"

Luke uses the term **behold** to call the reader’s attention to what he is about to say. Your language

may have a similar expression that you can use here.

See: Metaphor

Luke 2:25 (#2)

"there was a man in Jerusalem whose name {was} Simeon"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation.

See: Introduction of New and Old Participants

Luke 2:25 (#3)

"was} Simeon"

Simeon is the name of a man.

See: How to Translate Names

Luke 2:25 (#4)

"this man {was} righteous and devout"

The terms **righteous** and **devout** mean similar things. Luke uses the two terms together to emphasize what a godly man Simeon was. If it would be helpful in your language, you could combine them. Alternate translation: "he was a godly man"

See: Doublet

Luke 2:25 (#5)

"waiting for"

This is an idiomatic usage of the term **waiting**. It does not mean passively **waiting** for something to happen, but eagerly anticipating something that someone wants to happen. Alternate translation: "eagerly anticipating" or "looking forward to"

See: Idiom

Luke 2:25 (#6)

"the consolation of Israel"

This phrase refers by association to the one who would bring **consolation**, meaning "comfort," to the people of Israel. Alternate translation: "the one who would come and comfort the people of Israel" or "the one who would come to help the people of Israel"

See: Metonymy

Luke 2:25 (#7)

"the consolation of Israel"

Luke assumes that readers will know that this is a reference to the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the Messiah, who would come to help the people of Israel"

See: Assumed Knowledge and Implicit Information

Luke 2:25 (#8)

"of Israel"

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

See: Personification

Luke 2:25 (#9)

"the Holy Spirit was upon him"

The word **upon** creates a spatial metaphor that means that the Spirit of God was with Simeon in a special way. The Spirit gave him knowledge and direction for his life, as the next two verses show. Alternate translation: "the Holy Spirit guided him in special ways"

See: Metaphor

Luke 2:26 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: "Now"

See: Connect — Background Information

Luke 2:26 (#2)

"it had been revealed to him by the Holy Spirit"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the Holy Spirit had shown him" or "the Holy Spirit had told him"

See: Active or Passive

Luke 2:26 (#3)

"that he would not see death before"

To **see death** is an idiom that means "to die." Alternate translation: "that he would not die before"

See: Idiom

Luke 2:26 (#4)

"that he would not see death before"

Here, Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "he would live until"

See: Litotes

Luke 2:27 (#1)

"he came in the Spirit"

This is an idiom. Alternate translation: "he came as the Holy Spirit directed him"

See: Idiom

Luke 2:27 (#2)

"he came" - "into the temple"

Your language may say "went" in contexts such as this. Alternate translation: "he went ... into the temple"

See: Go and Come

Luke 2:27 (#3)

"into the temple"

Since only priests could enter the **temple** building, this means the **temple** courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "into the temple courtyard"

See: Synecdoche

Luke 2:27 (#4)

"the parents"

This means the **parents** of Jesus. If it would be helpful in your language, you could use their names here. Alternate translation: "Mary and Joseph"

See: Introduction of New and Old Participants

Luke 2:27 (#5)

"for them to do according to the custom of the law concerning him"

The phrase **to do according to the custom of the law** refers to the ceremony of dedication that Luke described in 2:22–25. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "to perform the ceremony of dedication that the law of God required"

See: Assumed Knowledge and Implicit Information

Luke 2:28 (#1)

"and"

Luke uses the word **and** to indicate that this event took place after the event he has just described. That is, Simeon took Jesus in his arms after his parents brought him into the temple for the dedication ceremony. Alternate translation: "then"

See: Connect — Sequential Time Relationship

Luke 2:28 (#2)

"he took him into his arms"

If it would be helpful in your language, you could specify by name the people to whom these

pronouns refer. Alternate translation: “Simeon picked up the baby Jesus and held him in his arms”

See: Pronouns — When to Use Them

Luke 2:29 (#1)

"You are now dismissing your servant in peace"

Simeon is actually using this statement to make a request. Alternate translation: “Now please let me die in peace”

See: Statements — Other Uses

Luke 2:29 (#2)

"You are now dismissing your servant"

Simeon refers to himself as God’s **servant** in order to show humility and respect. Alternate translation: “Now please let me die”

See: First, Second or Third Person

Luke 2:29 (#3)

"You are now dismissing your servant"

Simeon uses a mild expression to refer to death. Alternate translation: “Now please let me die”

See: Euphemism

Luke 2:29 (#4)

"your" - "your"

Here, the word **your** is singular because Simeon is addressing God. If your language has a formal form of **your** that it uses to address a superior respectfully, you may wish to use that form here and in 2:30 and 2:32, and the corresponding formal form for “you” in 2:31. However, it might be more natural in your language for someone who knows God well, as Simeon did, to address God using the informal form. Use your best judgment about what form to use.

See: Forms of ‘You’ — Formal or Informal

Luke 2:29 (#5)

"according to your word"

Simeon is referring to the promise that God made that he would live to see the Messiah. Simeon describes that promise by association with the **word** or saying by which God made it. Alternate translation: “as you promised”

See: Metonymy

Luke 2:30 (#1)

"my eyes have seen"

Simeon uses one part of himself, his **eyes**, to represent all of himself in the act of seeing. Alternate translation: “I have personally seen” or “I, myself, have seen”

See: Synecdoche

Luke 2:30 (#2)

"your salvation"

This expression refers by association to the person who would bring **salvation**, that is, the infant Jesus, whom Simeon was holding. Alternate translation: “the Savior whom you have sent”

See: Metonymy

Luke 2:31 (#1)

"which you have prepared"

If you said “Savior” in the previous phrase at the end of 2:30, then here you will want to say something like “whom you have prepared” or “the one you have sent.” If you said **salvation** in the previous phrase, then here you could state something like “which you have brought about”

See: Pronouns — When to Use Them

Luke 2:31 (#2)

"before the face of all the peoples"

The term **face** represents the presence of a person. Simeon is saying that God has sent the Savior or brought about salvation right where everyone is

present. Alternate translation: “in the presence of all the peoples”

See: Metaphor

Luke 2:31 (#3)

"before the face of all the peoples"

The implication of God sending the Savior or bringing about salvation into the presence of everyone is that this has been done for their benefit. Alternate translation: “for the benefit of all peoples”

See: Assumed Knowledge and Implicit Information

Luke 2:32 (#1)

"A light for revelation to the Gentiles and glory to your people Israel"

This expression means that the child will help the Gentiles to understand. Simeon compares Jesus’ role to that of a physical **light** that enables people to see solid objects. Alternate translation: “This child will enable the Gentiles to understand, just as light allows people to see things clearly and he will bring honor to the people of Israel, who belong to you”

See: Metaphor

Luke 2:32 (#2)

"A light for revelation to the Gentiles and glory to your people Israel"

It may be helpful to state explicitly what the child will help the **Gentiles** to understand. Alternate translation: “This child will enable the Gentiles to understand what you expect of them and he will bring honor to the people of Israel, who belong to you”

See: Assumed Knowledge and Implicit Information

Luke 2:33 (#1)

"his father and mother"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to use this reading in your translation or a different reading, “Joseph and his mother.”

See: Textual Variants

Luke 2:33 (#2)

"what is being said about him"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “the things that Simeon said about him”

See: Active or Passive

Luke 2:34 (#1)

"said to Mary, his mother"

In your translation, make sure that this does not sound as if Mary is the mother of Simeon. Alternate translation: “said to Mary, the child’s mother”

Luke 2:34 (#2)

"Behold"

Simeon uses the word **Behold** to tell Mary that what he is about to say is extremely important to her. Alternate translation: “Now this is important”

See: Metaphor

Luke 2:34 (#3)

"this one is appointed for the downfall and rising up of many in Israel"

The word **downfall** represents people turning away from God by association with the way they will be ruined as a result. The expression **rising up** represents people drawing closer to God, by association with they way they will prosper as a result. Alternate translation: “God will use this child to challenge many people of the people of Israel to decide definitively for or against him”

See: Metonymy

Luke 2:34 (#4)

"this one is appointed for"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God intends to use this child to"

See: Active or Passive

Luke 2:34 (#5)

"of many in Israel"

Simeon refers to all of the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: "many of the people of Israel" or "many in the nation of Israel"

See: Personification

Luke 2:34 (#6)

"a sign"

The implication is that the life and ministry of Jesus will be an indication that God is at work to fulfill his purposes through the people of Israel. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "an indication of God's activity"

See: Assumed Knowledge and Implicit Information

Luke 2:34 (#7)

"that is spoken against"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "that many people will speak against"

See: Active or Passive

Luke 2:34 (#8)

"that is spoken against"

Simeon describes the opposition that Jesus will face by association with one expression of it, people speaking against him and his ministry. But this represents a wider range of hostile activities. Alternate translation: "that many people will oppose"

See: Metonymy

Luke 2:35 (#1)

"and a sword will also pierce your own soul"

Simeon speaks of the bitter grief pangs that Mary will experience as if they were a **sword** stabbing all the way into her inner being. Alternate translation: "and you will experience deep pangs of grief yourself"

See: Metaphor

Luke 2:35 (#2)

"the thoughts of many hearts may be revealed"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "so that many people will reveal what they secretly think"

See: Active or Passive

Luke 2:35 (#3)

"the thoughts of many hearts may be revealed"

In this expression, **hearts** represent people's inner thoughts and inclinations. Alternate translation: "so that many people will reveal what they secretly think"

See: Metaphor

Luke 2:36 (#1)

"And Anna was there, a prophetess"

Luke is introducing a new participant into the story. Alternate translation: "There was also a woman named Anna there in the temple. She was a prophetess"

See: Introduction of New and Old Participants

Luke 2:36 (#2)

"Anna"

Anna is the name of a woman.

See: How to Translate Names

Luke 2:36 (#3)

"of Phanuel"

Phanuel is the name of a man.

See: How to Translate Names

Luke 2:36 (#4)

"She had advanced much in days"

As in 1:7, to have moved forward or to have **advanced** means to have aged. Alternate translation: "She was very old"

See: Idiom

Luke 2:36 (#5)

"She had advanced much in days"

Luke uses the term **days** to mean time in general. Alternate translation: "She was very old"

See: Idiom

Luke 2:36 (#6)

"after her virginity"

This is an idiom. Alternate translation: "after she married him"

See: Idiom

Luke 2:37 (#1)

"she {was} a widow for 84 years"

This could mean: (1) Anna had been a widow for 84 years. Alternate translation: "but then her husband had died and she had not remarried, and 84 years had gone by since" (2) Anna was a widow who was now 84 years old. Alternate translation: "but her husband had died and she had not remarried, and now she was 84 years old"

Luke 2:37 (#2)

"who never left the temple"

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "who was always in the temple"

See: Litotes

Luke 2:37 (#3)

"who never left the temple"

This is a generalization that means that Anna spent so much time in the temple that it seemed as though she never left it. Alternate translation: "who was always in the temple" or "who was continually in the temple"

See: Hyperbole

Luke 2:37 (#4)

"serving with fastings and prayers"

The term **serving** is an idiom that means "worshiping." Alternate translation: "worshiping God by going without food and praying"

See: Idiom

Luke 2:37 (#5)

"night and day"

Luke is using the two parts of a day to mean the entire day, that is, all the time. Alternate translation: "all the time"

See: Merism

Luke 2:38 (#1)

"coming up"

The implication is that Anna came up to Mary and Joseph. If it would be helpful in your language, you could state that explicitly. Alternate translation:

"she approached them" or "she went over to Mary and Joseph"

Luke 2:38 (#2)

"at that very hour"

Here, Luke uses the term **hour** to refer to a specific time. Alternate translation: "right at that same time"

See: Idiom

Luke 2:38 (#3)

"to all the ones"

The term **all** is a generalization that means many. Alternate translation: "to many others"

See: Hyperbole

Luke 2:38 (#4)

"to all the ones waiting for"

See how you translated this phrase in 2:25. Alternate translation: "all who were eagerly anticipating" or "everyone who was looking forward to"

See: Idiom

Luke 2:38 (#5)

"the redemption of Jerusalem"

Luke is using the word **redemption** to mean the person who would bring redemption. Alternate translation: "the one who would redeem Jerusalem" or "the person who would bring God's blessings and favor back to Jerusalem"

See: Metonymy

Luke 2:38 (#6)

"of Jerusalem"

Luke is referring to all of the people of Israel by the name of their capital city, **Jerusalem.** Alternate translation: "the people of Israel"

See: Metonymy

Luke 2:39 (#1)

"everything {that was} according to the law of the Lord"

Alternate translation: "everything that the law of the Lord required them to do"

Luke 2:39 (#2)

"to their own town of Nazareth"

This expression means that they lived in **Nazareth**. Alternate translation: "the town of Nazareth, where they lived"

See: Assumed Knowledge and Implicit Information

Luke 2:40 (#1)

"was strengthened"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "became stronger"

See: Active or Passive

Luke 2:40 (#2)

"being filled with wisdom"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "learning what was wise"

See: Active or Passive

Luke 2:40 (#3)

"the grace of God was upon him"

As in 2:25, **upon** is a spatial metaphor. Alternate translation: "God blessed him in special ways"

See: Metaphor

Luke 2:41 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 2:41 (#2)

"his parents"

Alternate translation: “Jesus’ parents”

See: Pronouns — When to Use Them

Luke 2:42 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 2:42 (#2)

"they went up"

Jerusalem was on top of a mountain, so Israelites customarily spoke of going **up** to Jerusalem. Alternate translation: “they traveled”

See: Idiom

Luke 2:42 (#3)

"according to the custom of the feast"

Alternate translation: “when it was time for the feast”

Luke 2:42 (#4)

"of the feast"

Implicitly this means the Feast of Passover. It was called a **feast** because it involved eating a ceremonial meal. Alternate translation: “of the Feast of Passover”

See: Assumed Knowledge and Implicit Information

Luke 2:43 (#1)

"the days having been completed"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “after they had celebrated the feast for the required number of days”

See: Active or Passive

Luke 2:44 (#1)

"But thinking that"

Alternate translation: “But since they thought”

Luke 2:44 (#2)

"they went a day’s journey"

Alternate translation: “they traveled as far as people walk in one day”

Luke 2:44 (#3)

"and they sought him"

The word translated **and** at the beginning of this phrase indicates that this event happened after the previous event that the story described. Alternate translation: “then they looked for him”

See: Connect — Sequential Time Relationship

Luke 2:44 (#4)

"and they sought him"

The implication is that Jesus’ parents looked for him among their friends and relatives once the whole group that was traveling together had stopped for the night. That way they could easily go around among everyone. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “and once the group had stopped for the night, then they looked for him”

See: Assumed Knowledge and Implicit Information

Luke 2:46 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 2:46 (#2)

"in the temple"

Since only priests could enter the **temple** building, this implicitly means the **temple** courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard"

See: Synecdoche

Luke 2:46 (#3)

"in the midst of the teachers"

Alternate translation: "among the teachers" or "surrounded by the teachers"

Luke 2:46 (#4)

"of the teachers"

Alternate translation: "the religious teachers" or "the experts in the Jewish law" or "those who taught people about God"

Luke 2:47 (#1)

"And all the ones hearing him were amazed"

If it would be helpful to your readers, you could state explicitly why they marveled. Alternate translation: "all those who heard him, unable to understand how a twelve-year-old boy with no formal religious education could answer so well, were amazed"

See: Assumed Knowledge and Implicit Information

Luke 2:47 (#2)

"at his understanding and his answers"

Luke may be expressing a single idea by using two words connected with **and.** The term **understanding** may tell what characterized Jesus' **answers**. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: "at his wise answers" or "at the understanding with which he answered"

See: Hendiadys

Luke 2:48 (#1)

"And having seen him"

Alternate translation: "When Mary and Joseph found Jesus there"

See: Pronouns — When to Use Them

Luke 2:48 (#2)

"why have you treated us thus"

Mary is using the question form to rebuke Jesus indirectly for not going back home with them, causing them to worry about him. If it would be helpful in your language, you could translate her words as a statement or exclamation. Alternate translation: "you should not have done this to us!"

See: Rhetorical Question

Luke 2:48 (#3)

"Behold"

Mary uses **Behold** to get Jesus to focus his attention on what she is about to say. Alternate translation: "Listen carefully now"

See: Metaphor

Luke 2:48 (#4)

"your father and I have been tormented searching for you"

If it would be helpful in your language, you could express the idea behind the passive verbal form **have been tormented** with an adverb. Alternate

translation: “your father and I have been searching for you anxiously”

See: Active or Passive

Luke 2:49 (#1)

"And"

Luke uses the word **And** to draw a contrast between how readers might have expected Jesus to respond in this situation and how he actually responded. He did not say he was sorry for causing his parents so much worry. Instead, he told them that they should have known where to find him. Alternate translation: “But”

See: Connect — Contrast Relationship

Luke 2:49 (#2)

"Why {is it} that you were searching for me"

Jesus is making a statement, not really asking a question. He is using the question form to challenge his parents respectfully. Alternate translation: “You should not have had to search for me”

See: Rhetorical Question

Luke 2:49 (#3)

"Did you not know that I must be in the things of my Father"

Once again Jesus is making a statement rather than actually asking a question. He is using the question form to challenge his parents respectfully. Alternate translation: “You should have known that I would be involved in my Father’s business”

See: Rhetorical Question

Luke 2:49 (#4)

"in the things of my Father"

This could mean: (1) Jesus is saying that he needed to be involved in the things that God was concerned about. Alternate translation: “involved in my Father’s business” (2) Jesus is referring to the temple as a place that was dedicated to God. Alternate translation: “in my Father’s temple” or “here in the temple”

Luke 2:49 (#5)

"of my Father"

At age 12, Jesus, the Son of God, understood that God was his real **Father**.

See: Translating Son and Father

Luke 2:50 (#1)

"the word that he spoke to them"

The term **word** refers to what Jesus told his parents by using words. Alternate translation: “the answer that he gave them”

See: Metonymy

Luke 2:51 (#1)

"Then he went down with them"

Jerusalem was on top of a mountain, so Israelites customarily spoke of going **down** when they traveled from Jerusalem to some other place. Alternate translation: “Jesus went back home with Mary and Joseph”

See: Idiom

Luke 2:51 (#2)

"was subjected to them"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “he obeyed them” or “he was obedient to them”

See: Active or Passive

Luke 2:51 (#3)

"kept all these things in her heart"

As in 2:19, the **heart** here represents the thoughts and emotions. Alternate translation: “carefully remembered all these things” or “reflected carefully on what all these things meant”

See: Metaphor

Luke 2:52 (#1)

"Jesus was increasing in wisdom and stature"

If it would be helpful in your language, you could translate the ideas behind the abstract nouns **wisdom** and **stature** with adjectives. These two terms refer to mental and physical growth. Alternate translation: "Jesus steadily became wiser and stronger"

See: Abstract Nouns

Luke 2:52 (#2)

"in favor with God and men"

If it would be helpful in your language, you could express the idea behind the abstract noun **favor** with verbs. The phrase **in favor with God and people** refers to spiritual and social growth. Alternate translation: "God blessed him more and more, and people admired him more and more"

See: Abstract Nouns

Luke 3:1 (#1)

"And in the fifteenth year of the reign of Tiberius Caesar"

This verse and the beginning of the next one are an extended time reference that introduces a new event. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Everything that the angels and inspired people had said about John and Jesus began to come true during the fifteenth year of the reign of Tiberius Caesar"

See: Introduction of a New Event

Luke 3:1 (#2)

"And in the fifteenth year"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "in year 15"

See: Ordinal Numbers

Luke 3:1 (#3)

"of Tiberius Caesar"

As in 2:1, **Caesar** is the title of the emperor of the Roman Empire. If it would be helpful to your readers, you could express this explicitly. Alternate translation: "King Tiberius, who ruled the Roman Empire"

See: Introduction of New and Old Participants

Luke 3:1 (#4)

"of Tiberius"

Tiberius is the name of a man.

See: How to Translate Names

Luke 3:1 (#5)

"Pontius Pilate" - "Herod" - "Philip" - "Lysanias"

These are the names of men. Here, the **Herod** mentioned is not the same one as in 1:5. Rather, it is his son. Luke makes further mention of him many times in this book.

See: How to Translate Names

Luke 3:1 (#6)

"Judea," - "of Galilee," - "of Ituraea and Trachonitis," - "of Abilene"

These are names of territories. Like **Galilee**, the name **Judea** occurs many times in this book.

See: How to Translate Names

Luke 3:1 (#7)

"being tetrarch"

In the Roman Empire, a **tetrarch** was the governor of one of four divisions of a country or province. If it would be helpful in your language, you could use a general term. Alternate translation: "ruler"

See: Translate Unknowns

Luke 3:2 (#1)

"during the high priesthood of Annas and Caiaphas"

Usually there would only have been one high priest, but at this point the Romans were appointing the high priests for Judea, and there had been some intrigue surrounding **Annas**. One Roman official had appointed him some years earlier, but ten years after that, another official deposed him and named his son-in-law **Caiaphas** high priest instead. However, the Jews still recognized Annas' claim to the position. It would probably be best to state the matter as simply as possible for your readers. Alternate translation: "while Annas and Caiaphas were both serving as the high priest"

See: Assumed Knowledge and Implicit Information

Luke 3:2 (#2)

"the word of God came"

Luke speaks of God's message as if it were a living thing that could come to a person at God's bidding. Alternate translation: "God gave a message"

See: Personification

Luke 3:2 (#3)

"the word of God came"

The term **word** describes the message that God gave John to say by using words. Alternate translation: "God gave a message"

See: Metonymy

Luke 3:3 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: "As a result"

See: Connect — Reason-and-Result Relationship

Luke 3:3 (#2)

"preaching a baptism of repentance for forgiveness of sins"

If it would be helpful in your language, you could translate the ideas behind the abstract nouns **baptism**, **repentance**, and **forgiveness** with other phrases. Alternate translation: "preaching that people should let him immerse them in the river to show that they wanted to live a new life and that they wanted God to forgive their sins"

See: Abstract Nouns

Luke 3:4 (#1)

"As it is written in the book of the words of Isaiah the prophet"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "As the book says that records the sayings of the prophet Isaiah"

See: Active or Passive

Luke 3:4 (#2)

"of the words of Isaiah the prophet"

Luke is using the term **words** to refer to the sayings that Isaiah used words to articulate. Alternate translation: "the sayings of the prophet Isaiah"

See: Metonymy

Luke 3:4 (#3)

"A voice of one calling out in the wilderness"

From this phrase through to the end of 3:6, Luke quotes from the book of Isaiah. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Luke 3:4 (#4)

"A voice of one calling out in the wilderness"

The term **voice** refers to what this person is saying by association with the means they are using to say it. Alternate translation: "Someone is calling out in the wilderness and saying"

See: Metonymy

Luke 3:4 (#5)

""Make ready the way of the Lord,"

Everything from this phrase through to the end of 3:6 is a quotation within a quotation. Luke is quoting from the book of Isaiah, and Isaiah is quoting the words of the person calling out in the wilderness. It would be best to indicate that by punctuating this material as a second-level quotation, since Luke is quoting from Scripture. However, if your language does not put one direct quotation within another, you can translate this material as an indirect quotation.

See: Quotes within Quotes

Luke 3:4 (#6)

""Make ready the way of the Lord,"

These two phrases mean similar things. They are both telling people to make a good road for the Lord to travel on. Hebrew poetry was based on this kind of repetition, and it would be helpful to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with another phrase that would show the relationship between them. Alternate translation: "Prepare a good road for the Lord to travel on, and do this by making sure that it follows a straight path"

See: Parallelism

Luke 3:4 (#7)

"Make ready the way of the Lord"

This is a figurative way of telling people to get ready to listen to the Lord's message when it comes. They are to do this by giving up their sins. Alternate translation: "Give up your sins so that you will be ready to listen to the Lord's message when it comes"

See: Metaphor

Luke 3:5 (#1)

""Every valley will be filled,"

This is a continuation of the figurative description of making a good road that began in the previous verse. When people prepare the road for an important person who is coming, they make sure that the road is level by taking material from high places and using it to fill in low places. However, this is also a description of the effects that the coming of the Lord will have on people. It is a statement similar to the one Mary makes in 1:52, "He has thrown down rulers from their thrones and he has raised up the lowly." Metaphors in Scripture can have more than one reference like this. So we recommend that you translate the words directly and not provide a plain explanation, even if your language does not customarily use such figures of speech. If you want to explain the meanings of the metaphor, we recommend that you do that in a footnote rather than in the Bible text.

See: Metaphor

Luke 3:5 (#2)

"Every valley will be filled"

If it would be helpful in your language, you could express this with an active form. Since people would be doing this action in one sense of the metaphor, but God would be doing the action in another sense of the metaphor, it might be best not to be specific about who will do the action. Alternate translation: "Someone will fill in every valley"

See: Active or Passive

Luke 3:5 (#3)

"and every mountain and hill will be made low"

If it would be helpful in your language, you could express this with an active form, following the same principle as for the previous phrase. Alternate translation: "and someone will make every mountain and hill low"

See: Active or Passive

Luke 3:5 (#4)

""the crooked roads will become straight,"

This too is both a continuation of the figurative description of making a good road and a description of the effects that the coming of the Lord will have on people. Something that is **crooked** becoming **straight** and something that is **rough** becoming **smooth** can be seen as metaphors for repentance and a change in a person's way of life. And so we recommend once again that you translate the words directly and not provide a plain explanation in the text of your translation.

See: Metaphor

Luke 3:6 (#1)

"all flesh"

Luke is describing people by reference to something associated with them, the flesh they are made of. Alternate translation: "all people"

See: Metonymy

Luke 3:6 (#2)

"will see"

The term **see** is a figurative way of referring to recognition and understanding. Alternate translation: "will recognize" or "will understand"

See: Metaphor

Luke 3:6 (#3)

"will see the salvation of God"

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** with a verb such as "save." Alternate translation: "will understand how God saves people"

See: Abstract Nouns

Luke 3:6 (#4)

"the salvation of God"

After this phrase, Isaiah ends his quotation from the person who is calling out in the wilderness. If you decided in 3:4 to mark these words as a second-level quotation, indicate the end of that quotation here with whatever convention your language uses.

See: Quotes within Quotes

Luke 3:6 (#5)

"the salvation of God"

After this phrase, Luke also ends his quotation from the book of Isaiah. If you decided in 3:4 to mark this as a first-level quotation, indicate that ending here with whatever punctuation or convention your language uses to indicate the end of a first-level quotation.

See: Quote Markings

Luke 3:7 (#1)

"to be baptized by him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "for him to baptize them"

See: Active or Passive

Luke 3:7 (#2)

"Offspring of vipers"

The expression **Offspring of** is an idiom that means a person shares the qualities of something. John is using dangerous poisonous snakes to represent evil. Alternate translation: "You evil people"

See: Idiom

Luke 3:7 (#3)

"Offspring of vipers"

If your readers would not recognize the name **vipers**, which refers to dangerous poisonous snakes, you could state something more general. Alternate translation: "You are evil, like poisonous snakes" or "You are evil, like poisonous animals"

See: Translate Unknowns

Luke 3:7 (#4)

"Who warned you to flee from the coming wrath"

John is making a statement, not asking a question. He does not expect the people in the crowds to tell him who warned them. Instead, he is using the question form to challenge the people to think about what they believe baptism will do for them. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: "you could not escape from God's wrath just by being baptized!"

See: Rhetorical Question

Luke 3:7 (#5)

"from the coming wrath"

John is using the word **wrath** to refer to God's punishment. This is by association with the way that punishment is an expression of God's **wrath** or displeasure over sin. Alternate translation: "from the punishment that God is sending"

See: Metonymy

Luke 3:8 (#1)

"produce fruits worthy of repentance"

John is comparing a person's behavior to **fruits**. Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. Alternate translation: "do the good things that will show that you have stopped sinning"

See: Metaphor

Luke 3:8 (#2)

"worthy of repentance"

If it would be helpful in your language, you could express the idea behind the abstract noun **repentance** with an equivalent phrase. Alternate translation: "that will show that you have stopped sinning"

See: Abstract Nouns

Luke 3:8 (#3)

"do not begin to say within yourselves, 'We have Abraham {as} father"

We have Abraham {as} father is a quotation within a quotation. Luke is quoting John's words to the crowd, and John is quoting something that the crowds might wrongly think. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "do not try to reassure yourselves with the thought that you have Abraham as father"

See: Quotes within Quotes

Luke 3:8 (#4)

"We have Abraham {as} father"

Here, **Father** means "ancestor." Alternate translation: "Abraham is our ancestor"

See: Metaphor

Luke 3:8 (#5)

"We have Abraham {as} father"

John is suggesting something the people might say about themselves, as opposed to others, so if your language distinguishes between exclusive and inclusive "we" and "us," use the exclusive form here.

See: Exclusive and Inclusive 'We'

Luke 3:8 (#6)

"We have Abraham {as} father"

Here, the word **father** means "ancestor." Alternate translation: "Abraham is our ancestor"

See: Metaphor

Luke 3:8 (#7)

"We have Abraham {as} father"

If it would be unclear to your readers why they would say this, you may also add the implied information: Alternate translation: “Abraham is our ancestor, so God would not punish us”

See: Assumed Knowledge and Implicit Information

Luke 3:8 (#8)

"God is able to raise up children for Abraham from these stones"

The expression **raise up** is a spatial metaphor. It envisions that if God did turn the stones into people who were descendants of Abraham, then the people would be standing up in front of everyone, no longer lying in the riverbed as the stones were. Alternate translation: “God is able create descendants for Abraham out of these stones”

See: Metaphor

Luke 3:8 (#9)

"children for Abraham"

Here, the word **children** means “descendants.” Alternate translation: “descendants for Abraham”

See: Metaphor

Luke 3:8 (#10)

"from these stones"

John was probably referring to actual **stones** lying along the Jordan River. Alternate translation: “from these stones here”

Luke 3:9 (#1)

"the ax is already set against the root of the trees"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the person who is going to cut down the tree has already placed his ax against the roots”

See: Active or Passive

Luke 3:9 (#2)

"the ax is already set against the root of the trees"

This is a figurative way of saying that punishment is just about to begin. Alternate translation: “God is even now getting his punishment ready”

See: Metaphor

Luke 3:9 (#3)

"every tree not producing good fruit is chopped down and thrown into a fire"

If it would be helpful in your language, you could express this with active forms. Alternate translation: “this person will chop down every tree not producing good fruit and throw it into the fire”

See: Active or Passive

Luke 3:9 (#4)

"every tree not producing good fruit is chopped down and thrown into a fire"

This is a figurative way of describing punishment. Alternate translation: “God will certainly punish every person who does not do what is right”

See: Metaphor

Luke 3:10 (#1)

"kept asking him, saying"

Luke uses the word **saying** to introduce his quotation of what the crowds were asking John. Here and throughout the book, if you indicate the quotation in some other way, such as with quotation marks or with some other punctuation or convention that your language uses, you do not need to represent this word in your translation.

See: Quote Markings

Luke 3:11 (#1)

"So answering, he said to them"

Together the words **answering** and **said** mean that John responded to the question that the crowds

asked. Alternate translation: “So he responded to them”

See: Hendiadys

Luke 3:11 (#2)

"the one having food, let him do the same"

The implication is that anyone who has extra food should share it, just as a person with an extra tunic should share that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “if anyone has extra food, he should share that as well”

See: Assumed Knowledge and Implicit Information

Luke 3:12 (#1)

"came to be baptized"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “came because they wanted John to baptize them”

See: Active or Passive

Luke 3:12 (#2)

"Teacher"

This is a respectful title. You can translate it with an equivalent term that your language and culture would use,

Luke 3:13 (#1)

"Collect nothing more"

The implication is that tax collectors had been demanding more money than they should have been collecting. John tells them to stop doing that. Alternate translation: “Do not demand extra money”

See: Assumed Knowledge and Implicit Information

Luke 3:13 (#2)

"than {what} you have been ordered"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “beyond what the Romans have authorized you to collect”

See: Active or Passive

Luke 3:14 (#1)

"And us, what should we do"

The soliders are speaking about themselves, as opposed to others, so if your language distinguishes between exclusive and inclusive **we** and “us,” use the exclusive form here. You could make this two sentences. Alternate translation: “How about us soldiers? What must we do?”

See: Exclusive and Inclusive ‘We’

Luke 3:14 (#2)

"and do not accuse falsely"

The implication is that soldiers were making false charges against people in order to extort money from them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “do not accuse anyone falsely in order to get money from them”

See: Assumed Knowledge and Implicit Information

Luke 3:14 (#3)

"and be contented with your wages"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “instead, let the amount you are paid satisfy you”

See: Active or Passive

Luke 3:14 (#4)

"and"

The word **and** introduces draws a contrast between what the soldiers had been doing and what they should have been doing. It may be helpful to begin a new sentence here. Alternate translation: “Instead”

See: Connect — Contrast Relationship

Luke 3:15 (#1)

"And the people were expecting"

Luke is providing this background information to help readers understand what happens next. You can introduce his statement with a word that will indicate this. Alternate translation: "Now the people were expecting"

See: Connect — Background Information

Luke 3:15 (#2)

"And the people were expecting"

The implication is that the people were expecting the Messiah. If it would be helpful in your language, you could state that explicitly. Alternate translation: "Now the people were expecting the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 3:15 (#3)

"were all wondering in their hearts"

Here, Luke uses the term **hearts** to represent the people's minds. Alternate translation: "all wondering in their minds"

See: Metaphor

Luke 3:16 (#1)

"John answered, saying to them all"

John's statement clearly implies that John himself is not the Messiah. It may be helpful to state this explicitly for your readers. Alternate translation: "John clarified that he was not the Messiah by saying to them all"

See: Assumed Knowledge and Implicit Information

Luke 3:16 (#2)

"John answered, saying"

Together the words **answered** and **saying** mean that John responded to what the people were wondering about him. Alternate translation: "John responded"

See: Hendiadys

Luke 3:16 (#3)

"I indeed baptize you with water"

Alternate translation: "I indeed baptize you using water" or "I indeed baptize you by means of water"

Luke 3:16 (#4)

"I am not worthy to untie the strap of his sandals"

Untying the straps of **sandals** was a duty of a slave. John is saying implicitly that the one who is coming will be so great that he is not even worthy to be his slave. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "I am not even worthy to be his slave"

See: Assumed Knowledge and Implicit Information

Luke 3:16 (#5)

"He will baptize you with the Holy Spirit and with fire"

John is using literal baptism, which puts a person under water, to speak of spiritual baptism, which puts people under the influence of the **Holy Spirit**, who purifies them. Alternate translation: "He will put you under the influence of the Holy Spirit, who will purify you"

See: Metaphor

Luke 3:16 (#6)

"He will baptize you" - "with fire"

The word **fire** is intended, and it suggests a fuller metaphor. Jesus will not immerse people in actual fire. Be sure that this is clear to your readers. Alternate translation: "He will baptize you … to purify you, as precious metals are purified in fire" or "He will baptize you … clear away your sins, as fire clears away underbrush"

See: Metaphor

Luke 3:17 (#1)

"whose winnowing fork {is} in his hand"

John is saying that the Messiah will come prepared to judge people right away. You could express this metaphor as a simile in your translation. It may be helpful to begin a new sentence here in your translation. Alternate translation: "He will already be prepared to judge people, just like a farmer who is ready to thresh grain"

See: Metaphor

Luke 3:17 (#2)

"whose winnowing fork {is} in his hand"

The phrase **in his hand** is an idiom that means he has the tool all ready to use. Alternate translation: "He has his winnowing fork ready to use"

See: Idiom

Luke 3:17 (#3)

"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 wind blows away the unwanted chaff. This tool is similar to a pitchfork. If you have a similar tool in your culture, you could use the word for it here. Otherwise, you could use a phrase that would express the meaning. Alternate translation: "tool for threshing grain"

See: Translate Unknowns

Luke 3:17 (#4)

"to thoroughly clear off his threshing floor"

The threshing floor was the place where wheat was stacked in preparation for threshing. To **clear off** the floor is to finish threshing all the grain. Alternate translation: "to completely thresh all of his grain"

See: Translate Unknowns

Luke 3:17 (#5)

"and to gather the wheat into his storehouse"

John continues to speak to describe how the coming Messiah will judge people. The **wheat** is the part of the crop that is useful. It represents people who are obedient to God, who will be welcomed into his presence. You could express this metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: "He will welcome those who are obedient to God, just as a farmer stores good grain in his barn"

See: Biblical Imagery — Extended Metaphors

Luke 3:17 (#6)

"but he will burn up the chaff with unquenchable fire"

John continues to speak to describe how the coming Messiah will judge people. The **chaff** is the husk that surrounds the grain. It is not useful for anything, so people burn it up. You could express this metaphor as a simile in your translation. Alternate translation: "but he will punish those who are disobedient to God, just as a farmer burns up the useless chaff"

See: Biblical Imagery — Extended Metaphors

Luke 3:18 (#1)

"also exhorting many other things"

Alternate translation: "saying many other things to warn them"

Luke 3:19 (#1)

"But"

Luke uses the term **But** to introduce some background information to the story. In this verse and the next one, he tells what later happened to John. This had not yet happened at this time. When Luke says in 3:21 that Jesus was baptized, he means that John was still there and that John baptized Jesus.

See: Background Information

Luke 3:19 (#2)

"Herod the tetrarch"

See how you translated the term **tetrarch** in 3:1 Alternate translation: "Herod, who ruled the region of Galilee"

See: Translate Unknowns

Luke 3:19 (#3)

"having been rebuked by him concerning Herodias, the wife of his brother"

If it would be helpful in your language, you could express this with an active form, and you could make clear who did the action. Alternate translation: "because John had rebuked him for marrying Herodias, his brother's former wife"

See: Active or Passive

Luke 3:19 (#4)

"having been rebuked by him concerning Herodias, the wife of his brother"

The implication is that Herod's brother was still alive. That made this marriage a violation of the law of Moses. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "because John had rebuked him for marrying Herodias, his brother's former wife, while his brother was still alive. That was something which the law of Moses forbade"

See: Assumed Knowledge and Implicit Information

Luke 3:20 (#1)

"He locked John up in prison"

Herod did not do this by himself, Rather, as a ruler, he probably ordered his soldiers to lock John up. Luke is speaking of Herod, one person who was involved in this action, to mean everyone who was involved. Alternate translation: "He had his soldiers lock John up in prison"

See: Synecdoche

Luke 3:21 (#1)

"And it happened that"

The previous verse says that Herod put John in prison. It might be helpful to make it clear that the account that starts in this verse happened before John was arrested. UST does that by starting this verse with "but before Herod did that."

See: Order of Events

Luke 3:21 (#2)

"And it happened that"

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

See: Introduction of a New Event

Luke 3:21 (#3)

"all the people were being baptized"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "while John was baptizing all the people who came to him"

See: Active or Passive

Luke 3:21 (#4)

"all the people"

The phrase **all the people** is a generalization for emphasis. Alternate translation: "all the people who came to him"

See: Hyperbole

Luke 3:21 (#5)

"Jesus also was baptized"

You could express this with an active form. Alternate translation: "John also baptized Jesus"

See: Active or Passive

Luke 3:21 (#6)

"heaven was opened"

You could express this with an active form. This was more than a simple clearing of the clouds, but it is not clear exactly what the expression means, so it may be best not to try to specify what happened too exactly. Alternate translation: "the sky opened up"

See: Active or Passive

Luke 3:22 (#1)

"a voice came from heaven"

Luke speaks of this **voice** as if it were a living thing that could come from heaven to earth. Alternate translation: "God spoke from heaven and said"

See: Personification

Luke 3:22 (#2)

"my" - **"Son"**

Son is an important title for Jesus, the Son of God.

See: Translating Son and Father

Luke 3:23 (#1)

"And"

Luke uses the word **And** to introduce background information about Jesus' age and ancestors. Alternate translation: "Now"

See: Background Information

Luke 3:23 (#2)

"Jesus himself was beginning about 30 years old"

This idiomatic expression could mean: (1) the word **beginning** is a reference to Jesus starting his own ministry. UST follows this interpretation. Alternate translation: "Jesus himself was about 30 years old when he began his ministry" (2) Luke is saying that Jesus had just turned 30 was when he was baptized. Alternate translation: "Jesus himself was just 30 years old at this time"

See: Idiom

Luke 3:23 (#3)

"being the son (as it was assumed) of Joseph"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. It may be helpful to begin a new sentence here. Alternate translation: "People assumed that he was the son of Joseph"

See: Active or Passive

Luke 3:24 (#1)

"of Matthat, of Levi, of Melchi, of Jannai, of Joseph"

This continues the list that begins with the words "He was the son … of Joseph, the son of Heli" in verse 24. Consider how people normally list ancestors in your language. Use the same wording throughout the whole list. Possible formats are: (1) "He was the son … of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph" (2) "He was the son … of Joseph. Joseph was the son of Heli. Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph" or (3) "His father … was Joseph. Joseph's father was Heli. Heli's father was Matthat. Matthat's father was Levi. Levi's father was Melchi. Melchi's father was Jannai. Jannai's father was Joseph"

See: How to Translate Names

Luke 3:25 (#1)

"of Mattathias, of Amos, of Nahum, of Esli, of Naggai"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:26 (#1)

"of Maath, of Mattathias, of Semein, of Josech, of Joda"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:27 (#1)

"of Joanan, of Rhesa, of Zerubbabel, of Salathiel, of Neri"

This is a continuation of the list of Jesus' ancestors that begins in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:28 (#1)

"of Melchi, of Addi, of Cosam, of Elmadam, of Er"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:29 (#1)

"of Joshua, of Eliezer, of Jorim, of Matthat, of Levi"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:30 (#1)

"of Simeon, of Judah, of Joseph, of Jonam, of Eliakim"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:31 (#1)

"of Melea, of Menna, of Mattatha, of Nathan, of David"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:32 (#1)

"of Jesse, of Obed, of Boaz, of Salmon, of Nahshon"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:33 (#1)

"of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:34 (#1)

"of Jacob, of Isaac, of Abraham, of Terah, of Nahor"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:35 (#1)

"of Serug, of Reu, of Peleg, of Eber, of Shelah"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:36 (#1)

"of Cainan, of Arphaxad, of Shem, of Noah, of Lamech"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:37 (#1)

"of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:38 (#1)

"of Enos, of Seth, of Adam, of God"

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

See: How to Translate Names

Luke 3:38 (#2)

"of Adam, of God"

Alternate translation: "the son of Adam, whom God created" or "the son of Adam, who was, in a sense, the son of God"

Luke 4:1 (#1)

"Then Jesus"

Luke uses this expression to return to the story after providing background information about Jesus' ancestors. If it would be helpful to your readers, you could include a phrase that would provide continuity with the previous episode in the story. Alternate translation: "After John had baptized Jesus, then Jesus"

See: Introduction of a New Event

Luke 4:1 (#2)

"was led by the Spirit"

If your language does not use this passive form, you can state this in active form. Alternate translation: "the Spirit led him"

See: Active or Passive

Luke 4:2 (#1)

"for 40 days being tempted by the devil"

The Greek verb indicates that the temptation continued throughout the **40 days**. You can make this clear in your translation, as UST does: "While he was there, the devil kept tempting him for 40 days"

See: Verbs

Luke 4:2 (#2)

"for 40 days being tempted by the devil"

If it would be helpful in your language, you could express this with an active form. It may be helpful to begin a new sentence here. Alternate translation: "For 40 days the devil kept tempting him" or "For 40 days the devil kept trying to persuade him disobey God"

See: Active or Passive

Luke 4:2 (#3)

"And he did not eat anything"

Make sure that it is clear in your translation that the word **he** refers to Jesus, not to the devil. Alternate translation: "Jesus did not eat anything"

See: Pronouns — When to Use Them

Luke 4:3 (#1)

"the devil said"

The **devil** either holds a stone in his hand or points to a nearby stone. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "The devil picked up a stone and said" or "The devil pointed to a stone and said"

See: Assumed Knowledge and Implicit Information

Luke 4:3 (#2)

"If you are the Son of God, speak to this stone so that it might become bread"

The devil is suggesting that this is a hypothetical condition, that the **stone** will only become **bread** if Jesus is the **Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to do this miracle to prove that he really is the **Son of God**. Alternate translation: "Prove that you are the Son of God by commanding this stone to become bread"

See: Connect — Hypothetical Conditions

Luke 4:3 (#3)

"the Son of God"

Son of God is an important title for Jesus. Even the devil knew its significance.

See: Translating Son and Father

Luke 4:4 (#1)

"And"

The word **And** introduces a contrast between the devil wanting Jesus to turn the stone into bread and Jesus refusing to do that. Alternate translation: "But"

See: Connect — Contrast Relationship

Luke 4:4 (#2)

"Jesus answered to him, "It is written"

Jesus clearly implies in his answer that he is rejecting the devil's challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: "Jesus replied, 'No, I will not do that, because it is written'"

See: Assumed Knowledge and Implicit Information

Luke 4:4 (#3)

"It is written, 'Man will not live on bread alone"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "It is written that man will not live on bread alone"

See: Quotes within Quotes

Luke 4:4 (#4)

"It is written"

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: "The Scriptures say"

See: Active or Passive

Luke 4:4 (#5)

"Man will not live on bread alone"

The word **bread** refers to food in general. Jesus quotes this scripture to explain why he will not turn the stone into bread. It means that food by itself, without God, is not enough to sustain a person in life. Alternate translation: "It is not just having food that makes a person truly alive" or "God says there are more important things than food"

See: Synecdoche

Luke 4:4 (#6)

"Man"

Here, **Man** has a generic sense that refers to all people. Alternate translation: "People"

See: When Masculine Words Include Women

Luke 4:5 (#1)

"he led him up"

The implication is that the devil brought Jesus **up** to a high place with a commanding view. Alternate translation: "the devil led Jesus up a mountain"

See: Assumed Knowledge and Implicit Information

Luke 4:5 (#2)

"in an instant of time"

In your language, it might seem that the phrase **an instant of time** expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: “in an instant” or “in a short time”

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 4:6 (#1)

"it has been handed over to me"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “God has given me authority over all these kingdoms”

See: Active or Passive

Luke 4:6 (#2)

"it has been handed over to me"

The word **it** likely refers back to the singular antecedent **all this authority**, that is, the authority over these kingdoms. So the word you use to translate **it** should agree with **authority** in gender and number and in any other distinctions that your language marks. Alternate translation: “God has given me authority over all these kingdoms”

See: Assumed Knowledge and Implicit Information

Luke 4:7 (#1)

"if you will bow in worship before me"

The implication is that the devil wants visible, direct worship that will be an official act of submission. Alternate translation: “If you will bow down in worship directly in front of me”

See: Assumed Knowledge and Implicit Information

Luke 4:7 (#2)

"before"

Here, the term **before** means “in front of.”

Luke 4:7 (#3)

"it will all be yours"

Alternate translation: “I will give you all of these kingdoms”

Luke 4:8 (#1)

"answering, Jesus said to him"

Together the words **answering** and **said** mean that Jesus responded to the offer that the devil made. Alternate translation: “Jesus responded to him”

See: Hendiadys

Luke 4:8 (#2)

"It is written, ‘You will worship the Lord your God, and you will serve only him"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “It is written that one must worship the Lord his God and serve only him”

See: Quotes within Quotes

Luke 4:8 (#3)

"It is written"

Jesus clearly implies in his answer that he is rejecting the devil’s challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “Jesus replied, ‘No, I will not do that, because it is written’”

See: Assumed Knowledge and Implicit Information

Luke 4:8 (#4)

"It is written"

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: “The Scriptures say”

See: Active or Passive

Luke 4:8 (#5)

"You will worship the Lord your God, and you will serve only him"

Here, the Scriptures are using a statement to give a command. Alternate translation: "You must worship the Lord your God, and you must serve only him"

See: Statements — Other Uses

Luke 4:8 (#6)

"You will worship"

Here, it may not be clear whether to use the singular or plural form of **You** because this is a short quotation from the Scriptures and the context is not given. The word is actually singular because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular form of **You**, if your language marks that distinction. In general these notes will not discuss whether **You** is singular or plural when this should be clear from the context. But they will address ambiguous cases such as this one.

See: Singular Pronouns that refer to Groups

Luke 4:9 (#1)

"If you are the Son of God, throw yourself down from here"

The devil is suggesting that this is a hypothetical condition, that Jesus will be able to jump safely from this great height if he really is the **Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to do this miracle to prove that he really is the **Son of God**. Alternate translation: "Prove that you are the Son of God by jumping safely from this great height"

See: Connect — Hypothetical Conditions

Luke 4:9 (#2)

"the Son of God"

Son of God is an important title for Jesus. Even the devil knew its significance.

See: Translating Son and Father

Luke 4:9 (#3)

"throw yourself down from here"

The exact location of the part of the temple that Luke describes is uncertain. However, the implication is that it was one of the places on the temple roof from which people would fall several hundred feet into the Kidron Valley if they jumped or slipped off. Make sure it is clear in your translation that this would ordinarily have been a deadly fall. Alternate translation: "jump from this great height"

See: Assumed Knowledge and Implicit Information

Luke 4:10 (#1)

""For it is written,"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "For it is written that he will give orders to his angels concerning you, to protect you"

See: Quotes within Quotes

Luke 4:10 (#2)

"For it is written"

The devil implies that his quote from the Psalms means that if Jesus really is the Son of God, he will not be hurt if he jumps from this great height. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: "You will not be hurt, because it is written"

See: Assumed Knowledge and Implicit Information

Luke 4:10 (#3)

"it is written"

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: "the Scriptures say"

See: Active or Passive

Luke 4:10 (#4)

"He will command his angels concerning you, to protect you"

He refers to God. Alternate translation: "God will order his angels to protect you"

See: Pronouns — When to Use Them

Luke 4:11 (#1)

""and, 'They will lift you up in their hands,"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and that they will lift you up in their hands, so that you will not strike your foot against a stone"

See: Quotes within Quotes

Luke 4:11 (#2)

"lest you strike your foot against a stone"

The Scriptures are using one way of being hurt to mean all ways of being hurt. Alternate translation: "so that you will not get hurt"

See: Synecdoche

Luke 4:12 (#1)

"answering, Jesus said to him"

Together the words **answering** and **said** mean that Jesus responded to the challenge that the devil posed. Alternate translation: "Jesus responded to him"

See: Hendiadys

Luke 4:12 (#2)

"It is said, 'You will not test the Lord your God"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "It is said that one must not test the Lord his God"

See: Quotes within Quotes

Luke 4:12 (#3)

"It is said"

Jesus clearly implies in his answer that he is rejecting the devil's challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: "Jesus replied, 'No, I will not do that, because it is said'"

See: Assumed Knowledge and Implicit Information

Luke 4:12 (#4)

"It is said"

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: "The Scriptures say"

See: Active or Passive

Luke 4:12 (#5)

"You will not test the Lord your God"

The Scriptures are using a statement to give a command. Alternate translation: "You must not test the Lord your God"

See: Statements — Other Uses

Luke 4:13 (#1)

"having finished every temptation"

This does not imply that the devil was successful in his temptation. Jesus resisted every attempt. You can state this clearly. Alternate translation: "after the devil had repeatedly failed to persuade Jesus to sin"

See: Assumed Knowledge and Implicit Information

Luke 4:13 (#2)

"until an opportune time"

New Testament Greek had two words for time. The first referred to chronological time, that is, the passage of time. The second word referred to the

right time to do something. ULT is using the phrase **an opportune time** to translate that second word. If your language makes this same distinction, use the corresponding word in your own translation. Alternate translation: “until the time was right to try again”

See: Assumed Knowledge and Implicit Information

Luke 4:14 (#1)

"And"

Luke uses the word **And** to introduce a new event in the story. Alternate translation: “Then”

See: Introduction of a New Event

Luke 4:14 (#2)

"in the power of the Spirit"

This phrase means that God, by the Holy **Spirit**, was empowering Jesus in a special way, enabling him to do things that ordinary humans could not. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “and the Spirit was giving him the power to do extraordinary things”

See: Assumed Knowledge and Implicit Information

Luke 4:14 (#3)

"news about him went out"

Luke speaks of this **news** as if it were something that could **go out** actively by itself. This expression means that those who heard about Jesus told other people about him, who then told even more people about him. Alternate translation: “people spread the news about Jesus”

See: Personification

Luke 4:14 (#4)

"throughout the entire surrounding region"

Alternate translation: “everywhere around Galilee”

Luke 4:15 (#1)

"being glorified by all"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “as everyone spoke about him in a good way”

See: Active or Passive

Luke 4:16 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 4:16 (#2)

"where he had been raised"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “where his parents had raised him”

See: Active or Passive

Luke 4:16 (#3)

"according to his custom"

Alternate translation: “as was his usual practice”

Luke 4:17 (#1)

"And"

Luke uses the word **And** to indicate that the event he will now relate came after the event he has just described. Alternate translation: “Then”

See: Connect — Sequential Time Relationship

Luke 4:17 (#2)

"the scroll of the prophet Isaiah was handed to him"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “someone brought him the scroll of the prophet Isaiah”

See: Active or Passive

Luke 4:17 (#3)

"the scroll of the prophet Isaiah was handed to him"

Since Jesus looked for a specific passage in the scroll, and since he said that it was being fulfilled right at that time, it is likely that Jesus requested this particular scroll. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “at his request, someone brought him the scroll of the prophet Isaiah”

See: Assumed Knowledge and Implicit Information

Luke 4:17 (#4)

"the scroll of the prophet Isaiah"

A **scroll** was a long, wide roll of special paper. On this scroll someone had written the words that **Isaiah** had spoken many years before. If your readers would not know what a **scroll** is, you could describe it, or you could use a general expression. Alternate translation: “the special paper roll that recorded the sayings of the prophet Isaiah” or “the book that recorded the sayings of the prophet Isaiah”

See: Translate Unknowns

Luke 4:17 (#5)

"the place where it was written"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the place where the scroll recorded the words”

See: Active or Passive

Luke 4:18 (#1)

"The Spirit of the Lord {is} upon me"

As in 2:25, **upon** is a spatial metaphor that means that the Spirit of God is with someone in a special way. Alternate translation: “The Spirit of the Lord is with me in a special way”

See: Metaphor

Luke 4:18 (#2)

"he has anointed me"

In the Old Testament, ceremonial oil was poured on a person when they were given the authority to assume an office or do a special task. Isaiah uses anointing to indicate that God has appointed him to his work. Jesus applies these words to himself as well. Alternate translation: “he has appointed me”

See: Metaphor

Luke 4:18 (#3)

""to the poor."

Luke is using the adjectives **poor** and **blind** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you could translate these expressions with noun phrases. Alternate translation: “people who are poor … people who are blind”

See: Nominal Adjectives

Luke 4:18 (#4)

"to proclaim freedom to the captives"

Alternate translation: “to tell people who are being held captive that they can go free”

Luke 4:18 (#5)

"to proclaim" - "recovery of sight to the blind"

Alternate translation: “to tell people who are blind that they will be able to see again”

Luke 4:18 (#6)

"to set free the oppressed"

If it would be helpful in your language, you could express this with an active form, and you could state who is doing the action. Alternate translation: “to rescue people whom others are treating harshly”

See: Active or Passive

Luke 4:19 (#1)

"to proclaim the favorable year of the Lord"

Luke is using the term **year** to refer to a particular time. Alternate translation: “to announce that this is the time when the Lord will show his kindness”

See: Idiom

Luke 4:20 (#1)

"having rolled up the scroll"

A **scroll** was closed by rolling it like a tube to protect the writing inside it. Alternate translation: “closing the scroll by rolling it up”

See: Assumed Knowledge and Implicit Information

Luke 4:20 (#2)

"to the attendant"

The **attendant** refers to a synagogue worker who, with proper care and reverence, would bring out and put away the scrolls that contained the Scriptures. If there is a word in your language for a person who has a similar role in your culture, you could use it here. Alternate translation: “the sexton”

See: Translate Unknowns

Luke 4:20 (#3)

"he sat down"

Since a person would stand to read the Scriptures in a synagogue but then sit down to teach, the implication is that Jesus was going to speak to the people about what he had just read. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “he sat down to teach”

See: Assumed Knowledge and Implicit Information

Luke 4:20 (#4)

"all the eyes in the synagogue"

Luke is using one part of people, their **eyes**, to represent people themselves in the act of seeing. Alternate translation: “all the people in the synagogue”

See: Synecdoche

Luke 4:21 (#1)

"Today"

Today refers to the present moment. Alternate translation: “Right now”

See: Idiom

Luke 4:21 (#2)

"this scripture has been fulfilled"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “I am fulfilling what this scripture says”

See: Active or Passive

Luke 4:21 (#3)

"in your ears"

In this expression, the **ears** represent people in the act of listening. Alternate translation: “even as you are listening”

See: Metonymy

Luke 4:22 (#1)

"the gracious words"

Luke uses the term **words** to describe what Jesus said by reference to something associated with it, the words he used to communicate it. Alternate translation: “the articulate things”

See: Metonymy

Luke 4:22 (#2)

"the gracious words that were coming out of his mouth"

In your language, this phrase might seem like an unnecessarily elaborate way of speaking. If so, you could express the same idea more compactly. Alternate translation: "the gracious things he was saying"

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 4:22 (#3)

"Is this not the son of Joseph"

The people were making a statement, not asking a question. They did not expect others to verify for them who Jesus' father was. Instead, they were using the question form to say how amazed they were. Joseph was not a religious leader, so they were surprised that his son would preach as well as he did. If it would be helpful in your language, you could translate these words as a statement or exclamation. Alternate translation: "This is just Joseph's son!"

See: Rhetorical Question

Luke 4:23 (#1)

"Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard happened in Capernaum, also do here in your hometown"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Surely you will quote the proverb to me that tells a doctor to heal himself, to ask me to do the same things here in my hometown that you heard happened in Capernaum"

See: Quotes within Quotes

Luke 4:23 (#2)

"Doctor, heal yourself"

Jesus anticipates that the people will want to see him do miracles to prove his credibility. He uses a short popular saying of the culture to express this. This saying expresses a great deal of meaning in a few words. If it would be helpful in your language, you could expand it to make clear to your readers what it means. Alternate translation: "If a doctor cannot heal himself of a certain disease, then people will not believe that he can heal them of it"

See: Proverbs

Luke 4:23 (#3)

"Whatever we heard happened in Capernaum, also do here in your hometown"

Jesus then explains how the short saying applies to this situation. If it would be helpful to your readers, you could explicitly state the implications of his explanation. Alternate translation: "We will not believe the things you say unless you could do the same kind of miracles here that we heard you did in Capernaum"

See: Assumed Knowledge and Implicit Information

Luke 4:24 (#1)

"Truly I say to you"

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: "What I am about to tell you is very true"

Luke 4:24 (#2)

"no prophet is accepted in his hometown"

Jesus makes a short, general statement in order to rebuke the people. This saying expresses a great deal of meaning in a few words. If it would be helpful in your language, you could expand it to make clear to your readers what it means. Alternate translation: "You think you know all about me because I grew up here, and so you could not accept that I am genuinely a prophet"

See: Proverbs

Luke 4:25 (#1)

"But in truth I say to you"

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: "What I am about to tell you is very true"

Luke 4:25 (#2)

"during the days of Elijah"

Jesus is using the term **days** to refer to a particular time. Alternate translation: "during the time when Elijah was prophesying"

See: Idiom

Luke 4:25 (#3)

"during the days 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 could make this implicit information explicit, as UST does. Alternate translation: "during the time when Elijah was prophesying"

See: Assumed Knowledge and Implicit Information

Luke 4:25 (#4)

"when the sky was shut up"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "when God shut up the sky"

See: Active or Passive

Luke 4:25 (#5)

"when the sky was shut up"

Jesus describes the **sky** as if God had closed it so that no rain could fall from it. Alternate translation: "when no rain fell from the sky"

See: Metaphor

Luke 4:25 (#6)

"a great famine"

A **famine** is a long period of time when the people in an area cannot produce or acquire enough food to feed themselves. Alternate translation: "a serious lack of food"

See: Translate Unknowns

Luke 4:26 (#1)

"Elijah was sent to none of them"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "God did not send Elijah to any of them except"

See: Active or Passive

Luke 4:26 (#2)

"Elijah was sent to none of them except"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "God only sent Elijah to"

See: Connect — Exception Clauses

Luke 4:26 (#3)

"to Zarephath in Sidon, to a widow woman"

The people listening to Jesus would have understood that the people of Zarephath were Gentiles. Alternate translation: "to a Gentile widow living in Zarephath in Sidon"

See: Assumed Knowledge and Implicit Information

Luke 4:26 (#4)

"to Zarephath in Sidon"

Zarephath is the name of a city, and **Sidon** is the name of the region where it is located.

See: How to Translate Names

Luke 4:27 (#1)

"none of them were cleansed except"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “Elisha did not heal any of them except”

See: Active or Passive

Luke 4:27 (#2)

"none of them were cleansed except"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “Elisha only healed”

See: Connect — Exception Clauses

Luke 4:27 (#3)

"Naaman the Syrian"

The people listening to Jesus would have understood that the people of Syria were Gentiles, not Jews. Alternate translation: “a Gentile, Naaman from Syria”

See: Assumed Knowledge and Implicit Information

Luke 4:28 (#1)

"And"

Luke uses the word **And** to indicate that the event he will now relate, the people becoming enraged, came after the event he has just described, Jesus citing scriptures in which God helped Gentiles rather than Jews. Alternate translation: “Then”

See: Connect — Sequential Time Relationship

Luke 4:28 (#2)

"all in the synagogue were filled with rage, having heard these things"

If it would be helpful to your readers, you could state explicitly why the people of Nazareth became so angry. Alternate translation: “When the people in the synagogue heard Jesus say these things, they all became furious, because he had cited scriptures in which God helped Gentiles rather than Jews”

See: Assumed Knowledge and Implicit Information

Luke 4:28 (#3)

"all in the synagogue were filled with rage"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “all the people in the synagogue became furious”

See: Active or Passive

Luke 4:28 (#4)

"all in the synagogue were filled with rage"

Luke speaks of the people’s **rage** as if it were something that could actively fill them. Alternate translation: “everyone in the synagoguel became furious”

See: Personification

Luke 4:29 (#1)

"of the hill on which their town was built"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “the hill on which people had built their town”

See: Active or Passive

Luke 4:29 (#2)

"so as to throw him off"

The implication is that the people of Nazareth wanted to do this in order to kill Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “because they wanted to throw him off to kill him”

See: Assumed Knowledge and Implicit Information

Luke 4:30 (#1)

"passing through the midst of them"

Alternate translation: “slipping between the people who were trying to kill him”

Luke 4:30 (#2)

"went on his way"

Alternate translation: “he left that place”

Luke 4:31 (#1)

"And"

Luke uses the word **And** to indicate that the event he will now relate came after the event he has just described. Alternate translation: “Then”

See: Connect — Sequential Time Relationship

Luke 4:31 (#2)

"he went down to Capernaum"

Here, Luke uses the phrase **went down** because **Capernaum** is lower in elevation than Nazareth. Alternate translation: “went to Capernaum”

See: Idiom

Luke 4:31 (#3)

"Capernaum, a city in Galilee"

Since Nazareth was also in **Galilee**, you might state “Capernaum, another city in Galilee”

See: Assumed Knowledge and Implicit Information

Luke 4:32 (#1)

"they were astonished at his teaching"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “his teaching amazed them”

See: Active or Passive

Luke 4:32 (#2)

"his word was with authority"

Luke is using the term **word** to describe the things that Jesus taught by using words. Alternate translation: “he taught as one who had authority”

See: Metonymy

Luke 4:33 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 4:33 (#2)

"there was a man"

Luke uses this phrase to mark the introduction of a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here.

See: Introduction of New and Old Participants

Luke 4:33 (#3)

"having a spirit of an unclean demon"

Alternate translation: “who was controlled by an evil spirit”

Luke 4:33 (#4)

"he cried out with a loud voice"

This is an idiom that means the man raised the volume of his voice. Alternate translation: “he shouted loudly”

See: Idiom

Luke 4:34 (#1)

"What to us and to you, Jesus of Nazareth"

The unclean spirit is making a statement, not asking a question. He does not expect Jesus to explain what they have in common. Instead, he is using the question form to express his antagonism. If it would be helpful in your language, you could translate this as a statement or exclamation. Alternate translation: “We have nothing in common with you, Jesus of Nazareth!” or “You have no right to bother us, Jesus of Nazareth!”

See: Rhetorical Question

Luke 4:34 (#2)

"What to us and to you"

This expression is an idiom. Alternate translation: "We have nothing in common with you" or "You have no right to bother us"

See: Idiom

Luke 4:35 (#1)

"Jesus rebuked him, saying"

Alternate translation: "Jesus said sternly to the demon"

Luke 4:35 (#2)

"Be silenced"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "Keep quiet"

See: Active or Passive

Luke 4:35 (#3)

"come out of him"

Jesus is commanding the demon to stop controlling the man. Alternate translation: "leave him alone" or "do not live in this man any longer"

Luke 4:36 (#1)

"astonishment came upon everyone"

Luke speaks of **astonishment** as if it were something that actively **came upon** the people. Alternate translation: "they were all amazed"

See: Personification

Luke 4:36 (#2)

"What {is} this word"

Luke uses the term **word** to describe the things that Jesus taught by using words. Alternate translation: "What is this teaching" or "What is this message"

See: Metonymy

Luke 4:36 (#3)

"What {is} this word"

The people are making a statement, not asking a question. They do not expect anyone to explain what Jesus' teaching is. Instead, they are using the question form to express how amazed they are that Jesus has the authority to command demons to leave a person. If it would be helpful in your language, you could translate their words as a statement or exclamation. It may be helpful to make this a separate sentence. Alternate translation: "This is a powerful message!"

See: Rhetorical Question

Luke 4:36 (#4)

"he commands the unclean spirits with authority and power"

The words **authority** and **power** mean similar things. The people use the two terms together to emphasize what great control Jesus has over unclean spirits. If it would be helpful in your language, you could combine these terms in a single phrase that would similarly express this emphasis. Alternate translation: "he has complete authority over the unclean spirits"

See: Doublet

Luke 4:37 (#1)

"And a report about him went out"

This is a comment about what happened after the story as a result of the events within the story itself.

See: End of Story

Luke 4:37 (#2)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: “As a result”

See: Connect — Reason-and-Result Relationship

Luke 4:37 (#3)

"a report about him went out"

Luke speaks of this **report** as if it were something that could spread around actively by itself. As in 4:14, this expression means that those who heard about Jesus told other people about him, who told even more people about him. Alternate translation: “people began to spread the report about Jesus”

See: Personification

Luke 4:38 (#1)

"Then"

Luke uses the word **Then** to introduce a new event.

See: Introduction of a New Event

Luke 4:38 (#2)

"of Simon"

Luke is introducing a new character into the story. If it would be helpful to your readers, you could state a little bit more about him here to help them recognize him later. Alternate translation: “a man named Simon, who would become one of his disciples”

See: Introduction of New and Old Participants

Luke 4:38 (#3)

"Simon’s mother-in-law"

This means the mother of Simon’s wife. In your translation, you could use the term or expression in your own language for this relationship.

Luke 4:38 (#4)

"was suffering with a high fever"

This is an idiom. Alternate translation: “was very sick with a high fever”

See: Idiom

Luke 4:38 (#5)

"was suffering with a high fever"

You can express this in the way your language and culture would. Alternate translation: “was so sick that her skin was hot”

Luke 4:38 (#6)

"they asked him concerning her"

Implicitly this means they asked Jesus to heal her from the **fever**. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “they asked Jesus to heal her” or “they asked Jesus to cure her fever”

See: Assumed Knowledge and Implicit Information

Luke 4:39 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. He is indicating that Jesus did this because the people had pleaded with him on behalf of Simon’s mother-in-law. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 4:39 (#2)

"standing over her"

Alternate translation: “going and leaning over her”

Luke 4:39 (#3)

"he rebuked the fever, and it left her"

You can express this in the way your language and culture would. Alternate translation: “he commanded her skin to become cool, and it did” or “he commanded the sickness to leave her, and it did”

Luke 4:39 (#4)

"she began to serve them"

This is an idiom. Alternate translation: “and began to prepare food for Jesus and the other people in the house”

See: Idiom

Luke 4:40 (#1)

"And {as} the sun was setting"

The implication is that the people waited until sunset because that marked the end of the Sabbath, and they could then do the “work” of bringing the sick to Jesus. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “when the sun was setting and the Sabbath day was ending”

See: Assumed Knowledge and Implicit Information

Luke 4:40 (#2)

"laying his hands"

Alternate translation: “placing his hands”

Luke 4:41 (#1)

"demons also were coming out"

The implication is that Jesus made the **demons** leave the people they were controlling. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Jesus also forced demons to come out”

See: Assumed Knowledge and Implicit Information

Luke 4:41 (#2)

"crying out, and saying"

Luke is expressing a single idea by using two words connected with **and.** The verb **crying out** tells how they were **saying** what follows. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: “screaming”

See: Hendiadys

Luke 4:41 (#3)

"the Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

Luke 4:42 (#1)

"day having come"

Alternate translation: “at sunrise” or “at dawn”

Luke 4:42 (#2)

"a desolate place"

Alternate translation: “a deserted place” or “a place where there were no people”

Luke 4:42 (#3)

"they restrained him not to go away from them"

Alternate translation: “they tried to keep him from leaving them”

Luke 4:43 (#1)

"to proclaim the gospel about the kingdom of God"

See the discussion of this concept in Part 2 of the General Introduction to the Gospel of Luke. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: “to announce the good news that God is going to rule”

See: Abstract Nouns

Luke 4:43 (#2)

"to other cities"

Jesus actually means the people who live in these **cities**. He is describing them by reference to

something associated with them, the cities where they live. Alternate translation: “to the people in many other cities”

See: Metonymy

Luke 4:43 (#3)

"for this I was sent"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “this is the reason why God sent me”

See: Active or Passive

Luke 4:44 (#1)

"in Judea"

Since Jesus is in Galilee in this part of the Gospel of Luke, the term **Judea** here probably refers to the entire region where the Jews lived at that time. Alternate translation: “where the Jews lived”

See: Assumed Knowledge and Implicit Information

Luke 5:1 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 5:1 (#2)

"listening to the word of God"

Here, Luke uses **word** to describe the things that Jesus said by using words. Alternate translation: “listening to the message Jesus was bringing from God”

See: Metonymy

Luke 5:1 (#3)

"the lake of Gennesaret"

Lake of Gennesaret is another name for the body of water also known as the Sea of Galilee. Galilee was on the west side of this lake, and the land of Gennesaret was on the east side, so it was called by both names. Some English versions translate this as the proper name of the body of water. Alternate translation: “Lake Gennesaret” or “the Sea of Galilee”

See: How to Translate Names

Luke 5:2 (#1)

"and} were washing their nets"

The implication is that they were cleaning their fishing **nets** to maintain them so that they could keep using them to catch fish. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “and were washing their nets to keep them clean and in good working order”

See: Assumed Knowledge and Implicit Information

Luke 5:3 (#1)

"which was Simon’s"

Alternate translation: “the one that belonged to Simon”

Luke 5:3 (#2)

"and} asked him to put out a little from the land"

Alternate translation: “and asked Simon to move the boat away from the shore”

Luke 5:3 (#3)

"he sat down"

As in 4:20, sitting was the customary position for teaching in this culture. Alternate translation: “he sat down, as teachers did”

See: Assumed Knowledge and Implicit Information

Luke 5:3 (#4)

"and} was teaching the crowds from 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. Alternate translation: “and was teaching the people while he sat in the boat”

Luke 5:4 (#1)

"Then when he stopped speaking"

The implication is that Jesus had been **speaking** in order to teach the people. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “When Jesus had finished teaching the people”

See: Assumed Knowledge and Implicit Information

Luke 5:5 (#1)

"answering, Simon said"

Together the words **answering** and **said** mean that Simon responded to Jesus’ instructions to take the boat out and let down the nets. Alternate translation: “Simon responded”

See: Hendiadys

Luke 5:5 (#2)

"but at your word"

Here Peter uses **word** to refer to what Jesus commanded him by using words. Alternate translation: “but because you have told me to do this”

See: Metonymy

Luke 5:7 (#1)

"they signaled to their partners"

The Greek text does not specify how they **signaled**, but since they were some distance from the shore, it may have been by waving their arms rather than by calling out. You can use a general expression here. Alternate translation: “they summoned their partners”

Luke 5:7 (#2)

"they began to sink"

If it would be helpful to your readers, you could state the reason for this explicitly. Alternate translation: “they began to sink because the fish were so heavy”

See: Assumed Knowledge and Implicit Information

Luke 5:8 (#1)

"he fell down at the knees of Jesus"

Be sure that it is clear in your translation that Peter did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect. Alternate translation: “he bowed down in front of Jesus”

See: Symbolic Action

Luke 5:8 (#2)

"a sinful man"

Here, **man** means “adult male,” not the more general “human being.” So Peter is not saying generally, “I am a sinful person.” He really does mean, “I personally am a sinful man.” Be sure that this is clear in your translation.

See: When Masculine Words Include Women

Luke 5:9 (#1)

"amazement had seized him and all the ones with him"

Luke describes Peter’s **amazement** as if it were something that could actively take hold of him. Alternate translation: “he and the other fishermen were completely amazed”

See: Personification

Luke 5:9 (#2)

"the catch of fish"

The implication is that this was a very large **catch**. Alternate translation: “the great number of fish”

See: Assumed Knowledge and Implicit Information

Luke 5:10 (#1)

"partners with Simon"

Luke provides this information to introduce these new participants in the story. Alternate translation: "who were Simon's partners in the fishing business"

See: Introduction of New and Old Participants

Luke 5:10 (#2)

"you will be catching men"

Jesus is using the image of **catching** fish to describe gathering people to follow him. Alternate translation: "you will gather people for me" or "you will persuade people to become my disciples"

See: Metaphor

Luke 5:11 (#1)

"the land"

Alternate translation: "the shore"

Luke 5:12 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 5:12 (#2)

"behold"

Luke uses **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 5:12 (#3)

"a man full of leprosy"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was a man there who was covered with leprosy"

See: Introduction of New and Old Participants

Luke 5:12 (#4)

"he fell on his face"

This phrase is an idiom that means that he bowed down. Make sure that it is clear in your translation that the man did not fall down accidentally. Alternate translation: "he knelt down and touched the ground with his face" or "he bowed down to the ground"

See: Idiom

Luke 5:12 (#5)

"if you are willing"

Alternate translation: "if you want to"

Luke 5:12 (#6)

"you are able to make me clean"

The man is actually using this statement to make a request. Alternate translation: "please make me clean"

See: Statements — Other Uses

Luke 5:12 (#7)

"to make me clean"

The man talks about becoming **clean** ceremonially, but it is implicit that he has become unclean because of his leprosy, so he is really asking Jesus to heal him of this disease. Alternate translation: "heal me from leprosy"

See: Assumed Knowledge and Implicit Information

Luke 5:13 (#1)

"Be clean"

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: "I heal you from your leprosy"

See: Imperatives — Other Uses

Luke 5:13 (#2)

"the leprosy departed from him"

Luke speaks of the man's **leprosy** as if it were something that could actively depart **from him**. Alternate translation: "the man no longer had leprosy"

See: Personification

Luke 5:14 (#1)

"he commanded him to tell no one, but, "Go"

If it would be helpful in your language, you could translate all of Jesus' instructions as a direct quotation. Alternate translation: "he instructed him, 'Do not tell anyone, but go'"

See: Direct and Indirect Quotations

Luke 5:14 (#2)

"to tell no one"

The implication is that the man is not to tell anyone that Jesus healed him. If it would be helpful to your readers, you could state that explicitly. Alternate translation, as a direct quotation: "Do not tell anyone that you have been healed"

See: Assumed Knowledge and Implicit Information

Luke 5:14 (#3)

"offer for your cleansing as Moses commanded"

Jesus assumes that the man will know that the law required a person who had been healed from a skin disease to make a specific sacrifice. This made the person ceremonially clean and they could participate once again in community religious activities. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "offer the sacrifice that Moses commanded so that you could become ceremonially clean once again"

See: Assumed Knowledge and Implicit Information

Luke 5:14 (#4)

"for a testimony to them"

A priest would have to examine the man and certify that he had been healed before he would be allowed to offer this sacrifice. Alternate translation: "to certify for everone that you have been healed"

See: Assumed Knowledge and Implicit Information

Luke 5:14 (#5)

"to them"

The word **them** could mean either "the priests," which is the interpretation that UST follows, or "all the people." You could express either as an alternate translation.

See: Pronouns — When to Use Them

Luke 5:15 (#1)

"the word about him spread even more"

Luke speaks of this **word** as if it were something that could spread around actively by itself. This expression means that more and more people told others about what Jesus was doing. Alternate translation: "people spread the news about Jesus"

See: Personification

Luke 5:15 (#2)

"the word about him"

Luke uses the term **word** to describe the news about Jesus that people spread by using words. Alternate translation: "the news about Jesus"

See: Metonymy

Luke 5:15 (#3)

"to be healed"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "for Jesus to heal them"

See: Active or Passive

Luke 5:16 (#1)

"he was withdrawing into the deserted places and praying"

This expression **was withdrawing** indicates habitual action. Alternate translation: "he often withdrew to places where there were no other people so that he could pray"

Luke 5:16 (#2)

"the deserted places"

Alternate translation: "places where there were no other people"

Luke 5:17 (#1)

"And it happened"

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

See: Introduction of a New Event

Luke 5:17 (#2)

"from every village of Galilee and Judea"

Luke generalizes by saying **every** in order to emphasize from how many different villages these religious leaders came. Alternate translation: "from villages throughout Galilee and Judea"

See: Hyperbole

Luke 5:17 (#3)

"power of the Lord was upon him to heal"

As often in this book, **upon** is a spatial metaphor. In this case, it means that the power of the Lord was with Jesus in a special way, specifically, to enable him to heal people. Alternate translation: "the Lord was giving Jesus special power to heal people"

See: Metaphor

Luke 5:18 (#1)

"behold"

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 5:18 (#2)

"men carrying on a mat a man who was paralyzed"

Luke uses this phrase to introduce these new characters into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there were some men who were carrying a paralyzed man on a mat"

See: Introduction of New and Old Participants

Luke 5:18 (#3)

"a mat"

A **mat** was a portable bed that could also be used to transport a person. Alternate translation: "a stretcher"

See: Translate Unknowns

Luke 5:18 (#4)

"was paralyzed"

Alternate translation: "was unable to move by himself"

Luke 5:18 (#5)

"before him"

Here, **before** means "in front of." Alternate translation: "in front of Jesus" or "where Jesus could see him"

Luke 5:19 (#1)

"And not finding a way to bring him in because of the crowd"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: "But because the crowd of people had filled the house, they could not find a way to bring the man inside"

See: Connect — Reason-and-Result Relationship

Luke 5:19 (#2)

"because of the crowd"

The implication is that they could not enter because the **crowd** was so large that there was no room for them. Alternate translation: "because the crowd of people had filled the house"

See: Assumed Knowledge and Implicit Information

Luke 5:19 (#3)

"having gone up to the housetop"

In this culture, houses had flat roofs, and many houses had a staircase outside that provided access to **the housetop**. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "they went up the outside staircase onto the flat roof of the house"

See: Assumed Knowledge and Implicit Information

Luke 5:19 (#4)

"they let him down"

Alternate translation: "and lowered the man down"

Luke 5:19 (#5)

"into the midst"

Luke is leaving out some of the words that in many languages a sentence would need to be complete. Alternate translation: "into the midst of the people"

See: Ellipsis

Luke 5:19 (#6)

"before Jesus"

Here, the term **before** means "in front of." Alternate translation: "in front of Jesus" or "where Jesus could see him"

Luke 5:20 (#1)

"And having seen their faith"

The implication is that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "When Jesus recognized that the man's friends were convinced that he could heal him"

See: Assumed Knowledge and Implicit Information

Luke 5:20 (#2)

"Man"

Man was a general word that people used in this culture when speaking to a man whose name they did not know. If your language has a term that it uses for this same purpose, you could use it in your translation here. Alternate translation: "Friend"

Luke 5:20 (#3)

"your sins are forgiven you"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "I forgive your sins"

See: Active or Passive

Luke 5:21 (#1)

"the scribes"

Here and elsewhere in the book, the term **the scribes** does not refer to people who make copies of documents. Rather, it refers to people who were teachers of the Jewish law, which they had studied extensively. Alternate translation: "the teachers of the Jewish law"

See: Translate Unknowns

Luke 5:21 (#2)

"to debate"

These men were not debating or arguing out loud, since the next verse shows that this was rather something they were thinking. So this implicitly means that they were wondering. Alternate translation: "to wonder"

See: Assumed Knowledge and Implicit Information

Luke 5:21 (#3)

"saying"

Luke uses the word **saying** to introduce his quotation of what the religious leaders were thinking. If you indicate the quotation in some other way, such as with quotation marks or with some other punctuation or convention that your language uses, you do not need to represent this word in your translation.

See: Quote Markings

Luke 5:21 (#4)

"Who is this who speaks blasphemies"

These religious leaders do not expect someone to tell them who Jesus is. Instead, they are using the question form to emphasize how inappropriate they think it is for Jesus to tell someone that he forgives their sins. As the next sentence explains, they think this means Jesus was claiming to be God, and so in their view, he would be speaking **blasphemies**. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: "This man is speaking blasphemies!"

See: Rhetorical Question

Luke 5:21 (#5)

"Who is able to forgive sins except God alone"

Once again the religious leaders are using a question form for emphasis, and you can translate their words as a statement or exclamation. Alternate translation: "No one can forgive sins but God alone!"

See: Rhetorical Question

Luke 5:22 (#1)

"knowing their thoughts"

This phrase indicates that they were reasoning silently, so the implication is that Jesus sensed what they were thinking. Alternate translation: "sensing what they were thinking"

See: Assumed Knowledge and Implicit Information

Luke 5:22 (#2)

"answering said to them"

Together the words **answering** and **said** mean that Jesus responded to what the religious leaders were thinking. Alternate translation: "responded to them"

See: Hendiadys

Luke 5:22 (#3)

"Why are you debating in your hearts"

Jesus does not expect the religious leaders to explain why they are thinking these things. Instead, he is using the question form to emphasize that they should not be thinking them. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: "You should not be thinking these things!"

See: Rhetorical Question

Luke 5:22 (#4)

"are you debating in your hearts"

The term **hearts** represents the thoughts of these people. Alternate translation: "are you thinking these things"

See: Metaphor

Luke 5:23 (#1)

"Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk"

Jesus is using the form of a question in order to teach. He wants to make the scribes and Pharisees reflect on the situation and realize something. There are many implications. For example, these religious leaders may take the question in the sense, "Which is easier to get away with saying?" The answer would be, "Your sins are forgiven," because people don't expect visual proof of that, whereas if someone says, "Get up and walk," and nothing happens, that proves the speaker doesn't have the power to heal. Jesus likely intends the question in a different sense: "Which is the easier way to deal with a situation like this?" It appears that the man's sickness has something to do with his sins, because Jesus forgives them. In such a situation, it would not be sufficient to say, "Get up and walk," since that would address the effect but not the cause. To say, "Your sins are forgiven," would deal with both the cause and the effect, so that would be the easier way to deal with the situation. There are many other implications that could also be drawn out as well—too many to include in the text of a translation. Since the question form is intrinsic to Jesus' teaching method, you may wish simply to retain it in your translation. However, to show that he is teaching, not asking for information, you could introduce his question with a phrase that indicates its purpose. Alternate translation: "Think about this. Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'?"

See: Rhetorical Question

Luke 5:23 (#2)

"Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Is it easier to tell someone that his sins are forgiven, or to tell him to get up and walk?"

See: Quotes within Quotes

Luke 5:24 (#1)

"that the Son of Man has authority"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "that I, the Son of Man, have authority"

See: First, Second or Third Person

Luke 5:24 (#2)

"that the Son of Man"

The title **Son of Man** is equivalent to "Messiah." Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. Alternate translation: "that the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 5:24 (#3)

"get up"

As in 5:13, this was not a command that the man was able to obey. Instead, this was a command that directly caused the man to be healed. Alternate translation: "I heal you, so you can get up"

See: Imperatives — Other Uses

Luke 5:25 (#1)

"And immediately he got up"

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "And all at once the man was healed, so he got up"

See: Assumed Knowledge and Implicit Information

Luke 5:25 (#2)

"before them"

Here, the term **before** means "in front of." Alternate translation: "in front of everyone" or "where everyone could see him"

Luke 5:26 (#1)

"amazement seized them all"

Luke describes the **amazement** of the crowd as if it were something that could actively take hold of the people. Alternate translation: "they were all completely amazed"

See: Personification

Luke 5:26 (#2)

"they were filled with fear, saying"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "fear filled them and they said"

See: Active or Passive

Luke 5:26 (#3)

"they were filled with fear"

Luke describes the **fear** of the crowd as if it were something that could actively fill the people. Alternate translation: "they became very afraid"

See: Personification

Luke 5:27 (#1)

"And after these things"

Luke uses this phrase to introduce a new event. The expression **these things** refers to what the previous verses describe. Alternate translation: "After that"

See: Introduction of a New Event

Luke 5:27 (#2)

"he went out"

The pronoun **he** refers to Jesus. Alternate translation: "Jesus left that house"

See: Pronouns — When to Use Them

Luke 5:27 (#3)

"saw a tax collector"

The Greek word that Luke uses for **saw** indicates that Jesus gave careful attention to this man when he saw him. Alternate translation: "observed a tax collector" or "looked carefully at a tax collector"

Luke 5:27 (#4)

"Follow me"

In this context, to **Follow** someone means to become that person's disciple. Alternate translation: "Become my disciple" or "Come, follow me as your teacher"

See: Idiom

Luke 5:27 (#5)

"Follow me"

Follow me is not a command, but an invitation. Jesus is encouraging Levi to do this if he wants. Alternate translation: "I want you to become my disciple" or "I invite you to come and follow me as your teacher"

See: Imperatives — Other Uses

Luke 5:28 (#1)

"having left everything behind"

Here, **everything** is a generalization that refers to Levi's position as a tax collector and the advantages that came with it. Alternate translation: "leaving his work as a tax collector"

See: Hyperbole

Luke 5:28 (#2)

"having left everything behind, having gotten up"

If it would be helpful in your language, you could reverse the order of these phrases. Alternate translation: "having gotten up and having left everything behind"

See: Order of Events

Luke 5:29 (#1)

"And"

Luke uses the word **And** to indicate that the event he will now relate came after the event he has just described. Alternate translation: "Then"

See: Connect — Sequential Time Relationship

Luke 5:29 (#2)

"in his house"

The pronoun **his** refers to Levi, not to Jesus. Alternate translation: "in his own house"

See: Pronouns — When to Use Them

Luke 5:29 (#3)

"reclining to eat"

In this culture, the manner of eating at a feast was to lie on a couch and prop oneself up with the left arm on some pillows. Alternate translation: "lying on banqueting couches"

See: Translate Unknowns

Luke 5:30 (#1)

"to his disciples"

In this case, the pronoun **his** refers to Jesus, not to Levi. Alternate translation: "to Jesus' disciples"

See: Pronouns — When to Use Them

Luke 5:30 (#2)

"Why do you eat and drink with tax collectors and sinners"

The Pharisees and scribes are using the question form to express their disapproval. They believed that religious people should separate themselves from people whom they considered to be sinners. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: "You should not eat and drink with sinful tax collectors!"

See: Rhetorical Question

Luke 5:30 (#3)

"do you eat and drink"

The word **you** is plural, since the Pharisees are speaking to the disciples as a group, not to one particular disciple.

See: Forms of You

Luke 5:30 (#4)

"do you eat and drink"

The Pharisees are using the two components of a meal to mean an entire meal. Alternate translation: "share meals"

See: Merism

Luke 5:30 (#5)

"with tax collectors and sinners"

The Pharisees may be expressing a single idea by using two words connected with **and.** The previous verse says that there were many **tax collectors** at this banquet. So the term **sinners** may tell what the Pharisees thought these **tax collectors** were. Alternate translation: "with sinful tax collectors"

See: Hendiadys

Luke 5:31 (#1)

"answering, Jesus said"

Together the words **answering** and **said** mean that Jesus responded to what the religious leaders were complaining about. Alternate translation: “Jesus responded”

See: Hendiadys

Luke 5:31 (#2)

"The ones being well do not have need of a physician, but the ones having sickness"

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so sinners need to see Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the next verse, you do not need to explain it here. Rather, you could translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: “People who are well do not need to see a doctor; people who are sick do”

See: Proverbs

Luke 5:31 (#3)

"but the ones having sickness"

The proverb expresses the idea compactly, and so it leaves out some words. If it would be helpful to your readers, you could supply those words. Alternate translation: “rather, it is people who are sick who need a doctor”

See: Ellipsis

Luke 5:32 (#1)

"the righteous"

Luke is using the adjective **righteous** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: “righteous people”

See: Nominal Adjectives

Luke 5:32 (#2)

"but sinners to repentance"

Once again Jesus expresses the idea compactly and leaves out some words. If it would be helpful to your readers, you could supply those words. Alternate translation: “rather, I came to call sinners to repentance”

See: Ellipsis

Luke 5:32 (#3)

"to repentance"

If it would be helpful in your language, you could express the idea behind the abstract noun **repentance** with a verb. Alternate translation: “to repent”

See: Abstract Nouns

Luke 5:33 (#1)

"Then they said"

The pronoun **they** refers to the Pharisees and scribes. Alternate translation: “Then the religious leaders said”

See: Pronouns — When to Use Them

Luke 5:33 (#2)

"of John"

The Pharisees and scribes assume that Jesus will know that they are referring to **John** the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “John the Baptist”

See: Assumed Knowledge and Implicit Information

Luke 5:33 (#3)

"But the ones of yours eat and drink"

There is an implied challenge and question in this observation. If it would be helpful to your readers, you could state it explicitly. Alternate translation: “But your disciples do not fast, and we want you to tell us why”

See: Assumed Knowledge and Implicit Information

Luke 5:33 (#4)

"eat and drink"

The Pharisees are using the two components of a meal to mean an entire meal. Alternate translation: "continue to have meals"

See: Merism

Luke 5:34 (#1)

"You are not able to make the sons of the bridal chamber fast while the bridegroom is still with them, are you"

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **are you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "Can you actually make the groom's party at a wedding fast while the groom is still with them"

See: Double Negatives

Luke 5:34 (#2)

"You are not able to make the sons of the bridal chamber fast while the bridegroom is still with them, are you"

Jesus is using the question form to teach. He wants the scribes and Pharisees to reflect on the actions of his disciples in light of a situation they are already familiar with. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: "No one tells the groom's party at a wedding to fast while the groom is still with them!"

See: Rhetorical Question

Luke 5:34 (#3)

"the sons of the bridal chamber"

The expression **sons of** is a Hebrew idiom that means a person shares the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. Alternate translation: "the groom's party"

See: Idiom

Luke 5:35 (#1)

"But days will indeed come"

Here Jesus is using **days** to refer to a particular time. Alternate translation: "But there will certainly be a time"

See: Idiom

Luke 5:35 (#2)

"the bridegroom will be taken away from them"

Jesus is speaking of himself as the **bridegroom**, and of his disciples as the groom's party. He does not explain the metaphor, so you do not need to explain it in your translation unless you think your readers will not understand it.

See: Metaphor

Luke 5:35 (#3)

"the bridegroom will be taken away from them"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "someone will take the bridegroom away from them"

See: Active or Passive

Luke 5:35 (#4)

"in those days"

Jesus is again using the term **days** to refer to a particular time. Alternate translation: "at that time"

See: Idiom

Luke 5:36 (#1)

"Then he also spoke a parable to them"

Jesus gives a brief illustration that teaches something true in a way that is easy to understand and remember. Alternate translation: "Then he gave them this illustration to help them understand better"

See: Parables

Luke 5:36 (#2)

"puts it onto an old garment"

Alternate translation: "uses it to patch an old garment"

Luke 5:36 (#3)

"But if not"

Jesus uses this expression to introduce a hypothetical situation that explains the reason why a person would not actually mend a garment in that way. It may be helpful to make this a separate sentence. Alternate translation: "Suppose someone did do that"

See: Hypothetical Situations

Luke 5:37 (#1)

"wineskins"

These were bags made out of animal skins. They were used for holding wine. If your readers would not be familiar with **wineskins**, you could use a general expression. Alternate translation: "leather bags"

See: Translate Unknowns

Luke 5:37 (#2)

"But if not"

Jesus uses this expression once again to introduce a hypothetical situation that explains the reason why a person would not put new wine in an old wineskin. Alternate translation: "Suppose someone did do that"

See: Hypothetical Situations

Luke 5:37 (#3)

"the new wine will burst the wineskins"

When **the new wine** fermented and expanded, it would break the old skins because they could no longer stretch. Jesus' audience would have understood this information about wine fermenting and expanding and about old leather losing its suppleness. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the new wine would burst the old wineskins because they would no longer be able to expand when the wine fermented"

See: Assumed Knowledge and Implicit Information

Luke 5:37 (#4)

"it will be spilled out"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the wine would spill out of the bags"

See: Active or Passive

Luke 5:37 (#5)

"the wineskins will be destroyed"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the leather bags would tear and become useless"

See: Active or Passive

Luke 5:38 (#1)

"new wineskins"

See how you translated the term **wineskins** in 5:37. Alternate translation: "fresh leather bags"

Luke 5:39 (#1)

"No one, having drunk the old, wants the new"

Jesus is leaving out some of the words. You may want to supply these words in your translation if not having them would be confusing in your language. Alternate translation: "No one who is used to drinking old wine wants to try new wine"

See: Ellipsis

Luke 5:39 (#2)

"No one, having drunk the old, wants the new"

Jesus is contrasting the old teaching of the religious leaders with his own new teaching. The point is that people who are used to the **old** teaching are not receptive to the **new** things that he is bringing. Jesus does not explain the metaphor, so you do not need to explain it in your translation unless you think your readers will not understand it.

See: Metaphor

Luke 6:1 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 6:1 (#2)

"grainfields"

These were large sections of land where people had scattered wheat seed in order to grow more wheat. Wheat is a kind of **grain** plant, and **grain** is a type of large grass that has edible seeds. If your readers would not be familiar with this type of plant, you could use a general expression in your translation. Alternate translation: "the areas where people were growing plants with edible seeds"

See: Translate Unknowns

Luke 6:1 (#3)

"heads of grain"

The **heads** are the topmost part of the **grain** plant. They hold the mature, edible seeds. Alternate translation: "parts that held the seeds"

See: Translate Unknowns

Luke 6:1 (#4)

"rubbing them in their hands"

The implication is that they did this to separate out the grain seeds. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "rubbing them in their hands to separate the seeds from the other parts of the plant"

See: Assumed Knowledge and Implicit Information

Luke 6:2 (#1)

"Why are you doing what is not lawful on the Sabbaths"

The Pharisees are using the question form to make an accusation. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: "You are doing something that the law does not permit you to do on the Sabbath!"

See: Rhetorical Question

Luke 6:2 (#2)

"Why are you doing what is not lawful on the Sabbaths"

The Pharisees considered even the small action of plucking and rubbing heads of grain to be harvesting, and therefore work. You could state this explicitly. Alternate translation: "You are harvesting grain, and that is work that the law does not permit you to do on the Sabbath!"

See: Assumed Knowledge and Implicit Information

Luke 6:2 (#3)

"Why are you doing"

Here, **you** is plural. It refers to the disciples.

See: Forms of You

Luke 6:3 (#1)

"answering them, Jesus said"

Together the words **answering** and **said** mean that Jesus responded to the objection that the Pharisees raised. Alternate translation: "Jesus responded to them"

See: Hendiadys

Luke 6:3 (#2)

"Have you not read this, what David did when he was hungry, he and the ones being with him"

Jesus does not expect the Pharisees to tell him whether they have read this passage in the Scriptures. Instead, he is using the question form to emphasize that the Pharisees should have learned a principle from that passage that indicates that they are wrong to criticize the disciples. If it would be helpful in your language, you could translate his words as a statement. It may be helpful to make this a separate sentence. Alternate translation: "The Scriptures suggest otherwise, in the passage that tells what David did when he and those who were with him were hungry."

See: Rhetorical Question

Luke 6:4 (#1)

"how he went into the house of God"

If you made the first part of the quotation in 6:3 a separate sentence, begin a new sentence here. Alternate translation: "He went into the house of God"

Luke 6:4 (#2)

"the house of God"

Jesus is describing the tabernacle as the **house of God**. He is speaking as if it were the place where God lived, since God's presence was there. Alternate translation: "the tabernacle"

See: Metaphor

Luke 6:4 (#3)

"the loaves of the presence"

The phrase **the loaves of the presence** refers to loaves of bread that were placed on a table in the temple as an offering to God. They represented how the people of Israel lived in the **presence** of God. Alternate translation: "the loaves that were offered to God" or "the bread that showed God lived among the people"

See: Translate Unknowns

Luke 6:4 (#4)

"which is not lawful to eat except only for the priests"

It may be helpful to make this a separate sentence. Alternate translation: "The law says that only the priests can eat that bread"

Luke 6:5 (#1)

"The Son of Man is"

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Messiah, am"

See: First, Second or Third Person

Luke 6:5 (#2)

"The Son of Man is"

See how you translated this title in 5:24. Alternate translation: "I, the Messiah, am"

See: Assumed Knowledge and Implicit Information

Luke 6:5 (#3)

"is Lord of the Sabbath"

The title **Lord** describes Jesus' authority over the Sabbath. Alternate translation: "has authority over the Sabbath" or, if you translated in the first person, "have authority over the Sabbath"

See: Metaphor

Luke 6:6 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 6:6 (#2)

"there was a man there"

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

See: Introduction of New and Old Participants

Luke 6:6 (#3)

"his right hand was withered"

This means that the man's **hand** was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Alternate translation: "his right hand was shriveled" or "his right hand was atrophied"

See: Translate Unknowns

Luke 6:7 (#1)

"were watching him closely"

The pronoun **him** refers to Jesus, not to the man with the withered hand. Alternate translation: "were watching Jesus carefully"

See: Pronouns — When to Use Them

Luke 6:7 (#2)

"so that they might find to accuse him"

Luke is leaving out some of the words that a sentence would need in many languages to be complete. Alternate translation: "because they wanted to find something that they could accuse him of"

See: Ellipsis

Luke 6:8 (#1)

"stand in the midst"

The implication is that Jesus wanted this man to stand where everyone could see him. Alternate translation: "stand here where everyone can see you"

See: Assumed Knowledge and Implicit Information

Luke 6:9 (#1)

"to them"

The pronoun **them** refers to the scribes and Pharisees. Alternate translation: "to the scribes and Pharisees"

See: Pronouns — When to Use Them

Luke 6:9 (#2)

"I ask you if {it is} lawful on the Sabbath to do good or to do harm, to save a life or to destroy"

Jesus asks this question to get the Pharisees to admit that it is legitimate to heal on the Sabbath. The intent of the question is therefore rhetorical. Jesus is not trying to obtain information; he wants someone to admit that something is true. However, Jesus says, "I ask you," so this question is not like other rhetorical questions that might appropriately be translated as statements. This one should be translated as a question.

See: Rhetorical Question

Luke 6:9 (#3)

"to do good or to do harm"

Alternate translation: "to help someone or to harm someone"

Luke 6:10 (#1)

"having looked around at them all, he said to him"

The pronoun **he** refers to Jesus, and **him** refers to the man with the withered hand. Alternate

translation: “Jesus looked around at them all and said to the man”

See: Pronouns — When to Use Them

Luke 6:10 (#2)

"Stretch out your hand"

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: “I heal you, so you can stretch out your hand”

See: Imperatives — Other Uses

Luke 6:10 (#3)

"his hand was restored"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “his hand became healthy again”

See: Active or Passive

Luke 6:11 (#1)

"they were filled with rage"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “they became furious”

See: Active or Passive

Luke 6:11 (#2)

"they were filled with rage"

Luke speaks of the **rage** of the scribes and Pharisees as if it were something that could actively fill them. Alternate translation: “they became furious”

See: Personification

Luke 6:11 (#3)

"what they might do to Jesus"

The implication is that these religious leaders perceived Jesus as a threat and they wanted to get rid of him. If it would be helpful to your readers, you could state that explicitly, as UST does.

See: Assumed Knowledge and Implicit Information

Luke 6:12 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 6:12 (#2)

"in those days"

Here Luke uses the term **days** to refer to a particular time. Alternate translation: “at that time”

See: Idiom

Luke 6:12 (#3)

"he went out to the mountain"

While the term **the mountain** is definite here, it does not seem to refer to a specific, identifiable mountain. Rather, as many languages do, here the Greek is using a definite expression in a general sense. Alternate translation: “Jesus went up a mountain” or “Jesus climbed a high hill”

Luke 6:12 (#4)

"he went out to the mountain"

The implication is that Jesus did this so that he could be alone and pray about whom to choose as his disciples. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Jesus went up a mountain where he could be alone”

See: Assumed Knowledge and Implicit Information

Luke 6:13 (#1)

"when day came"

Alternate translation: “the next morning”

Luke 6:13 (#2)

"he chose 12 from them"

The pronoun **them** refers to the disciples. Alternate translation: “he chose 12 of those disciples”

See: Pronouns — When to Use Them

Luke 6:13 (#3)

"whom he also named apostles"

The term **apostles** comes from a Greek word that originally meant “messengers” or “delegates.” It took on a specialized meaning within the community of Jesus’ followers to mean the 12 men whom Jesus chose to be his authoritative representatives. Many languages have borrowed the Greek word to use in this sense. But if your language has developed its own special term for this role, use it in your translation. Alternate translation: “and he appointed them to be apostles”

Luke 6:14 (#1)

"Simon (" - "Peter)" - "Andrew;" - "James" - "John;" - "Philip" - "Bartholomew"

These are seven men’s names. (The second name is a nickname for the first man.)

See: How to Translate Names

Luke 6:14 (#2)

"his brother Andrew"

The pronoun **his** refers to Simon. Alternate translation: “Simon’s brother, Andrew”

See: Pronouns — When to Use Them

Luke 6:15 (#1)

"Matthew" - "Thomas;" - "James son of Alphaeus;" - "Simon"

These are the names of five men.

See: How to Translate Names

Luke 6:15 (#2)

"Matthew"

Matthew is often identified with the man named Levi whom Jesus calls to follow him in 5:27. If it would be helpful to your readers, you could explain that, as UST does.

See: Assumed Knowledge and Implicit Information

Luke 6:15 (#3)

"the Zealot"

The term **Zealot** could be: (1) a title that indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: “the Patriot” (2) a description that indicates that this man was zealous for God to be honored. Alternate translation: “the Passionate One”

See: How to Translate Names

Luke 6:16 (#1)

"Judas son of James;" - "Judas Iscariot"

"**Judas** and **James** are the names of men. As the UST indicates, the man named **James** who is mentioned in this verse is not the same man as the James mentioned in verse 14, and he is not the same man as James the son of Alphaeus, who is mentioned in verse 15. **Iscariot** is a surname that helped identify the second man named Judas. This man may have come from the village of Kerioth, and so **Iscariot** may mean ""the man of Kerioth."""

See: How to Translate Names

Luke 6:16 (#2)

"who became a traitor"

It may be helpful to explain what **traitor** means in the context of this story. Alternate translation: “who later betrayed Jesus to his enemies”

See: Assumed Knowledge and Implicit Information

Luke 6:17 (#1)

"with them"

In this context, **them** refers to all of the disciples whom Jesus called to himself in 6:13. Alternate translation: "with his disciples"

See: Pronouns — When to Use Them

Luke 6:17 (#2)

"from all"

This is a generalization for emphasis. Alternate translation: "from throughout"

See: Hyperbole

Luke 6:18 (#1)

"to be healed"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "for Jesus to heal them"

See: Active or Passive

Luke 6:18 (#2)

"And the ones being troubled by unclean spirits were being healed"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "Jesus also drove evil spirits out of the people they were controlling"

See: Active or Passive

Luke 6:19 (#1)

"the whole crowd" - "everyone"

In this case these terms are not generalizations, and so you can translate them directly, rather than with explanatory words such as "most" or "many."

See: Hyperbole

Luke 6:19 (#2)

"power was coming out from him and healing everyone"

Luke speaks of this **power** as if it were something that could actively come out of Jesus and heal people. Alternate translation: "Jesus was using the power that God gave him to heal everyone"

See: Personification

Luke 6:20 (#1)

"he, having lifted up his eyes"

This is an idiom that means "he looked," but it means that he looked carefully and considerately. Alternate translation: "he gazed"

See: Idiom

Luke 6:20 (#2)

"Blessed {are"

This expression indicates that God is giving favor to people and that their situation is positive or good. Alternate translation: "God will bless" or "How good it is for"

See: Idiom

Luke 6:20 (#3)

"the poor"

Jesus is using the adjective **poor** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are poor" or "you who are poor"

See: Nominal Adjectives

Luke 6:20 (#4)

"for yours is the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in

your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "because God is ruling your lives"

See: Abstract Nouns

Luke 6:20 (#5)

"yours is the kingdom of God"

This could mean: (1) "the kingdom of God belongs to you." (2) "you are privileged within the kingdom of God."

Luke 6:21 (#1)

"Blessed {are} the ones being hungry now"

As in 6:20, the expression **Blessed** indicates that God is giving favor to people or that their situation is positive or good. Alternate translation: "You who are hungry now receive God's favor" or "You who are hungry now are in a positive situation"

See: Idiom

Luke 6:21 (#2)

"you will be fed"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "you will get enough to eat"

See: Active or Passive

Luke 6:21 (#3)

"Blessed {are} the ones weeping now"

Alternate translation: "You who are weeping now receive God's favor" or "You who are weeping now are in a positive situation"

See: Idiom

Luke 6:21 (#4)

"you will laugh"

Jesus is describing people being happy by association with one thing that people do when they are happy. Alternate translation: "you will laugh with joy" or "you will become joyful again"

See: Metonymy

Luke 6:22 (#1)

"Blessed are you"

As in 6:20, the expression **Blessed** indicates that God is giving favor to people or that their situation is positive or good. Alternate translation: "You receive God's favor" or "How good it is for you"

See: Idiom

Luke 6:22 (#2)

"they exclude you"

Alternate translation: "they reject you"

Luke 6:22 (#3)

"reject your name as evil"

The term **name** is a figurative way of referring to the reputation of a person. Alternate translation: "consider you to have a bad reputation"

See: Metonymy

Luke 6:22 (#4)

"because of the Son of Man"

Alternate translation: "because you associate with the Son of Man" or "because they reject the Son of Man"

Luke 6:22 (#5)

"because of the Son of Man"

Jesus is speaking about himself in the third person, using this title to emphasize the special role that God has given him. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "because you associate with me, the Son of Man" or "because they reject me, the Son of Man"

See: First, Second or Third Person

Luke 6:22 (#6)

"because of the Son of Man"

See how you translated this title in 5:24. Alternate translation: "because you associate with me, the Messiah" or "because they reject me, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 6:23 (#1)

"in that day"

Here Jesus uses **day** to refer to a particular time. Alternate translation: "when they do those things" or "when that happens"

See: Idiom

Luke 6:23 (#2)

"leap for joy"

This is an idiom that means to be extremely joyful. Jesus is not telling the disciples literally to jump into the air. Alternate translation: "be very happy" or "celebrate"

See: Idiom

Luke 6:23 (#3)

"for behold"

Jesus uses the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: "because, listen carefully now"

See: Metaphor

Luke 6:23 (#4)

"your reward {is} great"

Your language may require you to say who will do this action. Alternate translation: "God will reward you greatly"

Luke 6:23 (#5)

"their fathers"

Here, **fathers** means "ancestors." Alternate translation: "their ancestors"

See: Metaphor

Luke 6:24 (#1)

"woe to you"

The phrase **woe to you** is the opposite of "blessed are you." It indicates that bad things are going to happen to the people being addressed, because they have displeased God. Alternate translation: "how terrible it is for you" or "trouble will come to you"

See: Idiom

Luke 6:24 (#2)

"the rich"

Jesus is using the adjective **rich** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are rich"

See: Nominal Adjectives

Luke 6:24 (#3)

"you have received your comfort"

Jesus is drawing a series of contrasts between what the poor and the rich have now and what they will have later. So the implication is that while the rich have enjoyed ease and prosperity in this life, if they become complacent in those things, they will not enjoy it afterwards. Alternate translation: "you have already received in this life anything that will make you comfortable"

See: Assumed Knowledge and Implicit Information

Luke 6:25 (#1)

"Woe to you"

See how you translated this phrase in 6:24. Alternate translation: “How terrible it is for you” or “Trouble will come to you”

See: Idiom

Luke 6:25 (#2)

"the ones being filled"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “who have more than enough to eat”

See: Active or Passive

Luke 6:25 (#3)

"to the ones laughing"

The word **laughing** refers to being happy by association with something that people do when they are happy. Alternate translation: “to the ones who are happy”

See: Metonymy

Luke 6:25 (#4)

"you will mourn and weep"

The phrase **mourn and weep** expresses a single idea by using two words connected with **and.** The word **mourn** tells why these people are weeping. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: “you will weep mournfully” or “you will weep because you are so sad”

See: Hendiadys

Luke 6:26 (#1)

"Woe to you"

See how you translated this phrase in 6:24. Alternate translation: “How terrible it is for you” or “Trouble will come to you”

See: Idiom

Luke 6:26 (#2)

"when all men speak well of you"

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “when all people speak well of you”

See: When Masculine Words Include Women

Luke 6:26 (#3)

"when all men speak well of you"

The term **all** is a generalization for emphasis. Alternate translation: “when most people speak well of you”

See: Hyperbole

Luke 6:26 (#4)

"their fathers did according to the same things to the false prophets"

Here, **fathers** means “ancestors.” Alternate translation: “their ancestors also spoke well of the false prophets”

See: Metaphor

Luke 6:27 (#1)

"But I say to you, the ones listening"

Jesus uses this phrase to broaden his audience to the entire crowd, beyond his disciples. At the same time, the phrase also calls everyone to focus their attention on what Jesus is about to say. It may be helpful to make this a separate sentence. Alternate translation: “Now I want all of you to listen carefully to this”

See: Introduction of New and Old Participants

Luke 6:27 (#2)

"love your enemies {and} do good to the ones hating you"

These two phrases mean similar things. Jesus is using repetition to emphasize the importance of what he is saying. You do not need to repeat both phrases in your translation if that would be

confusing for your readers. However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase specifies in what way followers of Jesus are to **love** their enemies. They are to do this in a practical way by helping them. Alternate translation: “do good things for people even if they are hostile to you” or “show love to your enemies who hate you by doing things to help them”

See: Parallelism

Luke 6:28 (#1)

"Bless the ones cursing you {and} pray for the ones mistreating you"

These two phrases mean similar things. Jesus is using repetition to emphasize the importance of what he is saying. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Instead, you could combine them into a single phrase. However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase specifies one way in which followers of Jesus can **Bless** people who mistreat them. They can pray for them. Alternate translation: “Ask God to bless people who say and do bad things to you” or “Say good things to people who say bad things to you, and even if someone treats you badly, pray that God will help them”

See: Parallelism

Luke 6:29 (#1)

"To the one striking you on the cheek, offer also the other"

Jesus is using a hypothetical situation to teach. Alternate translation: “Suppose someone hits you on one side of your face. Then turn your face so that he could also strike the other side”

See: Hypothetical Situations

Luke 6:29 (#2)

"you" - "your"

Even though Jesus is still speaking to his disciples and the crowd, he is now addressing an individual situation, so **you** and **your** are singular in this verse. But if the singular forms of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 6:29 (#3)

"on the cheek"

Alternate translation: “on one side of your face”

Luke 6:29 (#4)

"offer also the other"

It may be helpful to state the implicit purpose of this action. Alternate translation: “turn your face so that he could also strike the other side, to show that you do not want to fight and you are not resisting”

See: Assumed Knowledge and Implicit Information

Luke 6:29 (#5)

"from the one taking away your cloak, also do not withhold your tunic"

Jesus is using another hypothetical situation to teach. Alternate translation: “suppose someone takes away your cloak. Then give him your tunic as well”

See: Hypothetical Situations

Luke 6:29 (#6)

"also do not withhold your tunic"

Here Jesus uses a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: “give him your tunic as well”

See: Litotes

Luke 6:30 (#1)

"Give to everyone asking you"

Jesus is using another hypothetical situation to teach. Alternate translation: “Suppose someone asks you for something. Then give it to him”

See: Hypothetical Situations

Luke 6:30 (#2)

"you," - "yours"

Even though Jesus is speaking to his disciples and the crowd, he is addressing another individual situation here, so **you** and **yours** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 6:30 (#3)

"from the one taking away what {is} yours, do not ask for it back"

Jesus is using another hypothetical situation to teach. Alternate translation: “suppose someone takes away something that is yours. Then do not demand that he give it back”

See: Hypothetical Situations

Luke 6:31 (#1)

"as you desire that men would do to you, do the same to them"

In some languages it might be more natural to reverse the order of these phrases. Alternate translation: “You should treat people in the way that you would want them to treat you”

Luke 6:31 (#2)

"as you desire that men would do to you"

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “what you wish people would do for you”

See: When Masculine Words Include Women

Luke 6:31 (#3)

"to you"

Jesus now returns to speaking to his disciples and the crowd about general situations, so **you** is plural here and in the following verses.

See: Forms of You

Luke 6:32 (#1)

"what credit is that to you"

Here Jesus is using the question form as a teaching tool. He wants to make a point and get his listeners to reflect on it. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “God will not reward you for doing that!”

See: Rhetorical Question

Luke 6:33 (#1)

"what credit is that to you"

Once again Jesus is using the question form as a teaching tool. You could translate his words as a statement here as well. Alternate translation: “God will not reward you for doing that”

See: Rhetorical Question

Luke 6:34 (#1)

"what credit is that to you"

Jesus is using the question form once again as a teaching tool. You could also translate his words as a statement here. Alternate translation: “God will not reward you for doing that!”

See: Rhetorical Question

Luke 6:34 (#2)

"so that they may receive back the same things"

Here the adjective **same** functions as a noun. It is plural, and ULT supplies the noun **things** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. The adjective is also neuter, and

this is a use of the neuter plural in Greek to refer to a single thing in order to describe it in its entirety. Alternate translation: “expecting that everything they lend will be repaid”

See: Nominal Adjectives

Luke 6:35 (#1)

"expecting nothing in return"

Alternate translation: “without expecting the person to pay you back”

Luke 6:35 (#2)

"and"

The word **and** introduces the results of what has been said so far in this verse. It may be helpful to begin a new sentence here. Alternate translation: “Then”

See: Connect — Reason-and-Result Relationship

Luke 6:35 (#3)

"your reward will be great"

Your language may require you to say who will do this action. Alternate translation: “God will reward you greatly”

Luke 6:35 (#4)

"sons of the Most High"

This is a figurative expression. Even so, it would probably be best to translate **sons** with the same word that your language would naturally use to refer to a human son or child.

See: Metaphor

Luke 6:35 (#5)

"sons of the Most High"

Jesus is using the word **sons** in a generic sense that includes all people. Alternate translation: “children of the Most High”

See: When Masculine Words Include Women

Luke 6:35 (#6)

"sons of the Most High"

Make sure that the word **sons** or “children” in your translation is plural and not capitalized, if your language uses that convention for titles, so that readers do not confuse this expression with the title for Jesus, “the Son of the Most High,” which occurs in 1:32 and 8:28.

Luke 6:35 (#7)

"of the Most High"

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

See: Idiom

Luke 6:35 (#8)

"the ungrateful and evil"

Here Jesus is using the adjectives **ungrateful** and **evil** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you could translate this pair of words with an equivalent phrase. Alternate translation: “people who are ungrateful and evil” or “people who do not thank God and who do wrong things”

See: Nominal Adjectives

Luke 6:36 (#1)

"your Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the **Father** of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: “God your Father”

See: Metaphor

Luke 6:37 (#1)

"do not judge"

Your language may require you to specify the object of **judge**. Alternate translation: "do not judge other people"

Luke 6:37 (#2)

"you will certainly not be judged"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who would not judge. This could mean: (1) "God will not judge you." (2) "other people will not judge you."

See: Active or Passive

Luke 6:37 (#3)

"And do not condemn"

Your language may require you to specify the object of **condemn**. Alternate translation: "Do not condemn other people"

Luke 6:37 (#4)

"you will certainly not be condemned"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who would not condemn. This could mean: (1) "God will not condemn you." (2) "other people will not condemn you."

See: Active or Passive

Luke 6:37 (#5)

"Release"

Your language may require you to specify the object of **Release**. Alternate translation: "Forgive other people"

Luke 6:37 (#6)

"Release"

Jesus is using the word **Release** to mean "forgive." Alternate translation: "Forgive"

See: Metaphor

Luke 6:37 (#7)

"you will be released"

Jesus does not say exactly who would **Release** them. This could mean: (1) "God will forgive you." (2) "other people will forgive you."

See: Active or Passive

Luke 6:38 (#1)

"it will be given to you"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who will give. This could mean: (1) "God will give to you." (2) "other people will give to you."

See: Active or Passive

Luke 6:38 (#2)

"a good measure—pressed down, shaken together, spilling over—they will pour into your lap"

Jesus is comparing someone to a grain merchant who measures out very generously. He could mean either God or other people. The word **they** is indefinite, so it does not necessarily refer to people rather than to God. You could represent this metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: "Like a generous grain merchant who presses down the grain and shakes it together and pours in so much that it fills a container and spills over, God will give you a generous amount" or "Like a generous grain merchant who presses down the grain and shakes it together and pours in so much that it fills a container and spills over, people will give you a generous amount"

See: Metaphor

Luke 6:38 (#3)

"pressed down, shaken together, spilling over—they will pour into your lap"

These are all passive verb forms in Greek. If it would be helpful in your language, you could translate them with active verbal phrases. See the alternate translation in the previous note.

See: Active or Passive

Luke 6:38 (#4)

"your lap"

This is a reference to the way people in this culture would form a pocket or carrying pouch from the folds of the front of their robes. If you readers would not be familiar with this practice, you could use a general expression. Alternate translation: "the folds of your robe" or "a container"

See: Translate Unknowns

Luke 6:38 (#5)

"with the measure by which you measure, it will be measured back to you"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who will measure. This could mean: (1) "God will give to you in just as generous or stingy a way as you give to others." (2) "people will give to you in just as generous or stingy a way as you give to others."

See: Active or Passive

Luke 6:39 (#1)

"Then he also told them a parable"

Jesus is giving a brief illustration that teaches something true in a way that is easy to understand and remember. Alternate translation: "Then he gave them this illustration to help them understand better"

See: Parables

Luke 6:39 (#2)

"A blind one is not able to guide a blind one, is he"

Here the word translated **blind one** is masculine, but Jesus is using it in a generic sense that includes all people. Alternate translation: "Can one person who is blind guide another person who is blind?"

See: When Masculine Words Include Women

Luke 6:39 (#3)

"A blind one is not able to guide a blind one, is he"

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **is he?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "Can one person who is blind really guide another person who is blind?"

See: Double Negatives

Luke 6:39 (#4)

"A blind one is not able to guide a blind one, is he"

Jesus is not expecting the people in the crowd to tell him whether one **blind** person can guide another. He is using the question form as a teaching tool to make a point and get his listeners to reflect on it. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "We all know that one blind person cannot guide another blind person."

See: Rhetorical Question

Luke 6:39 (#5)

"A blind one"

The **blind** person represents someone who has not yet been fully trained and taught as a disciple. But since Jesus explains this figure in the next three

verses, you do not need to explain it explicitly here in your own translation.

See: Metaphor

Luke 6:39 (#6)

"Would not both fall into a pit"

Jesus is using this question as well as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "Both of them would certainly fall into a ditch"

See: Rhetorical Question

Luke 6:40 (#1)

"A disciple is not above his teacher"

The word **above** creates a spatial metaphor. Alternate translation: "A disciple is not better than his teacher" or "A disciple is not greater than his teacher"

See: Metaphor

Luke 6:40 (#2)

"A disciple is not above his teacher"

If it would be helpful to your readers, you could state what this implicitly means. Alternate translation: "A disciple does not know more than his teacher" or "A disciple is not wiser than his teacher"

See: Assumed Knowledge and Implicit Information

Luke 6:40 (#3)

"everyone having been fully trained"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "every disciple whose teacher has fully taught him"

See: Active or Passive

Luke 6:41 (#1)

"why do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log that {is} in your own eye"

Jesus is using this question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "do not look at the speck in your brother's eye while ignoring the log in your own eye!"

See: Rhetorical Question

Luke 6:41 (#2)

"why do you look at the speck of wood that {is} in the eye of your brother"

This is a metaphor. Alternate translation: "you should not criticize the less important faults of a fellow believer"

See: Metaphor

Luke 6:41 (#3)

"do you look at" - "your" - "you do not notice" - "your own"

Even though Jesus is still speaking to his disciples and the crowd, he is addressing an individual situation here, so **you** and **your** are singular in this verse. But if the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 6:41 (#4)

"the speck of wood"

If your readers would not be familiar with **the speck of wood**, in your translation you could use a phrase that describes the smallest thing that commonly falls into a person's eyes in your culture, or you could use a general expression. Alternate translation: "the grain of sand" or "the tiny object"

See: Translate Unknowns

Luke 6:41 (#5)

"of your brother"

The term **brother** refers to a fellow believer in Jesus. Alternate translation: “of a fellow believer”

See: Metaphor

Luke 6:41 (#6)

"of" - "brother"

This fellow believer could be either a man or a woman, so be sure that this is clear in your translation, for example, by using both the masculine and feminine forms of the word for “believer.”

See: When Masculine Words Include Women

Luke 6:41 (#7)

"but you do not notice the log that {is} in your own eye"

This phrase is a metaphor. Alternate translation: “while ignoring your own serious faults”

See: Metaphor

Luke 6:41 (#8)

"the log that {is} in your own eye"

A **log** could not literally go into a person’s eye. Jesus is exaggerating to emphasize his point and make it memorable. Alternate translation: “your own serious faults”

See: Hyperbole

Luke 6:41 (#9)

"log"

You could translate this with the term for the kind of long, large piece of **wood** that people in your culture would encounter. Or if your readers would not be familiar with **wood**, you could use a general expression. Alternate translation: “beam” or “plank” or “large object”

See: Translate Unknowns

Luke 6:42 (#1)

"How can you say to your brother"

Jesus is speaking to his disciples and the crowd, but he is addressing an individual situation, so **you** and **your** are singular here. (The terms **you**, **your**, and **yourself** are also singular throughout the rest of this verse, because either Jesus is addressing an individual situation, or one person is addressing another in fictional dialogue.) If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 6:42 (#2)

"How can you say"

Jesus is using this question as a teaching tool, not to ask for information. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “You should not say”

See: Rhetorical Question

Luke 6:42 (#3)

"to your brother, ‘Brother, let"

The term **Brother** means a fellow believer in Jesus. So in its first instance here, you could translate the term the way you did in 6:41. But since it is realistic that in dialogue one believer might address another believer as **Brother** or “Sister,” you could retain the figurative term in its second instance. Alternate translation: “to a fellow believer, ‘Brother,’ or ‘Sister, let’”

See: Metaphor

Luke 6:42 (#4)

"let me take out the speck of wood that {is} in your eye"

This is a metaphor. Alternate translation: “let me help you correct some of your faults”

See: Metaphor

Luke 6:42 (#5)

"you yourself not seeing the log in your eye"

This phrase is a metaphor. Alternate translation: "you yourself are not correcting your own serious faults"

See: Metaphor

Luke 6:42 (#6)

"the log in your eye"

A **log** could not literally go into a person's eye. Jesus is continuing to exaggerate to emphasize his point and make it memorable. Alternate translation: "your own serious faults"

See: Hyperbole

Luke 6:42 (#7)

"First take out the log from your eye"

This phrase is a metaphor. Alternate translation: "First recognize and correct your own serious faults"

See: Metaphor

Luke 6:42 (#8)

"to take out the speck of wood {that is} in the eye of your brother"

This phrase is a metaphor. Alternate translation: "to help a fellow believer correct his or her faults"

See: Metaphor

Luke 6:43 (#1)

"For"

Jesus uses the word **For** to introduce the reason for what he said in the previous sentence. Alternate translation: "This is because"

See: Connect — Reason-and-Result Relationship

Luke 6:43 (#2)

"For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit"

Jesus is twice using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "For a healthy tree naturally produces good fruit and, on the other hand, an unhealthy tree naturally produces bad fruit"

See: Litotes

Luke 6:43 (#3)

"For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit"

This is a metaphor. Alternate translation: "For a person of good character naturally says and does helpful things but, on the other hand, a person of bad character naturally says and does harmful things"

See: Metaphor

Luke 6:44 (#1)

"each tree is known by {its} own fruit"

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: "people recognize a tree by the fruit that it bears"

See: Active or Passive

Luke 6:44 (#2)

"each tree is known by {its} own fruit"

This phrase is a metaphor. Alternate translation: "each person's words and actions reveal his or her character"

See: Metaphor

Luke 6:44 (#3)

"For they do not gather figs from a thornbush, nor do they gather grapes from a briar bush"

These two phrases mean the same thing. Jesus is using repetition for emphasis and to capture the interest of his listeners. You do not need to put both phrases in your translation if that might be confusing for your readers. Instead, you could combine them into a single general expression. Alternate translation: "people do not collect the kind of fruit that grows on a tree or a vine from a small, thorny bush"

See: Parallelism

Luke 6:44 (#4)

"a thornbush"

The word **thornbush** refers to a kind of plant that has sharp protective spines on its stem. If your readers would not know what a **thornbush** is, in your translation you could use the name of another plant that does not produce edible fruit.

See: Translate Unknowns

Luke 6:44 (#5)

"a briar bush"

The term **briar bush** refers to a kind of plant that has thorny stems growing in dense clusters. If your readers would not know what a **briar bush** is, in your translation you could use the name of another plant that does not produce edible fruit.

See: Translate Unknowns

Luke 6:45 (#1)

"The good man"

Here, the word **man** refers to any person, male or female. Alternate translation: "A righteous person" or "A moral person"

See: When Masculine Words Include Women

Luke 6:45 (#2)

"from the good treasure of his heart"

Jesus is speaking of the good thoughts of a righteous person as if they were treasures stored deep inside that person. Alternate translation: "from the good things that he keeps deep inside himself" or "from the good things that he values deeply"

See: Metaphor

Luke 6:45 (#3)

"of his heart"

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: "that he keeps deep inside himself" or "that he values deeply"

See: Metaphor

Luke 6:45 (#4)

"produces {what is} good"

Producing what is **good**, the way a tree would produce fruit, is a metaphor for doing what is good. Alternate translation: "does what is good"

See: Metaphor

Luke 6:45 (#5)

"from evil"

For rhetorical purposes, Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning can be inferred from earlier in the sentence. Alternate translation: "from the evil treasure of his heart"

See: Ellipsis

Luke 6:45 (#6)

"from evil"

Once the meaning is inferred, it is clear that Jesus is speaking of the **evil** thoughts of a wicked person as if they were treasures stored deep inside that person, and of the **heart** to represent the thoughts and emotions. Alternate translation: "from the evil things that he keeps deep inside himself" or "from the evil things that he values deeply"

See: Metaphor

Luke 6:45 (#7)

""

In this expression as well, the **heart** represents the thoughts and emotions. Alternate translation: “what a person is thinking and feeling is expressed in what he says”

See: Metaphor

Luke 6:45 (#8)

""

The phrase **his mouth** represents the person as a whole, in the action of speaking. Alternate translation: “what a person is thinking and feeling comes out in what he says”

See: Synecdoche

Luke 6:46 (#1)

"And why do you call me, ‘Lord, Lord,’ but not do what I say"

The repetition of these words indicates that these people regularly called Jesus **Lord**. Alternate translation: “And why are you always calling me ‘Lord’ when you do not do what I tell you?’”

Luke 6:47 (#1)

"Everyone coming to me and hearing my words, and doing them, I will show you what he is like"

If it would be helpful in your language, you could move the last phrase to the beginning of the verse. Alternate translation: “I will tell you what every person is like who comes to me and hears my words and puts them into practice”

Luke 6:47 (#2)

"my words"

Jesus uses the term **words** to refer to the teachings he is giving by using words. Alternate translation: “my teachings”

See: Metonymy

Luke 6:47 (#3)

"I will show you what he is like"

Jesus says this to introduce the simile in the next verse.

See: Simile

Luke 6:48 (#1)

"a man building a house"

Here Jesus is using **man** in the generic sense. Alternate translation: “a person building a house”

See: When Masculine Words Include Women

Luke 6:48 (#2)

"dug down and dug deep and laid a foundation on the rock"

The **foundation** is the part of a **house** that connects it to the ground. People in Jesus’ time dug down into the ground until they reached a layer of solid **rock**, and then they began to build **on the rock**. You could describe this more fully in your translation. Alternatively, if the people of your culture would not be familiar with laying the **foundation** of a **house** on bedrock, you could instead describe how they would ensure that a dwelling was safe and stable. Alternate translation: “dug down deep enough to reach a layer of solid rock and set the foundation of the house on it”

See: Translate Unknowns

Luke 6:48 (#3)

"dug down and dug deep"

This phrase expresses a single idea by using two words connected with **and.** The expression **dug deep** tells what goal the person had when he or she **dug down**. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: “dug down deep enough”

See: Hendiadys

Luke 6:48 (#4)

"the rock"

This means the layer of hard **rock** that lies deep under the soil. Alternate translation: “bedrock”

See: Translate Unknowns

Luke 6:48 (#5)

"torrent of water"

Alternate translation: “floodwaters”

Luke 6:48 (#6)

"flowed against"

Alternate translation: “crashed against”

Luke 6:48 (#7)

"it could not shake it"

Jesus is describing what the waters would do at first to represent what they would ultimately do if they could. This meaning is clear from what he says in the next verse. Alternate translation: “it could not destroy it”

See: Metonymy

Luke 6:48 (#8)

"because it had been built well"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “because the person had built it well”

See: Active or Passive

Luke 6:49 (#1)

"But"

Jesus uses the word **But** to draw a strong contrast to the previous person who built with a foundation. Alternate translation: “However”

See: Connect — Contrast Relationship

Luke 6:49 (#2)

"the one having heard and not having done"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from 6:47. Alternate translation: “anyone who hears my teachings but does not put them into practice”

See: Ellipsis

Luke 6:49 (#3)

"he is like"

Jesus says this to introduce the simile that follows in the rest of the verse.

See: Simile

Luke 6:49 (#4)

"a man having built a house"

Here Jesus is using **man** in the generic sense. Alternate translation: “a person who built a house”

See: When Masculine Words Include Women

Luke 6:49 (#5)

"on the ground without a foundation"

The phrase **on the ground without a foundation** refers to the same method of building as in 6:48. You could describe this more fully in your translation. Alternatively, if the people of your culture would not be familiar with that building method, you could use the same image for creating a stable building that you used there in your translation. Alternate translation: “without digging down first to create a foundation”

See: Translate Unknowns

Luke 6:49 (#6)

"against which the torrent of water flowed"

In this context, the word **flowed** indicates violent impact. It may be helpful to begin a new sentence here. Alternate translation: “The floodwaters crashed against it”

Luke 6:49 (#7)

"it collapsed"

Alternate translation: “it fell down” or “it came apart”

Luke 6:49 (#8)

"the ruin of that house was great"

Your language may require you to say what was responsible for the **ruin** of the **house**. Alternate translation: “the floodwaters completely demolished that house”

Luke 7:1 (#1)

"his words"

Luke is using the term **words** to describe the things that Jesus taught by using words. Alternate translation: “his teaching”

See: Metonymy

Luke 7:1 (#2)

"in the hearing of the people"

This phrase is an idiom. Alternate translation: “as the people were listening”

See: Idiom

Luke 7:1 (#3)

"he entered into Capernaum"

This reference to a location, **Capernaum**, introduces a new event in the story. Alternate translation: “he went into the city of Capernaum”

See: Introduction of a New Event

Luke 7:2 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 7:2 (#2)

"who was highly regarded by him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “whom the centurion greatly valued”

See: Active or Passive

Luke 7:3 (#1)

"asking him to come so that he might save"

In this context, the word **save** has a specific meaning. Alternate translation: “asking him to come and heal”

Luke 7:4 (#1)

"asked him earnestly"

Alternate translation: “they pleaded with him” or “they begged him”

Luke 7:4 (#2)

"He is worthy"

Here the pronoun **He** refers to the centurion, not the servant. Alternate translation: “This centurion is worthy” or “This centurion deserves”

See: Pronouns — When to Use Them

Luke 7:5 (#1)

"our nation"

Here, **our nation** refers to the Jewish people. Since the elders are speaking to Jesus as a fellow Jew, the word **our** would be inclusive, if your language

marks that distinction. Alternate translation: “our people”

See: Exclusive and Inclusive ‘We’

Luke 7:6 (#1)

"And"

Here, **And** could mean: (1) Jesus went with the elders because they pleaded with him. Alternate translation, as in UST: “So” (2) Jesus went with the elders after they pleaded with him. Alternate translation: “Then”

See: Connect — Reason-and-Result Relationship

Luke 7:6 (#2)

"went"

Alternate translation: “went along”

Luke 7:6 (#3)

"he already not being far away from the house"

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: “when he was already near the house”

See: Litotes

Luke 7:6 (#4)

"do not trouble yourself"

The centurion is speaking politely to Jesus through these friends. Alternate translation: “I do not want to make you go out of your way”

Luke 7:6 (#5)

"you might enter under my roof"

The phrase **come under my roof** is an idiom that means “come into my house.” If your language has an idiom that means “come into my dwelling,” consider using it here in your translation.

See: Idiom

Luke 7:7 (#1)

"speak with a word"

The centurion recognized that Jesus could heal the servant just by speaking. He understood Jesus did not need to travel all the way to his home. The term **word** expresses the means by which Jesus would speak. Alternate translation: “just give a command”

See: Metonymy

Luke 7:7 (#2)

"my servant"

This is not the same word for **servant** that Luke and the centurion use in the rest of this passage. This word ordinarily means “boy.” This may indicate that the servant was young, or it may show the centurion’s affection for him. Alternate translation: “my young servant” or “my dear servant”

Luke 7:8 (#1)

"I also am a man placed under authority, having soldiers under me"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “I also have someone in authority over me, and I have soldiers under me”

See: Active or Passive

Luke 7:8 (#2)

"under me"

This is a spatial metaphor that describes the authority relationship. Alternate translation: “under my authority”

See: Metaphor

Luke 7:8 (#3)

"to my servant"

Here the word that ULT translates as **servant** is the typical word for a servant, as in 7:2 and 7:3. It is not the word that usually means "boy," as in 7:7.

Luke 7:9 (#1)

"marveled at him"

The pronoun **him** refers to the centurion. Alternate translation: "he was amazed at the centurion"

See: Pronouns — When to Use Them

Luke 7:9 (#2)

"I say to you"

Jesus says this to emphasize what he is about to tell the people in the crowd. Alternate translation: "Now listen to this carefully"

Luke 7:9 (#3)

"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. It may be helpful to say this explicitly in your translation. Alternate translation: "I have not found anyone among the Israelites who trusts me as much as this Gentile does"

See: Assumed Knowledge and Implicit Information

Luke 7:9 (#4)

"not even in Israel"

Jesus used the name of the nation, **Israel**, to represent the people who belong to that nation. Alternate translation: "not even in any Israelite"

See: Metonymy

Luke 7:9 (#5)

"have I found such faith"

Here, **found** is an idiom. The word does not suggest that Jesus was searching for something he had lost.

Alternate translation: "have I encountered such faith"

See: Idiom

Luke 7:10 (#1)

"the ones having been sent"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "the friends whom the Roman officer had sent to Jesus"

See: Active or Passive

Luke 7:11 (#1)

"And it happened" - "that"

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

See: Introduction of a New Event

Luke 7:11 (#2)

"on the next day"

Luke may be using the term **day** to refer a particular time, as UST suggests by saying "soon after that." However, this could also mean literally **the next day**.

See: Idiom

Luke 7:11 (#3)

"Nain"

Nain is the name of a city.

See: How to Translate Names

Luke 7:12 (#1)

"And"

Luke uses **And** to introduce background information that will help readers understand what happens next. Alternate translation: "Now"

See: Background Information

Luke 7:12 (#2)

"behold"

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 7:12 (#3)

"one that had died was being carried out"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was a man who had died, and he was being carried out of the city"

See: Introduction of New and Old Participants

Luke 7:12 (#4)

"one that had died was being carried out, the one and only son of his mother"

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. It may be helpful to break the sentence here. Alternate translation: "people were carrying a man who had died out of the city. He was his mother's only son"

See: Active or Passive

Luke 7:12 (#5)

"one that had died was being carried out, the one and only son of his mother"

Luke assumes that his readers will know that the people were carrying the man out of the city in order to bury him. If it would be helpful to your readers, you could state that explicitly. It may be helpful to break the sentence here. Alternate translation: "people were carrying a man who had died out of the city so that they could bury his body. He was his mother's only son"

See: Assumed Knowledge and Implicit Information

Luke 7:12 (#6)

"the one and only son of his mother (and she was a widow"

This is background information about the dead man and his mother. It may be helpful to begin a new sentence here and to introduce it in a way that shows it is background information. Alternate translation: "Now he was his mother's only son, and she was a widow"

See: Background Information

Luke 7:12 (#7)

"the one and only son of his mother (and she was a widow"

The implication is that in this culture, when her son died, the woman lost her only means of support, since her husband had also died. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "who was his mother's only son, and she was a widow, so he had been her only means of support"

See: Assumed Knowledge and Implicit Information

Luke 7:13 (#1)

"the Lord"

Here Luke refers to Jesus by a respectful title. Alternate translation: "the Lord Jesus"

Luke 7:13 (#2)

"felt compassion for her"

The implication is that feeling compassion led Jesus to want to do something for this woman. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "felt very sorry for her and wanted to help her"

See: Assumed Knowledge and Implicit Information

Luke 7:14 (#1)

"the bier"

The **bier** was a stretcher or bed used to move the body to the burial place. It was not necessarily something in which the body was buried. Alternate translation: “the wooden frame that was holding the body”

See: Translate Unknowns

Luke 7:14 (#2)

"arise"

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be raised from the dead. Alternate translation: “your life is restored, so get up”

See: Imperatives — Other Uses

Luke 7:15 (#1)

"the dead man"

The man was not still **dead**. He was now alive. It may be helpful to state this clearly. Alternate translation: “he man came back to life, no longer being dead, and”

Luke 7:15 (#2)

"he gave him to his mother"

The pronoun **he** refers to Jesus, and **him** and **his** refer to the young man. Alternate translation: “Jesus returned the young man to his mother”

See: Pronouns — When to Use Them

Luke 7:16 (#1)

"fear seized all {of them"

Luke speaks of this **fear** as if it were something that could actively take hold of everyone in the crowd. Alternate translation: “they all became very afraid”

See: Personification

Luke 7:16 (#2)

"A great prophet has been raised among us"

Here, **raised** is an idiom. Alternate translation: “God has caused one of us to become a great prophet”

See: Idiom

Luke 7:16 (#3)

"A great prophet has been raised among us"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: “God has caused one of us to become a great prophet”

See: Active or Passive

Luke 7:16 (#4)

"has visited"

Here, **visited** is an idiom, as in 1:68 and 1:78. Alternate translation: “has come to help”

See: Idiom

Luke 7:17 (#1)

"this word about him went out"

Luke speaks of this **word** (that is, those sayings) as if it were something that could spread around actively by itself. His expression means that people said these things about Jesus to other people, and those people then repeated them to still more people. Alternate translation: “people spread these sayings about Jesus”

See: Personification

Luke 7:18 (#1)

"his disciples reported to John concerning all these things"

This sentence introduces a new event in the story. Alternate translation: “the disciples of John told him about all these things”

See: Introduction of a New Event

Luke 7:18 (#2)

"his disciples"

The term **his** refers to John the Baptist, not to Jesus. Alternate translation: “the disciples of John”

See: Introduction of a New Event

Luke 7:18 (#3)

"to John"

Luke assumes that his readers will know he is referring to **John** the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “John the Baptist”

See: Assumed Knowledge and Implicit Information

Luke 7:18 (#4)

"all these things"

The implication is that **all these things** refers to Jesus healing the centurion’s servant and restoring the life of the widow’s son. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “all the things that Jesus had just done”

See: Assumed Knowledge and Implicit Information

Luke 7:19 (#1)

"the Lord"

Here Luke is referring to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

Luke 7:19 (#2)

"to say"

Alternate translation: “to ask”

Luke 7:19 (#3)

"you"

Since this question would be for Jesus alone, **you** is singular.

See: Forms of You

Luke 7:19 (#4)

"the one coming"

This expression implicitly means “the Messiah.” If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 7:20 (#1)

"the men said, “John the Baptist has sent us to you to say, ‘Are you the one coming, or should we expect another"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “the men told Jesus that John the Baptist had sent them to him to ask, ‘Are you the one who is coming, or should we expect someone else?’” or “the men said, ‘John the Baptist has sent us to you to ask if you are the one who is coming, or whether we should expect someone else.’”

See: Quotes within Quotes

Luke 7:20 (#2)

"to say"

Alternate translation: “to ask”

Luke 7:20 (#3)

"you"

Since this question is for Jesus alone, **you** is singular.

See: Forms of You

Luke 7:20 (#4)

"the one coming"

This expression means “the Messiah.” If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 7:21 (#1)

"In that hour"

Here Luke uses the term **hour** to refer to a specific time. Alternate translation: “At that time”

See: Idiom

Luke 7:21 (#2)

"he healed many from sicknesses and afflictions and evil spirits"

Here Luke is telling the story in a compressed way, and he does not distinguish clearly between healing of sickness and deliverance from evil spirits. If it would be helpful to your readers, you could make that distinction more explicitly. Alternate translation: “he healed many people of sicknesses that they were suffering from, and he drove evil spirits out of many people”

See: Ellipsis

Luke 7:21 (#3)

"sicknesses and afflictions"

The phrase **sicknesses and afflictions** expresses a single idea by using two words connected with **and.** The word **afflictions** describes the effect of the **sicknesses** on the people who had them. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: “sicknesses that they were suffering from”

See: Hendiadys

Luke 7:21 (#4)

"to many blind {people} he granted to see"

Alternate translation: “he enabled many blind people to see again”

Luke 7:22 (#1)

"answering, he said to them"

Together the words **answering** and **said** mean that after healing and delivering many people, Jesus responded to the question that John’s messengers had asked him. Alternate translation: “Jesus responded to the messengers whom John had sent”

See: Hendiadys

Luke 7:22 (#2)

"Having gone," - "you have seen"

Since Jesus is speaking to two men, **you** would be dual, if your language uses that form. Otherwise, the word would be plural.

See: Forms of ‘You’ — Dual/Plural

Luke 7:22 (#3)

"lepers are cleansed" - "the dead are raised, the poor are being told the gospel"

If it would be helpful in your language, you could express all of these things with active forms. Alternate translation: “people who had leprosy no longer have that disease … people who were dead are coming back to life, poor people are hearing the good news”

See: Active or Passive

Luke 7:22 (#4)

"lepers are cleansed"

As in 5:12, since the lepers were unclean because of their leprosy, the implication is that Jesus healed them from the disease. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “people who had leprosy no longer have that disease”

See: Assumed Knowledge and Implicit Information

Luke 7:22 (#5)

"the deaf" - "the dead" - "the poor"

Luke is using these adjectives as nouns. If your language does not use adjectives that way, you can translate them with noun phrases. Alternate translation: “people who were deaf … people who were dead … poor people”

See: Nominal Adjectives

Luke 7:23 (#1)

"blessed is whoever is not caused to stumble on me"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "God will bless the person who always continues to trust me"

See: Active or Passive

Luke 7:23 (#2)

"is not caused to stumble on me"

Here Jesus speaks as if he were a lump or rock that people could **stumble on**. He means that some people will reject and desert him because of what he does and because of what will happen to him. However, those who do not reject or desert him will be **blessed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "does not desert me because of what I do" or "does not run away from me"

See: Metaphor

Luke 7:24 (#1)

"he began to say"

Here the pronoun **he** refers to Jesus. Alternate translation: "Jesus began to say"

See: Pronouns — When to Use Them

Luke 7:24 (#2)

"What did you go out into the wilderness to see? A reed shaken by the wind"

Jesus is using these questions as a teaching tool. If it would be helpful to your readers, you could show that consequently he expects a negative answer. You could also translate these words as a statement. Alternate translation: "Did you go out into the wilderness just to see a reed that the wind was shaking? Of course not!" or "Surely you did not go out into the wilderness just to see a reed that the wind was shaking."

See: Rhetorical Question

Luke 7:24 (#3)

"A reed shaken by the wind"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "A reed that the wind was shaking?"

See: Active or Passive

Luke 7:24 (#4)

"A reed shaken by the wind"

The implication seems to be that a **reed** swaying in the breeze by the banks of the Jordan River is a commonplace sight that no one would make a trip out into the desert just to see. Alternate translation: "An ordinary thing such as a reed that the wind was shaking?"

See: Assumed Knowledge and Implicit Information

Luke 7:25 (#1)

"But what did you go out to see? A man dressed in soft clothes"

Jesus is using these questions as a teaching tool. If it would be helpful to your readers, you could show that consequently he expects a negative answer. You could also translate these words as a statement. Alternate translation: "Did you go out to see a man wearing splendid clothing? Of course not!" or "You certainly did not go out to see a man wearing splendid clothing."

See: Rhetorical Question

Luke 7:25 (#2)

"A man dressed in soft clothes"

Luke assumes that readers will know that John wore crude, rugged clothing. Like his residence in the desert, his clothing was a symbolic protest against the established order. As such, it would have been offensive rather than attractive. So no one would have gone out to see a person dressed that way. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "A

man wearing splendid clothing? You would not have gone to hear John if that was what you wanted to see."

See: Assumed Knowledge and Implicit Information

Luke 7:25 (#3)

"dressed in soft clothes"

The term **soft clothes** refers to luxurious clothes, since normal clothing was rough. Alternate translation: "wearing splendid clothing"

See: Assumed Knowledge and Implicit Information

Luke 7:25 (#4)

"dressed in soft clothes"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "wearing splendid clothing"

See: Active or Passive

Luke 7:25 (#5)

"Behold"

Jesus uses the term **Behold** to get the crowd to focus their attention on what he is about to say. Alternate translation: "Listen carefully now"

See: Metaphor

Luke 7:25 (#6)

"kings' palaces"

The word **palaces** refers to large, elaborate houses where kings or queens would live. The implication is that a celebrity watcher might go to a palace to try to catch a glimpse of royalty. But certainly no one would go out into the desert to try to see someone famous.

See: Assumed Knowledge and Implicit Information

Luke 7:26 (#1)

"But what did you go out to see? A prophet"

Jesus is giving the answer to the repeated question that he has been using as a teaching tool. If it would be helpful to your readers, you could show that this time the question leads to a positive answer. You could also translate this as a statement. Alternate translation: "Did you go out to see a prophet? Yes, that was why!" or "You actually went out to see a prophet."

See: Rhetorical Question

Luke 7:26 (#2)

"Yes, I say to you"

Jesus says this to emphasize the importance of what he will say next. Alternate translation: "Now listen carefully"

Luke 7:26 (#3)

"more than a prophet"

This phrase is an idiom that means that John was indeed a prophet, but that he was even greater than a typical prophet. Alternate translation: "not just an ordinary prophet"

See: Idiom

Luke 7:27 (#1)

"This is he concerning whom it is written"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "This is the one about whom one of the prophets wrote" or "John is the one about whom the prophet Malachi wrote"

See: Active or Passive

Luke 7:27 (#2)

"Behold"

God, speaking through the prophet Malachi, uses the term **Behold** to emphasize the importance of what he is about to say. Alternate translation: "Now pay attention"

See: Metaphor

Luke 7:27 (#3)

"before your face"

Here, **face** means the front of a person. Alternate translation, as in UST: "ahead of you"

See: Metaphor

Luke 7:27 (#4)

"your" - "your"

The words **your** and **you** are singular in both cases because God is speaking to the Messiah individually in the quotation.

See: Forms of You

Luke 7:27 (#5)

"who will prepare your way before you"

As in 3:4, to make a **way** or a road is a figurative expression that means to help people get ready for the coming of the Messiah. Alternate translation: "who will help people get ready for you to come"

See: Metaphor

Luke 7:28 (#1)

"I say to you"

Jesus uses this phrase to focus the crowd's attention on what he will say next. Alternate translation: "Now listen carefully"

Luke 7:28 (#2)

"among those born of women"

The phrase **those born of women** is an idiom that refers to all people. Alternate translation: "of all the people who have ever lived"

See: Idiom

Luke 7:28 (#3)

"among those born of women"

If you would like to retain the idiom but your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "among those whom women have borne"

See: Active or Passive

Luke 7:28 (#4)

"no one is greater than John"

Here Jesus is using a figure of speech that expresses a strong positive meaning by using a negative term together with a word that is the opposite of the intended meaning. Alternate translation: "John is the greatest"

See: Litotes

Luke 7:28 (#5)

"the least"

Jesus is using the adjective **least** as a noun in order to indicate a kind of person. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the least important person"

See: Nominal Adjectives

Luke 7:28 (#6)

"in the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "whose life God is ruling"

See: Abstract Nouns

Luke 7:28 (#7)

"is greater than he"

The implication is that being part of the kingdom of God is greater than any human distinctive. So anyone who is part of God's kingdom is greater than even John, whom Jesus said was the greatest

person who had ever lived before the coming of the kingdom. Alternate translation: “is greater than John is because they are part of something greater than anything that is human”

See: Assumed Knowledge and Implicit Information

Luke 7:29 (#1)

"declared God to be righteous, having been baptized with the baptism of John"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “because they had come to John for baptism, declared God to be righteous”

See: Connect — Reason-and-Result Relationship

Luke 7:29 (#2)

"declared God to be righteous"

The implication is that the people agreed that God had been right to send John to tell them to repent of their sins. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “agreed that God had been right to send John to tell them to repent of their sins”

See: Assumed Knowledge and Implicit Information

Luke 7:29 (#3)

"having been baptized with the baptism of John"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “because they had come to John for baptism”

See: Active or Passive

Luke 7:30 (#1)

"lawyers"

Here and elsewhere in the book, the term **lawyers** does not mean people who would represent clients and argue cases in court or draw up legal documents. Rather, it refers to experts in the law of Moses and its application to various situations. Alternate translation: “experts in the Jewish law”

See: Translate Unknowns

Luke 7:30 (#2)

"rejected the purpose of God for themselves, not having been baptized by him"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “because they had not come to John for baptism, rejected what God wanted them to do”

See: Connect — Reason-and-Result Relationship

Luke 7:30 (#3)

"not having been baptized by him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “because John had not baptized them” or “because they had not come to John for baptism”

See: Active or Passive

Luke 7:31 (#1)

"To what, then, will I compare the men of this generation? And what are they like"

Jesus is using these questions as a teaching tool, to introduce a comparison. If it would be helpful in your language, you could translate them as statements. Alternate translation: “This is what I compare the people of this time to. This is what they are like”

See: Rhetorical Question

Luke 7:31 (#2)

"To what, then, will I compare the men of this generation? And what are they like"

These two phrases mean the same thing. Jesus is using repetition for emphasis and to capture the interest of his listeners. You do not need to put both phrases in your translation if that might be confusing for your readers. Alternate translation:

"What should I compare the people of this time to?" or "This is what I compare the people of this time to."

See: Parallelism

Luke 7:31 (#3)

"the men of this generation"

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "the people of this generation"

See: When Masculine Words Include Women

Luke 7:32 (#1)

"They are like"

These words are the beginning of Jesus' comparison. His opponents complain about John being too austere, and they complain about him not being austere enough, just like children who complain when other children don't dance with them, and then complain again when they don't cry with them. Since Jesus explains this comparison in the next two verses, you do not need to explain it here in your translation.

See: Simile

Luke 7:32 (#2)

"a marketplace"

The word **marketplace** refers to a large, open-air area where people come to sell their goods.

See: Translate Unknowns

Luke 7:32 (#3)

"We played a flute for you"

The children are referring to the **flute** to indicate that they played a happy, upbeat tune, for which the **flute** was well suited. Alternate translation: "We played a happy tune for you"

See: Metonymy

Luke 7:32 (#4)

"and"

The children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. Alternate translation: "but"

See: Connect — Contrast Relationship

Luke 7:32 (#5)

"and"

Once again the children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. Alternate translation: "but"

See: Connect — Contrast Relationship

Luke 7:33 (#1)

"neither eating bread"

This could mean one of two things. Either way, Jesus is using one kind of food, **bread**, to represent all kinds of food. (1) It could refer to the way that John lived on whatever he could find to eat in the desert. Alternate translation: "not eating regular food" (2) It could mean that John often went without eating as a devotional practice. Alternate translation: "frequently fasting"

See: Synecdoche

Luke 7:33 (#2)

"you say, 'He has a demon"

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about John. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you say that he has a demon" or "you accuse him of having a demon"

See: Quotes within Quotes

Luke 7:34 (#1)

"The Son of Man"

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “I, the Son of Man”

See: First, Second or Third Person

Luke 7:34 (#2)

"The Son of Man"

See how you translated this title in 5:24. In this case the title highlights Jesus’ identification with humanity in the special role that God has given him. Alternate translation: “I, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 7:34 (#3)

"you say, ‘Behold, a man, a glutton and a drunkard, a friend of tax collectors and sinners"

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about him. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “you say that he eats and drinks too much and that he is a friend of tax collectors and sinners” or (if you used the first person for the title “Son of Man”) “you say that I eat and drink too much and that I am a friend of tax collectors and sinners”

See: Quotes within Quotes

Luke 7:34 (#4)

"Behold"

Behold focuses the attention of the listener on what the speaker is about to say. Alternate translation: “Now this is”

See: Metaphor

Luke 7:34 (#5)

"a man, a glutton"

Alternate translation: “a man who is a glutton” or “a man who eats too much”

Luke 7:34 (#6)

"a man," - "a drunkard"

Alternate translation: “a man who is a drunkard” or “a man who drinks too much alcohol”

Luke 7:35 (#1)

"wisdom has been justified by all her children"

This appears to be a proverb, a short popular saying of the culture, that Jesus applied to this situation. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “the saying is true that wisdom has been justified by all her children”

See: Proverbs

Luke 7:35 (#2)

"wisdom has been justified by all her children"

This proverb likely uses a Hebrew idiom in which the “sons” or **children** of a thing share its qualities. Alternate translation: “wisdom has been justified by people who are wise themselves”

See: Idiom

Luke 7:35 (#3)

"wisdom has been justified by all her children"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “wise people recognize when someone else is following a wise course”

See: Active or Passive

Luke 7:36 (#1)

"Then one of the Pharisees requested him to eat with him"

This phrase introduces a new event.

See: Introduction of a New Event

Luke 7:36 (#2)

"one of the Pharisees"

This phrase also introduces the Pharisee into the story. In 7:40, Jesus addresses him as Simon. If it would be helpful to your readers, you could give his name here, as UST does. Alternate translation: "a Pharisee named Simon"

See: Introduction of New and Old Participants

Luke 7:36 (#3)

"he reclined to eat"

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: "he took his place at the table"

See: Translate Unknowns

Luke 7:37 (#1)

"behold"

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 7:37 (#2)

"a woman who" - "in the city {was"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was woman who lived in that city"

See: Introduction of New and Old Participants

Luke 7:37 (#3)

"was" - "a sinner"

Luke is speaking from the perspective of the Pharisee when he says that the woman was a **sinner**. Since the Pharisee would likely not have known her personally, this is an implicit reference to her reputation. She may have been a prostitute, as UST suggests. Alternate translation: "who had a reputation for living a sinful life"

See: Assumed Knowledge and Implicit Information

Luke 7:37 (#4)

"she brought"

In this culture, if people wanted to hear what someone's special dinner guest had to say, they were allowed to come and stand around the walls of the banqueting hall and listen, even if they had not been invited to share in the meal. And so this woman was allowed to enter and listen to Jesus. If it would be helpful to your readers, you could indicate that specifically. Alternate translation: "she came into the banquet hall as a visitor, bringing"

See: Assumed Knowledge and Implicit Information

Luke 7:37 (#5)

"an alabaster jar"

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. Alternate translation: "a jar made of soft, white stone"

See: Translate Unknowns

Luke 7:37 (#6)

"of perfumed oil"

This **oil** had fragrant additives. To make a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Alternate translation: "that contained oil with perfume in it"

See: Translate Unknowns

Luke 7:38 (#1)

"with the hair of her head"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: "with her hair"

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 7:38 (#2)

"anointing {them} with the perfumed oil"

Alternate translation: "pouring perfume on them"

Luke 7:39 (#1)

"he said to himself, saying"

As noted in 3:10, Luke often uses the word **saying** to introduce a quotation. Particularly in cases like this one, if you indicate the quotation in some other way, such as with quotation marks, you do not need to represent this word in your translation.

See: Quote Markings

Luke 7:39 (#2)

"If this {man} were a prophet, he would know who and of what type {is} the woman who is touching him, that she is a sinner"

This Pharisee is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that Jesus must not be a prophet, because he allowed this sinful woman to touch him, and a prophet would have known she was sinful and not allowed that. Alternate translation: "Jesus must not be a prophet, because if he were, he would know that the woman who is touching him is a sinner"

See: Connect — Contrary to Fact Conditions

Luke 7:39 (#3)

"who and of what type {is} the woman who is touching him, that she is a sinner"

Simon assumed that a prophet would never allow a sinner to touch him. If it would be helpful to your readers, you could state his assumption explicitly. Alternate translation: "that this woman is a sinner, and he would not allow her to touch him"

See: Assumed Knowledge and Implicit Information

Luke 7:40 (#1)

"answering, Jesus said to him"

Together the words **answering** and **said** mean that Jesus responded to what the Pharisee was thinking. Alternate translation: "Jesus responded to him"

See: Hendiadys

Luke 7:40 (#2)

"Simon"

Simon was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

See: How to Translate Names

Luke 7:40 (#3)

"And he says, "Say it, Teacher"

To call attention to a development in the story, Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "And he said, 'Say it, Teacher!'"

See: Irregular Use of Tenses

Luke 7:40 (#4)

"Say it, Teacher"

Simon is inviting Jesus to speak, not ordering him to speak. If it would be helpful to your readers, you could translate his words as more of an invitation. You could also translate them as a question, as UST does. Alternate translation: "Go ahead and say it."

See: Imperatives — Other Uses

Luke 7:40 (#5)

"Teacher"

This was a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 7:41 (#1)

"There were two debtors to a certain moneylender"

To help Simon the Pharisee understand what he wants to teach him, Jesus tells him a story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Then Jesus told him this story to help him understand. 'There were two debtors'"

See: Parables

Luke 7:41 (#2)

"There were two debtors to a certain moneylender"

Alternate translation: "Two different people owed money to the same moneylender"

Luke 7:41 (#3)

"500 denarii"

The word **denarii** is the plural of "denarius." A denarius was a silver coin equivalent to a day's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "500 silver coins" or "an amount equivalent to a year and a half's wages"

See: Biblical Money

Luke 7:41 (#4)

"and the other 50"

Alternate translation: "the other person owed 50 silver coins" or "the other person owed an amount equal to 50 days' wages"

See: Biblical Money

Luke 7:42 (#1)

"When} they did not have enough to repay"

Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. He is not saying that the men no longer needed to repay these debts. Rather, he is saying that they did not have enough money to repay the lender what they owed him. Alternate translation: "When they were not able to repay their debts"

See: Ellipsis

Luke 7:42 (#2)

"he forgave {them} both"

This does not mean literally that the lender decided he would not hold their failure to repay against them. Rather, it is an idiom that means that he told them they did not have to repay the money. Alternate translation: "he canceled both of their debts"

See: Idiom

Luke 7:43 (#1)

"Simon answering said"

Together the words **answering** and **said** mean that Simon responded to the question that Jesus asked him. Alternate translation: "Simon responded"

See: Hendiadys

Luke 7:43 (#2)

"I suppose that the one to whom he forgave the most"

Simon leaves out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "I suppose that the one to whom he forgave the most will love him the most"

See: Ellipsis

Luke 7:43 (#3)

"I suppose"

Simon was cautious about his answer. Alternate translation: "Probably"

Luke 7:43 (#4)

"You have judged correctly"

Alternate translation: "You are right"

Luke 7:44 (#1)

"turning to the woman"

Jesus turned **to the woman** in order to direct Simon's attention to her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Jesus turned to the woman so that Simon would look at her"

See: Symbolic Action

Luke 7:44 (#2)

"Do you see this woman"

Jesus does not expect Simon to tell him whether he can **see** the **woman**. Rather, he is using the question as a teaching tool, to focus Simon's attention on her as an example of showing love and gratitude. If it would be helpful in your language, you could translate Jesus' words as a statement. Alternate translation: "I want you to consider this woman."

See: Rhetorical Question

Luke 7:44 (#3)

"You did not give me 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. Alternate translation: "You did not provide me with anything to wash my feet, as a considerate host would have done"

See: Assumed Knowledge and Implicit Information

Luke 7:44 (#4)

"You did not give" - "but she"

In this verse and the next two verses, Jesus uses such phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude.

See: Connect — Contrast Relationship

Luke 7:44 (#5)

"she has wet my feet with her tears"

The woman used **her tears** in place of the missing water. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "she has wet my feet with her tears in place of the water you did not provide"

See: Assumed Knowledge and Implicit Information

Luke 7:44 (#6)

"and wiped them with her hair"

The woman used **her hair** in place of the missing towel. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and she has dried my feet with her hair in place of the towel you did not provide"

See: Assumed Knowledge and Implicit Information

Luke 7:45 (#1)

"You did not give me a kiss"

It was customary in this culture for a host to greet a guest with a **kiss** on the cheek. Simon did not do this for Jesus. Alternate translation: "You did not greet me with a kiss on the cheek, as a welcoming host would have done"

See: Assumed Knowledge and Implicit Information

Luke 7:45 (#2)

"has not stopped kissing my feet"

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **stopped**. Alternate translation: "has continued to kiss my feet"

See: Double Negatives

Luke 7:45 (#3)

"has not stopped kissing my feet"

The woman kissed the **feet** of Jesus, rather than his cheek, as a sign of extreme repentance and humility. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "has continued to kiss my feet to show her repentance and humility"

See: Symbolic Action

Luke 7:46 (#1)

"You did not anoint" - "but she"

Jesus continues to contrast Simon's poor hospitality with the actions of the woman.

See: Connect — Contrast Relationship

Luke 7:46 (#2)

"You did not anoint my head with oil"

It was the custom in this culture to welcome an honored guest by pouring refreshing olive **oil** on his **head**. Alternate translation: "You did not welcome me by pouring oil on my head"

See: Assumed Knowledge and Implicit Information

Luke 7:46 (#3)

"has anointed my feet"

The woman greatly honored Jesus by doing this. She demonstrated humility and expressed her own sense of unworthiness by anointing his **feet** instead of his head. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "has anointed my feet to show her humility"

See: Symbolic Action

Luke 7:47 (#1)

"I say to you"

This phrase emphasizes the importance of the statement that follows. Alternate translation: "pay attention to this"

Luke 7:47 (#2)

"her sins, the many, have been forgiven"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "God has forgiven her many sins"

See: Active or Passive

Luke 7:47 (#3)

"for she loved much"

The implication is that her display of love was the evidence that her sins were forgiven. If it would be helpful to your readers, you could state that explicitly. It may be helpful to begin a new sentence here. Alternate translation: "We can tell this because she has shown that she greatly loves the one who forgave her"

See: Assumed Knowledge and Implicit Information

Luke 7:47 (#4)

"for she loved much"

Your language may require you to state the object of **loved**. Alternate translation: "because she greatly loves the one who forgave her"

Luke 7:47 (#5)

"But the one to whom little is forgiven loves little"

In this sentence Jesus states a general principle. However, he is saying implicitly that Simon specifically has shown very little love for him. A further implication is that **one to whom little is forgiven** is actually someone who thinks he is better than others and mistakenly thinks he does not need to be forgiven for very much. Alternate translation: "a person like you who thinks that God has only had to forgive him for a few things does not show much love"

See: Assumed Knowledge and Implicit Information

Luke 7:47 (#6)

"the one to whom little is forgiven"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "the person who thinks that God has only had to forgive him for a few things"

See: Active or Passive

Luke 7:48 (#1)

"Then he said to her"

The pronoun **he** refers to Jesus, not to Simon. The word **her** refers to the woman. Alternate translation: "Then Jesus said to the woman"

See: Pronouns — When to Use Them

Luke 7:48 (#2)

"Your sins are forgiven"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "I have forgiven your sins"

See: Active or Passive

Luke 7:49 (#1)

"reclining with {him} to eat"

Alternate translation: "who were eating together with him"

Luke 7:49 (#2)

"Who is this who even forgives sins"

The religious leaders knew that only God could forgive sins. They did not believe that Jesus was God. So they are using the question form to make an accusation. Alternate translation: "This man is not God, so he cannot forgive sins!"

See: Rhetorical Question

Luke 7:50 (#1)

"Your faith has saved you"

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as "trust." Alternate translation: "You have trusted in God, and God has saved you"

See: Abstract Nouns

Luke 7:50 (#2)

"Your faith has saved you"

Jesus speaks of the woman's **faith** as if it had actively **saved** her. He means that it provided the conditions for her to receive salvation from God. Alternate translation: "You have trusted in God, and God has saved you"

See: Personification

Luke 7:50 (#3)

"Go in peace"

This was a way of saying goodbye while giving a blessing at the same time. It also reassured the woman, despite the disapproval of the religious leaders. Alternate translation: "May God give you peace as you go" or "You may go now, and do not worry about your sins anymore"

See: Assumed Knowledge and Implicit Information

Luke 8:1 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 8:1 (#2)

"through city and village"

This is an idiom. Alternate translation: "around to different cities and villages"

See: Idiom

Luke 8:1 (#3)

"the kingdom of God"

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "how God would rule"

See: Abstract Nouns

Luke 8:1 (#4)

"the Twelve"

Luke is using the adjective **Twelve** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "his 12 apostles" or "the 12 men whom he had appointed to be apostles"

See: Nominal Adjectives

Luke 8:1 (#5)

"the Twelve"

Alternatively, even if your language does not ordinarily use adjectives as nouns, you may be able to do that in this case, since this is a title by which the apostles were known. Even though it is a number, if you translate it as a title, as ULT does, follow the conventions for titles in your language. For example, capitalize main words and write out numbers rather than use digits.

See: How to Translate Names

Luke 8:2 (#1)

"who had been healed from evil spirits and diseases"

If your language does not use this passive form, you can state this in active form. Alternate translation: "whom Jesus had set free from evil spirits and healed of diseases"

See: Active or Passive

Luke 8:2 (#2)

"Mary called Magdalene"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "Mary, who people called Magdalene"

See: Active or Passive

Luke 8:2 (#3)

"from whom seven demons had gone out"

The **demons** did not go **out** on their own. It may be helpful to say explicitly that Jesus drove them out. Alternate translation: "from whom Jesus had driven out seven demons" or "whom Jesus had set free from seven demons"

See: Assumed Knowledge and Implicit Information

Luke 8:3 (#1)

"Joanna," - "Susanna"

Joanna and **Susanna** are the names of two women.

See: How to Translate Names

Luke 8:3 (#2)

"of Chuza, Herod's"

Chuza and **Herod** are the names of two men. See how you translated the name Herod in 1:5.

See: How to Translate Names

Luke 8:3 (#3)

"Herod's manager"

Alternate translation: "the man who managed King Herod's household affairs"

Luke 8:3 (#4)

"were ministering to them"

This is an idiom. Alternate translation: "were personally providing what Jesus and his 12 apostles needed"

See: Idiom

Luke 8:4 (#1)

"coming to him"

Here the pronoun **him** refers to Jesus. Alternate translation: “coming to Jesus”

See: Pronouns — When to Use Them

Luke 8:4 (#2)

"from each city"

This is an idiom. Alternate translation: “from different towns”

See: Idiom

Luke 8:4 (#3)

"he spoke in a parable"

This means that Jesus told a brief story to teach something true in an understandable and memorable way. Alternate translation: “he told them this story to help them understand God’s ways better”

See: Parables

Luke 8:5 (#1)

"The sower went out to sow his seed"

Use either the singular or the plural to translate **seed** in this story, whichever would be more natural in your language. Alternate translation: “A farmer went out to scatter some seed in a field” or “A farmer went out to scatter some seeds in a field”

Luke 8:5 (#2)

"some fell"

Alternate translation: “some of the seed fell” or “some of the seeds fell”

Luke 8:5 (#3)

"it was trampled underfoot"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “people walked on it” or “people walked on them”

See: Active or Passive

Luke 8:5 (#4)

"the birds of the sky"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of **sky**. Alternate translation: “birds” or “birds flew down and”

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 8:5 (#5)

"devoured it"

Alternate translation: “ate it all” or “ate them all”

Luke 8:6 (#1)

"it withered"

Continue to use either the singular or the plural, whichever would be more natural in your language. Alternate translation: “each plant dried out and shriveled up” or “the plants dried out and shriveled up”

Luke 8:6 (#2)

"because it had no moisture"

Alternate translation: “because there was no water for it in the rock” or “because there was no water for them in the rock”

Luke 8:7 (#1)

"choked it"

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well. Continue to use either the singular or the plural, whichever would be more natural in your language. Alternate translation: "crowded it out" or "crowded them out" or "kept it from growing well" or "kept them from growing well"

Luke 8:8 (#1)

"it produced fruit a hundred times greater"

Here the word translated **fruit** has the specific sense of "a crop." Since the farmer is sowing wheat seeds, this crop would be more seeds. Alternate translation: "it produced a hundred times as much seed as had landed in this soil" or "they produced a hundred times as many seeds as had landed in this soil"

Luke 8:8 (#2)

"The one having ears to hear, let him hear"

Jesus uses this phrase to emphasize that what he has just said is important and that it may take some effort to understand and put into practice. The phrase **ears to hear** represents the willingness to understand and obey by association with the part of the body by which his listeners would have been taking in his teaching. Alternate translation: "If anyone is willing to understand, let him understand and obey"

See: Metonymy

Luke 8:8 (#3)

"The one having ears to hear, let him hear"

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "If you are willing to listen, then listen" or "If you are willing to understand, then understand and obey"

See: First, Second or Third Person

Luke 8:8 (#4)

"The one having ears to hear, let him hear"

If you choose to translate this in the second person, **you** would be plural, since Jesus is speaking to the crowd.

See: Forms of You

Luke 8:9 (#1)

"What is this parable"

Alternate translation: "What does this story mean?"

Luke 8:10 (#1)

"To you has been given to know"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "God has allowed you to understand"

See: Active or Passive

Luke 8:10 (#2)

"the mysteries of the kingdom of God"

These are spiritual truths that people had not previously understood. Jesus is now revealing them. Alternate translation: "the secrets of the kingdom of God"

Luke 8:10 (#3)

"of the kingdom of God"

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "of how God will rule"

See: Abstract Nouns

Luke 8:10 (#4)

"but to the rest in parables"

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be

complete. Alternate translation: “but I speak in parables to the people who are not my disciples”

See: Ellipsis

Luke 8:10 (#5)

"so that, ‘Seeing, they may not see; and hearing, they may not understand"

Luke is quoting Jesus, and Jesus is quoting the prophet Isaiah. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. For clarity, you could also indicate the source of the words that Jesus is quoting. Alternate translation: “so that as the prophet Isaiah said, though they see, they will not perceive, and though they hear, they will not understand”

See: Quotes within Quotes

Luke 8:10 (#6)

"Seeing, they may not see"

Some languages may need to state the object of the verb. Alternate translation: “Though they see things, they will not understand them” or “Though they see things happen, they will not understand what they mean”

Luke 8:10 (#7)

"hearing, they may not understand"

Some languages may need to state the object of the verb. Alternate translation: “though they hear instruction, they will not understand the truth”

Luke 8:11 (#1)

"And the parable is this"

Alternate translation: “this is what the story means”

Luke 8:11 (#2)

"The seed is the word of God"

Jesus uses the term **word** to refer to the message from God that people share by using words. Alternate translation: “The seed represents the message from God”

See: Metonymy

Luke 8:12 (#1)

"the ones along the path are the ones having heard"

Jesus begins to explain the figurative meanings of the seeds that fell in different places. Alternate translation: “The seeds that fell along the path represent people who hear the message”

See: Metaphor

Luke 8:12 (#2)

"but then the devil comes and takes away the word from their hearts"

The parable represented this as a bird snatching away seeds. Try to use words in your language that retain that image. Alternate translation: “but then the devil comes and snatches the message away from them”

See: Metaphor

Luke 8:12 (#3)

"but then the devil comes and takes away the word from their hearts"

The word **hearts** represents the thoughts and emotions. Alternate translation: “the devil comes and keeps them from understanding and appreciating the message”

See: Metaphor

Luke 8:12 (#4)

"but then the devil comes and takes away the word from their hearts"

Based on the figurative meaning of the parable, the implication is that these people did not appreciate the message deeply, just as seeds could not go down deep into the hard-packed soil of the path. And so the devil would be able to break up their

superficial awareness and concentration by distracting them with everyday concerns. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the devil distracts them and they forget about the message they heard”

See: Assumed Knowledge and Implicit Information

Luke 8:12 (#5)

"the word"

Jesus is using the term **word** to refer to the message that people share by using words. Alternate translation: “the message”

See: Metonymy

Luke 8:12 (#6)

"so they may not believe {and} be saved"

This phrase explains the devil’s purpose. If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “because the devil does not want them to trust in God so that God will save them”

See: Active or Passive

Luke 8:13 (#1)

"And the ones on the rock {are} the ones"

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: “In the parable, the seeds that fell on the rocky soil represent people”

See: Metaphor

Luke 8:13 (#2)

"the rock"

Alternate translation: “the rocky soil” or “the shallow soil above the rocky layer”

Luke 8:13 (#3)

"receive the word with joy"

Jesus uses the term **word** to refer to the message that people share by using words. Alternate translation: “who … gladly believe the message”

See: Metonymy

Luke 8:13 (#4)

"in a time of testing"

Alternate translation: “when they experience hardship”

Luke 8:13 (#5)

"they go away"

Jesus is using the way such people **go away** from the community of believers to mean that they stop believing. Alternate translation: “they stop believing” or “they stop being disciples”

See: Metonymy

Luke 8:14 (#1)

"And the ones having fallen among the thorns, these are the ones"

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: “In the parable, the seeds that fell among the thorns represent people”

See: Metaphor

Luke 8:14 (#2)

"they are choked by worries and riches and pleasures of this life"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the worries and riches and pleasures of this life choke them”

See: Active or Passive

Luke 8:14 (#3)

"worries"

Alternate translation: “things that people worry about”

Luke 8:14 (#4)

"pleasures of this life"

Alternate translation: “the things in this life that people enjoy”

Luke 8:14 (#5)

"they do not produce mature fruit"

The phrase **mature fruit** means spiritual maturity that is evidenced by godly character and loving actions. Alternate translation: “they do not mature into people of godly character who act out of love”

See: Metaphor

Luke 8:15 (#1)

"But the ones on the good soil, these are the ones who"

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: “In the parable, the seeds that fell on the good soil represent people”

See: Metaphor

Luke 8:15 (#2)

"having heard the word"

Jesus uses the term **word** to refer to the message that people share by using words. Alternate translation: “when they hear the message”

See: Metonymy

Luke 8:15 (#3)

"with an honest and good heart"

The terms **honest** and **good** mean similar things. Jesus uses the two terms together for emphasis and clarity. You do not need to repeat both words in your translation if that might be confusing for your readers. Alternate translation: “with genuine intentions”

See: Doublet

Luke 8:15 (#4)

"with an honest and good heart"

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: “with genuine intentions”

See: Metaphor

Luke 8:15 (#5)

"bear fruit with endurance"

Here, **fruit** means spiritual maturity that is evidenced by godly character and loving actions. Alternate translation: “because they persevere, they mature into people of godly character who act out of love”

See: Metaphor

Luke 8:16 (#1)

"And no one, having lit a lamp"

After Jesus finished explaining the story about the seeds, he gave his disciples another example to illustrate that God wants them to understand spiritual truths. If it would be helpful to your readers, you could express this explicitly in your translation. Alternate translation: “Then Jesus gave them another example. ‘No one lights a lamp’”

See: Parables

Luke 8:16 (#2)

"those who enter"

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: “those who enter the room”

See: Ellipsis

Luke 8:17 (#1)

"nothing is hidden that will not become visible"

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: "everything that is hidden will become visible"

See: Double Negatives

Luke 8:17 (#2)

"nor secret that will certainly not be known and come into visibility"

If it would be helpful in your language, you could also translate this double negative as a positive statement. Alternate translation: "and everything that is secret will be known and become visible"

See: Double Negatives

Luke 8:17 (#3)

"nor secret that will certainly not be known and come into visibility"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "and God will reveal every secret and make it visible"

See: Active or Passive

Luke 8:17 (#4)

"nor secret that will certainly not be known and come into visibility"

The phrases **be known** and **come into visibility** mean similar things. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: "and God will clearly reveal every secret"

See: Doublet

Luke 8:18 (#1)

"So be careful how you listen"

The phrase **be careful** does not mean that listening is dangerous. Rather, it means that people should listen carefully, because, as Jesus has just said, God wants to reveal spiritual secrets. Alternate translation: "so make sure that you listen well" or "so listen carefully and reflect on what you hear"

Luke 8:18 (#2)

"whoever has, it will be given to him"

The implication in context is that the phrase **whoever has, it will be given to him** refers to understanding and believing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "whoever seeks sincerely to understand will be given more understanding"

See: Assumed Knowledge and Implicit Information

Luke 8:18 (#3)

"whoever has, it will be given to him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "whoever seeks sincerely to understand will understand better" or "God will give greater understanding to anyone who seeks sincerely to understand"

See: Active or Passive

Luke 8:18 (#4)

"but whoever does not have, even what he thinks he has will be taken away from him"

The implication once again is that the phrase **whoever does not have, even what he thinks he has will be taken away from him** refers to understanding and believing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "But whoever does not have understanding, even what understanding he thinks he has will be taken away from him"

See: Assumed Knowledge and Implicit Information

Luke 8:18 (#5)

"but whoever does not have, even what he thinks he has will be taken away from him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “whoever presumes that he already understands will understand less and less” or “God will not give greater understanding to anyone who presumes that he already understands”

See: Active or Passive

Luke 8:19 (#1)

"Then"

Luke uses **Then** to introduce a new event and to indicate that it came after the event he has just described.

See: Connect — Sequential Time Relationship

Luke 8:19 (#2)

"brothers"

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

See: Kinship

Luke 8:20 (#1)

"it was reported to him"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. The subject should be plural, since in the next verse Jesus responds to “them.” Alternate translation: “people told him”

See: Active or Passive

Luke 8:20 (#2)

"Your" - "your" - "you"

Since the person who said this was speaking to Jesus alone, **your** and **you** are singular.

See: Forms of You

Luke 8:20 (#3)

"wanting to see you"

Alternate translation: “and they would like to see you”

Luke 8:21 (#1)

"But answering, he said to them"

Together the two words **answering** and **said** mean that Jesus responded to the information that people gave him. Alternate translation: “But Jesus responded to them”

See: Hendiadys

Luke 8:21 (#2)

"My mother and my brothers are those hearing and doing the word of God"

Jesus means that people who believe and obey the message from God become like a family to one another. Alternate translation: “Those who hear the word of God and obey it are like a mother and brothers to me”

See: Metaphor

Luke 8:21 (#3)

"the word of God"

Jesus uses the term **word** to refer to the message from God that people share by using words. Alternate translation: “the message from God”

See: Metonymy

Luke 8:22 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 8:22 (#2)

"on one of those days"

Luke uses the term **days** to refer to a particular time. Alternate translation: “around that time”

See: Idiom

Luke 8:22 (#3)

"both he and his disciples got into a boat, and he said to them, “Let us go over to the other side of the lake"

It seems unlikely that Jesus and his disciples would have gotten into a boat before they were planning to sail somewhere. So here Luke is probably describing the result before the reason. If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “Jesus said to his disciples, ‘Let us go over to the other side of the lake.’ So they all got into a boat together”

See: Connect — Reason-and-Result Relationship

Luke 8:22 (#4)

"of the lake"

This means the Lake of Genneseret, which is also called the Sea of Galilee. But since Jesus would have referred to it simply as **the lake** while he and his disciples were on it, you do not need to use the proper name in your translation.

See: How to Translate Names

Luke 8:22 (#5)

"they put out"

This expression means that they began to travel across the lake in their boat. Alternate translation: “they headed out across the lake”

See: Idiom

Luke 8:23 (#1)

"as they voyaged"

The term **voyaged** means that Jesus and the disciples traveled by water. Alternate translation: “as they traveled across the lake”

Luke 8:23 (#2)

"he fell asleep"

The pronoun **he** refers to Jesus. Alternate translation: “Jesus began to sleep”

See: Pronouns — When to Use Them

Luke 8:23 (#3)

"a windstorm came down on the lake"

Luke says **came down** because these winds blew down from the hills surrounding the lake. Alternate translation: “very strong winds suddenly began to blow on the lake”

See: Idiom

Luke 8:23 (#4)

"they were being filled"

Luke says **they**, meaning the disciples, to refer by association to the boat they were in. Alternate translation: “the boat was being filled”

See: Metonymy

Luke 8:23 (#5)

"they were being filled"

If it would be helpful in your language, you could express this with an active form, and you could state what was doing the action. Alternate translation: “water started to fill up their boat”

See: Active or Passive

Luke 8:23 (#6)

"they were being filled"

The implication is that the strong winds were causing high waves that pushed water over the sides of the boat, and that this water was filling the boat. If it would be helpful to your readers, you

could state that explicitly. Alternate translation: "the strong winds were causing high waves that pushed water over the sides of their boat, so that the water began to fill it up"

See: Assumed Knowledge and Implicit Information

Luke 8:24 (#1)

"Master"

Master is the title by which disciples addressed their teacher in this culture. If your language and culture have a similar term, you could use it here in your translation.

Luke 8:24 (#2)

"saying, "Master! Master! We are perishing"

The repetition indicates that the disciples called to Jesus urgently and continually. Alternate translation: "crying out continually, 'Master! We're going to die!'"

Luke 8:24 (#3)

"We are perishing"

Since the disciples want Jesus to understand that he is in danger too, the word **We** would include him. Alternate translation: "We're all going to die"

See: Exclusive and Inclusive 'We'

Luke 8:24 (#4)

"rebuked"

Alternate translation: "spoke sharply to"

Luke 8:24 (#5)

"the waves of the water"

In your language, it might seem that the wording here expresses unnecessary extra information. If so, you could abbreviate it. However, you could also translate this as expressing emphasis. Alternate translation: "the waves" or "the violent waves"

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 8:24 (#6)

"they ceased, and there was a calm"

These two phrases mean similar things. Luke uses the repetition to emphasize what great power Jesus demonstrated. If it would be helpful in your language, you could combine these phrases. However, you could also translate both phrases and show how the second expresses the results of the first. Alternate translation: "the storm ended" or "the storm ended, so that the lake became calm again"

See: Parallelism

Luke 8:25 (#1)

"Where {is} your faith"

Jesus does not expect his disciples to tell him where their faith is. Rather, he is using the question form to correct them. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: "You should have trusted God!"

See: Rhetorical Question

Luke 8:25 (#2)

"Who then is this, that he commands even the winds and the water, and they obey him"

If it would be helpful in your language, you could turn this into two sentences, one asking the question, and the other giving the reason for the question. Alternate translation: "Who then is this? He commands even the winds and the water, and they obey him!"

Luke 8:25 (#3)

"Who then is this"

This is a genuine question, not a statement in question form. The disciples are looking for information about what kind of person Jesus could be if he can do this. Alternate translation: "What kind of man is this"

Luke 8:25 (#4)

"the water"

The disciples are describing the violent waves that had threatened the boat by reference to **the water** that these waves arose from. Alternate translation: "the waves"

See: Metonymy

Luke 8:26 (#1)

"the region of the Gerasenes"

The name **Gerasenes** refers to people from the city of Gerasa.

See: How to Translate Names

Luke 8:26 (#2)

"opposite Galilee"

Alternate translation: "on the other side of the lake from Galilee"

Luke 8:27 (#1)

"when} he came out"

Here Luke is writing in a compact way. He means that Jesus **came out** of the boat. Alternate translation: "when Jesus got out of the boat"

See: Ellipsis

Luke 8:27 (#2)

"a certain man from the city"

This phrase introduces a new character in a story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: "a man who was from the city of Gerasa"

See: Introduction of New and Old Participants

Luke 8:27 (#3)

"having demons"

Alternate translation: "who was controlled by demons" or "whom demons controlled"

Luke 8:27 (#4)

"And for a long time"

Luke uses this phrase to introduce background information about the man who had demons. Alternate translation: "Now for a long time"

See: Background Information

Luke 8:27 (#5)

"the tombs"

The term **the tombs** refers to places in which people laid to rest the bodies of loved ones who have died. In this context it may possibly mean caves cut into the rock or small buildings that the man could use for shelter.

See: Translate Unknowns

Luke 8:28 (#1)

"having seen Jesus"

The verb **having seen** refers to the man who had demons. Alternate translation: "when the man whom the demons controlled saw Jesus"

See: Pronouns — When to Use Them

Luke 8:28 (#2)

"he cried out"

Alternate translation: "he screamed" or "he shrieked"

Luke 8:28 (#3)

"fell down before him"

Be sure that it is clear in your translation that the man did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of

humility and respect for him. Alternate translation: “respectfully bowed down at Jesus’ feet” or “respectfully lay down on the ground in front of Jesus”

See: Symbolic Action

Luke 8:28 (#4)

"said in a loud voice"

This is an idiom that means the man raised the volume of his voice. Alternate translation: “shouted out”

See: Idiom

Luke 8:28 (#5)

"What to me and to you"

This is an idiom. Alternate translation: “What do you and I have in common” or “What reason do you have to get involved with me”

See: Idiom

Luke 8:28 (#6)

"What to me and to you"

The man is using the question form to insist on something urgently. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “You and I have nothing in common” or “You have no reason to get involved with me”

See: Rhetorical Question

Luke 8:28 (#7)

"Son of the Most High God"

Son of the Most High God is an important title for Jesus. See how you translated the expression **the Most High** in 1:32.

See: Translating Son and Father

Luke 8:29 (#1)

"For"

Luke is giving the reason for the result he described in the previous verse. Alternate translation: “The man said this because”

See: Connect — Reason-and-Result Relationship

Luke 8:29 (#2)

"For he had commanded the unclean spirit to come out from the man"

If your language would put the reason before the result, you could create a verse bridge and put this sentence in 8:28, after the man bows down to Jesus but before he speaks, changing the tense of the verb to fit the context. You could also put the next sentence in this verse at the end of 8:27.

See: Verse Bridges

Luke 8:29 (#3)

"For many times"

Luke uses this phrase to introduce further background information about what the demon had done to the man before Jesus met him. Alternate translation: “Many times in the past”

See: Background Information

Luke 8:29 (#4)

"For many times it had seized him, and he was bound with chains and shackles {and} kept under guard"

If it would be helpful in your language, you could reverse the order of these phrases. Luke appears to be describing how the demon would seize the man after he was bound and while he was being guarded. Alternate translation: “For though he was bound with chains and shackles and kept under guard, many times it had seized him”

See: Order of Events

Luke 8:29 (#5)

"he was bound with chains and shackles {and} kept under guard, and breaking his bonds"

If it would be helpful in your language, you could express this with an active form, and you could

state who did the action. Alternate translation (no comma following): “though the people in the area had bound him with chains and shackles and kept him under guard, he would break his bonds and”

See: Active or Passive

Luke 8:29 (#6)

"he would be driven by the demon"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the demon would make him go”

See: Active or Passive

Luke 8:30 (#1)

"your"

Since Luke indicates in the previous verse that Jesus is speaking to the unclean spirit here, **your** is singular, even though the demon responds that he is speaking for “many,” and even though in the following verses Luke says **they** and **them** for the multiple demons.

See: Forms of You

Luke 8:30 (#2)

"Legion"

Translate the word **Legion** with a word in your language that refers to a large number of soldiers. Show that this was the name of the demon by using the convention in your language for proper names. Alternate translation: “Army” or “Battalion” or “Brigade”

See: How to Translate Names

Luke 8:31 (#1)

"they were begging him"

Alternate translation: “the demons kept begging Jesus”

Luke 8:31 (#2)

"the abyss"

The term **abyss** literally means a bottomless pit, and here it describes a place of punishment. If it would be helpful to your readers, you could translate the term with an explanatory phrase, as UST does, saying “the deep pit where God punishes demons.”

See: Translate Unknowns

Luke 8:32 (#1)

"And a large herd of pigs was there feeding on the hillside"

Luke supplies this background information to help readers understand what happens next.

See: Background Information

Luke 8:32 (#2)

"was there feeding on the hillside"

Alternate translation: “was nearby eating grass on the side of a hill”

Luke 8:32 (#3)

"they begged him to permit them to go into them"

If it would be helpful to your readers, you could clarify who and what these pronouns refer to. Alternate translation: “the demons begged Jesus to let them go into the pigs”

See: Pronouns — When to Use Them

Luke 8:32 (#4)

"And he permitted them"

Luke does not say specifically why Jesus allowed the demons to go into the pigs. But Jesus did not necessarily do so because the demons begged him. He may have had other reasons of his own. So it would probably be best to translate this in a neutral way, as ULT and UST both do, rather than beginning with a word such as “So,” which would

imply that Jesus agreed to this because the demons begged him.

Luke 8:33 (#1)

"Then the demons, having come out"

The term translated as **Ehen** could mean that the demons came of out the man because Jesus told them they could go into the pigs. You could begin this sentence with the word **So**, as UST does, to show that.

See: Connect — Reason-and-Result Relationship

Luke 8:33 (#2)

"rushed"

Alternate translation: “ran very fast”

Luke 8:33 (#3)

"and was drowned"

If it would be helpful in your language, you could express this with an active form. You do not need to specify someone who did this action to the pigs, because no one caused them to drown once they were in the water. Alternate translation: “and drowned”

See: Active or Passive

Luke 8:34 (#1)

"in the city and in the countryside"

Here Luke uses a figure of speech to refer to that whole region by naming the two constituent parts of it. Alternate translation: “throughout the whole area”

See: Merism

Luke 8:34 (#2)

"in the city and in the countryside"

You could also translate this more literally. The implication is that this means the city of Gerasa, since Luke says in 8:29 that Jesus and his disciples came to the region where this city was located. Alternate translation: “in the city of Gerasa and in the surrounding countryside”

See: Assumed Knowledge and Implicit Information

Luke 8:35 (#1)

"they went out"

Here, as well as in the other two instances in this verse, **they** refers to the people of that region, as in 8:37. The term **went out** indicates the remote area where the man had been living. If it would be helpful to your readers, you could express those things explicitly. Alternate translation: “people from all over that region went out to that remote area”

See: Assumed Knowledge and Implicit Information

Luke 8:35 (#2)

"found the man from whom the demons had gone out"

Alternate translation: “saw the man whom the demons had left”

Luke 8:35 (#3)

"clothed"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “wearing clothes”

See: Active or Passive

Luke 8:35 (#4)

"being sound-minded"

Alternate translation: “behaving normally”

Luke 8:35 (#5)

"sitting at the feet of Jesus"

This is an idiom. Alternate translation: “sitting on the ground in front of Jesus”

See: Idiom

Luke 8:35 (#6)

"they were afraid"

The implication is that they were afraid of what else such a powerful person as Jesus might do. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "they were afraid of what else Jesus might do, since they recognized what great power he had"

See: Assumed Knowledge and Implicit Information

Luke 8:36 (#1)

"the ones having seen"

Alternate translation: "those who had seen what had happened"

See: Ellipsis

Luke 8:36 (#2)

"the one having been possessed by demons had been saved"

If it would be helpful in your language, you could express both of these things with active forms. Alternate translation: "Jesus had delivered the man from the demons who had controlled him"

See: Active or Passive

Luke 8:37 (#1)

"all the multitude of the region"

This phrase means "everyone who lived in that area." It is a generalization for emphasis, since every single resident of that region did not make this request. Rather, this was the general request of the crowd that came out to see what had happened. Alternate translation: "the crowd that had gathered from the region"

See: Hyperbole

Luke 8:37 (#2)

"of the region of the Gerasenes"

Alternate translation: "the area where the Gerasene people lived"

Luke 8:37 (#3)

"for they were seized by great fear"

If it would be helpful in your language, you could put this phrase first in the sentence, since it gives the reason for the result that the rest of the sentence describes.

See: Connect — Reason-and-Result Relationship

Luke 8:37 (#4)

"they were seized by great fear"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "they became very afraid"

See: Active or Passive

Luke 8:37 (#5)

"they were seized by great fear"

Luke speaks of this **fear** as if it were something that could actively take hold of these people. Alternate translation: "they became very afraid"

See: Personification

Luke 8:37 (#6)

"Then he got into the boat"

Luke says **he**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: "Jesus and his disciples got into the boat"

See: Synecdoche

Luke 8:37 (#7)

"to return"

The implication is that Jesus and his disciples were going to **return** to Galilee. Alternate translation: "to go back across the lake"

See: Assumed Knowledge and Implicit Information

Luke 8:38 (#1)

"And"

The events in this verse and the next verse happened before Jesus left in the boat. It may be helpful to state that clearly at the beginning here. Alternate translation (followed by comma): "Before Jesus and his disciples left,"

See: Order of Events

Luke 8:38 (#2)

"begged him to be with him"

If it would be helpful in your language, you could translate this as a direct quotation, as UST does, breaking the sentence here. Alternate translation: "pleaded with Jesus, 'Let me go with you!'"

See: Direct and Indirect Quotations

Luke 8:38 (#3)

"but he sent him away"

The pronoun**he** refers to Jesus, and the word **him** refers to the man. Alternate translation: "Jesus sent the man away"

See: Pronouns — When to Use Them

Luke 8:39 (#1)

"your house"

Jesus is using the word **house** to mean the people who live in the man's **house**. Alternate translation: "your household" or "your family"

See: Metonymy

Luke 8:39 (#2)

"describe all that God has done for you"

Alternate translation: "tell them everything about what God has done for you"

Luke 8:39 (#3)

"throughout the whole city"

The implication is that this means the city of Gerasa, since Luke says in 8:29 that Jesus and his disciples came to the region where this city was located. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "throughout the whole city of Gerasa"

See: Assumed Knowledge and Implicit Information

Luke 8:40 (#1)

"Then when Jesus returned"

Luke only refers to Jesus returning, but his disciples were also with him. Alternate translation: "Now when Jesus returned with his disciples"

See: Synecdoche

Luke 8:40 (#2)

"the crowd welcomed him, for they were all expecting him"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the results that the first phrase describes. Alternate translation: "the crowd had been expecting him, and so they greeted him joyfully"

See: Connect — Reason-and-Result Relationship

Luke 8:41 (#1)

"behold"

Luke uses **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 8:41 (#2)

"a man came whose name {was} Jairus"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation.

Alternate translation: “there was man whose name was Jairus, and he came”

See: Introduction of New and Old Participants

Luke 8:41 (#3)

"was} Jairus"

Jairus is the name of a man.

See: How to Translate Names

Luke 8:41 (#4)

"a ruler of the synagogue"

Alternate translation: “one of the leaders at the local synagogue” or “a leader of the people who met at the synagogue in that city”

Luke 8:41 (#5)

"falling at the feet of Jesus"

Be sure that it is clear in your translation that Jairus did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: “respectfully bowed down at Jesus’ feet” or “respectfully lay down on the ground in front of Jesus”

See: Symbolic Action

Luke 8:42 (#1)

"was dying"

The implication is that Jairus wanted Jesus to heal her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “was about to die, and he wanted Jesus to heal her”

See: Assumed Knowledge and Implicit Information

Luke 8:42 (#2)

"And as he was going"

You may need to say first in your language that Jesus had agreed to go with Jairus. You could put that information in a separate sentence. Alternate translation: “So Jesus agreed to go with him. Now as he was on his way”

See: Assumed Knowledge and Implicit Information

Luke 8:42 (#3)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Background Information

Luke 8:42 (#4)

"the crowds were crowding around him"

Alternate translation: “the people were crowding tightly around Jesus”

Luke 8:43 (#1)

"a woman, being"

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

See: Introduction of New and Old Participants

Luke 8:43 (#2)

"with a flow of blood"

Luke uses the phrase **a flow of blood** refers to her condition discreetly by using a mild expression. She was probably bleeding from her womb even when it was not the normal time for that. If your language has a polite way of referring to this condition, you could use that expression here.

See: Euphemism

Luke 8:43 (#3)

"having spent all her living on doctors"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this phrase in your translation. The note

below discusses a translation issue in this phrase for those who decide to include it.

See: Textual Variants

Luke 8:43 (#4)

"all her living"

This phrase uses the term **living** to mean the money that was needed for **living**. Alternate translation: "all of her money" or "all the money she had to live on"

See: Metonymy

Luke 8:43 (#5)

"was not able to be healed by anyone"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "whom no one had been able to heal" or, if you include the phrase from the textual variant, "who had spent all of her money on doctors, but none of them had been able to heal her"

See: Active or Passive

Luke 8:44 (#1)

"touched the edge of his cloak"

Jewish men wore tassels on the edges of their robes, as commanded in God's Law. The woman likely **touched** one of those tassles. Alternate translation: "touched a tassel on his robe"

See: Translate Unknowns

Luke 8:45 (#1)

"the crowds are crowding around and pressing against you"

By saying this, Peter was implying that anyone could have touched Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "there are many people crowding around you and pressing in against you, so any one of them might have touched you"

See: Assumed Knowledge and Implicit Information

Luke 8:45 (#2)

"are crowding around and pressing against you"

These two expressions mean similar things. Peter is using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: "pressing against you from every side"

See: Doublet

Luke 8:46 (#1)

"Someone touched me"

The implication is that Jesus means someone reached out and **touched** him intentionally. He is not referring to the accidental jostling of the crowd. Alternate translation: "Someone deliberately touched me"

See: Assumed Knowledge and Implicit Information

Luke 8:46 (#2)

"I know power has gone out from me"

Jesus did not lose power or become weak. Rather, he recognized that power had gone out from him and healed someone. Alternate translation: "I felt power go out from me and heal someone"

See: Assumed Knowledge and Implicit Information

Luke 8:47 (#1)

"that she could not hide"

The implication is that she could not hide the fact that she had touched Jesus deliberately. Alternate translation: "that she could not keep it a secret that she was the one who had touched Jesus"

See: Assumed Knowledge and Implicit Information

Luke 8:47 (#2)

"came trembling"

If it would be helpful to your readers, you could state the implicit reason why she was **trembling**. Alternate translation: “she came trembling with fear”

See: Assumed Knowledge and Implicit Information

Luke 8:47 (#3)

"having fallen down before him"

Be sure that it is clear in your translation that the woman did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: “respectfully bowed down in front of Jesus” or “respectfully lay down on the ground in front of Jesus”

See: Symbolic Action

Luke 8:47 (#4)

"she had been healed"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “she had become healthy”

See: Active or Passive

Luke 8:48 (#1)

"Daughter"

This was a kind way of speaking to a woman. Your language may have another way of expressing the same kindness. Alternate translation: “My dear”

See: Idiom

Luke 8:48 (#2)

"your faith has saved you"

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “believe.” Alternate translation: “because you believed, you have become well”

See: Abstract Nouns

Luke 8:48 (#3)

"your faith has saved you"

Jesus speaks of the woman’s **faith** as if it had actively healed her. He means that it provided the conditions for the healing that she received from God. Alternate translation: “because you believed, you have become well”

See: Personification

Luke 8:48 (#4)

"your faith has saved you"

In this context, the word **saved** has a specific meaning. Alternate translation: “because you believed, you have become well”

Luke 8:48 (#5)

"Go in peace"

This is a way of saying goodbye and giving a blessing at the same time. Alternate translation: “May God give you peace as you go” or “As you go, do not worry anymore”

See: Idiom

Luke 8:49 (#1)

"He still speaking"

This refers implicitly to what Jesus was saying in the previous verse. Alternate translation: “While Jesus was still saying these things to the woman”

See: Assumed Knowledge and Implicit Information

Luke 8:49 (#2)

"someone comes"

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: “someone came”

See: Irregular Use of Tenses

Luke 8:49 (#3)

"someone comes from the synagogue leader"

This does not mean someone whom Jairus sent, since Jairus was with Jesus. Rather, this means someone who had been at his house watching over his daughter with the others. Alternate translation: "someone who had been at the home of Jairus came"

See: Metonymy

Luke 8:49 (#4)

"Do not trouble the Teacher any longer"

This statement implies that Jesus will not be able to do anything to help, since the girl is dead. Alternate translation: "There is nothing more that Jesus can do for you, so do not make him come to your house"

See: Assumed Knowledge and Implicit Information

Luke 8:49 (#5)

"the Teacher"

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 8:50 (#1)

"answered him"

The pronoun **he** refers to Jesus, and the pronoun **him** refers to Jairus, not the messenger. Jesus did not respond directly to the messenger. Rather, he reassured Jairus, despite the news. Alternate translation: "Jesus said to Jairus"

See: Pronouns — When to Use Them

Luke 8:50 (#2)

"she will be saved"

In this context, the word **saved** has a specific meaning, comparable in this context to the meaning "healed." Alternate translation: "she will come back to life"

Luke 8:50 (#3)

"she will be saved"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "she will come back to life"

See: Active or Passive

Luke 8:51 (#1)

"And having come to the house"

Luke says **he**, meaning Jesus, to describe the entire group that was coming with Jesus, which included his disciples and Jairus and likely others. Alternate translation: "When they arrived at the house"

See: Synecdoche

Luke 8:51 (#2)

"he did not allow anyone to enter with him, except"

If, in your language, it would appear that Luke was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "Jesus only allowed to enter with him"

See: Connect — Exception Clauses

Luke 8:51 (#3)

"the father of the child"

The phrase **the father of the child** refers to Jairus. Alternate translation: "Jairus, the girl's father"

Luke 8:52 (#1)

"they were all mourning and beating their breasts for her"

This was the customary way of showing grief in that culture. The term that ULT translates as **mourning** could mean that the people were pounding on their chests as a sign of grief, although Luke uses a much more specific expression to say that directly in 18:13. If you think your readers might not understand the significance of these actions, you could explain generally what the

people were doing. Or you could describe the actions and say why the people were doing them. Alternate translation: “they were all loudly expressing their grief” or “all the people there were wailing and pounding on their chests to show how sad they were that the girl had died”

See: Symbolic Action

Luke 8:52 (#2)

"she has not died, but sleeps"

Alternate translation: “she is not dead, she is only sleeping”

Luke 8:53 (#1)

"they were laughing at him, knowing that she had died"

Alternate translation: “they were laughing at Jesus because they knew that Jairus’s daughter had died”

See: Pronouns — When to Use Them

Luke 8:54 (#1)

"he, having taken her hand"

Alternate translation: “Jesus took hold of the girl’s hand and”

See: Pronouns — When to Use Them

Luke 8:54 (#2)

"arise"

This was not a command that the girl was capable of obeying. Instead, this was a command that directly caused her to be raised from the dead. Alternate translation: “your life is restored, so get up”

See: Imperatives — Other Uses

Luke 8:55 (#1)

"her spirit returned"

The people of this time considered life to be the result of the spirit coming into a person. You could express this in the way that would be most meaningful in your culture. Alternate translation: “she started breathing again”

See: Assumed Knowledge and Implicit Information

Luke 8:56 (#1)

"to tell no one"

If it would be helpful in your language, you could make the verb negative and the subject positive. Alternate translation: “not to tell anyone”

Luke 9:1 (#1)

"having called the Twelve together"

See how you translated this phrase in 8:1. You may have decided to translate the nominal adjective **the Twelve** with an equivalent phrase. Alternate translation: “when he had called together his 12 apostles” or “when he had called together the 12 men whom he had appointed to be apostles”

See: Nominal Adjectives

Luke 9:1 (#2)

"the Twelve"

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

See: How to Translate Names

Luke 9:1 (#3)

"power and authority"

The words **power** and **authority** mean similar things. Luke uses them together to show that Jesus gave his 12 disciples both the ability and the right to heal people. If it would be helpful in your language, you could translate this phrase with a combination of words that includes both of these ideas. Alternate translation: “the right to use power”

See: Doublet

Luke 9:1 (#4)

"all the demons"

This could mean one of two things. Alternate translation: “every demon” or “every kind of demon”

Luke 9:1 (#5)

"to cure diseases"

Alternate translation: “to heal people of their sicknesses”

Luke 9:2 (#1)

"he sent them out"

Your language may require you to say where Jesus **sent** the disciples. Alternate translation: “sent them to various places” or “told them to go to various places”

Luke 9:2 (#2)

"the kingdom of God"

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: “how God would rule”

See: Abstract Nouns

Luke 9:3 (#1)

"And he said to them"

It may be helpful to state that Jesus said these things to the disciples before they went out. Alternate translation: “Before the 12 disciples left, Jesus said to them”

Luke 9:3 (#2)

"Take nothing"

If it would be helpful in your language, you could make the verb negative and the subject positive. Alternate translation: “Do not bring anything”

Luke 9:3 (#3)

"for the road"

Jesus uses the term **road** to refer to the journey that his disciples will make by traveling along roads. Alternate translation: “for your journey”

See: Metonymy

Luke 9:3 (#4)

"staff"

The term **staff** means a large stick that people used for balance when climbing or when walking on uneven ground, and also for defense against animals and people. Alternate translation: “walking stick”

See: Translate Unknowns

Luke 9:3 (#5)

"bag"

The team **bag** means something a traveler would use to carry things that were needed on a journey. Alternate translation: “knapsack”

See: Translate Unknowns

Luke 9:3 (#6)

"bread"

Jesus uses one kind of food, **bread**, to represent food in general. Alternate translation: “food”

See: Synecdoche

Luke 9:3 (#7)

"silver"

Jesus uses a means by which value is stored and exchanged, **silver**, to represent money by association. Alternate translation: “money”

See: Metonymy

Luke 9:3 (#8)

"nor have two tunics"

Here Jesus is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. When he says that these men should not each have two tunics, he means that they each should only have one tunic. Alternate translation: “and do not bring an extra tunic”

See: Litotes

Luke 9:4 (#1)

"whatever house you enter into"

The implication is that the disciples can **enter** a house because the people living there have welcomed them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “any house where you are welcomed”

See: Assumed Knowledge and Implicit Information

Luke 9:4 (#2)

"stay there"

Alternate translation: “stay in that same house”

Luke 9:4 (#3)

"and go out from there"

Alternate translation: “until you leave that place”

Luke 9:5 (#1)

"And wherever they do not receive you, going out"

It may be helpful to make this two sentences. Alternate translation: “Here is what you should do in any town where people do not receive you. When you leave”

Luke 9:5 (#2)

"shake off the dust from your feet"

This action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a town to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation.

See: Symbolic Action

Luke 9:5 (#3)

"for a testimony against them"

Alternate translation: “as a warning to them”

Luke 9:6 (#1)

"they went out"

Alternate translation: “they left the place were Jesus was”

Luke 9:6 (#2)

"healing everywhere"

Luke says **everywhere** as a figurative generalization. Alternate translation: “healing wherever they went”

See: Hyperbole

Luke 9:7 (#1)

"And Herod"

This phrase marks a break in the main story line. Luke is giving background information about Herod. Alternate translation: “Meanwhile, Herod”

See: Background Information

Luke 9:7 (#2)

"Herod the tetrarch"

See how you translated the term **tetrarch** in 3:1 Alternate translation: “Herod, who ruled the region of Galilee”

See: Translate Unknowns

Luke 9:7 (#3)

"he was perplexed"

Alternate translation: “he was confused” or “he could not understand”

Luke 9:7 (#4)

"because it was said by some"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “because some people were saying”

See: Active or Passive

Luke 9:7 (#5)

"that John had risen from the dead"

Luke reports in 3:20 that Herod put John in prison. When John sends messengers to Jesus in 7:18–19, he does this from prison. But by this point in the story, John is dead, because Herod has executed him. Luke assumes that his readers will know that. If it would be helpful to your readers, you could tell them explicitly. Alternate translation: “that John the Baptist, whom Herod had executed, had risen from the dead”

See: Assumed Knowledge and Implicit Information

Luke 9:7 (#6)

"John"

Luke assumes that his readers will know he is referring to **John** the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “John the Baptist”

See: Assumed Knowledge and Implicit Information

Luke 9:8 (#1)

"and by some that Elijah had appeared"

The expression “it was said” carries forward from the previous verse and applies to this phrase. Alternate translation: “and it was said by some that Elijah had appeared”

See: Ellipsis

Luke 9:8 (#2)

"but by others that one of the ancient prophets had risen"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “and some people were saying that Elijah had appeared”

See: Active or Passive

Luke 9:8 (#3)

"but by others that one of the ancient prophets had risen"

The expression “it was said” also applies to this phrase. Alternate translation: “but it was said by others that one of the prophets from long ago had come back to life”

See: Ellipsis

Luke 9:8 (#4)

"but by others that one of the ancient prophets had risen"

If it would be helpful in your language, you could express this with an active form as well. Alternate translation: “but others were saying that one of the prophets from long ago had come back to life”

See: Active or Passive

Luke 9:9 (#1)

"I beheaded John, but who is this"

Herod is assuming that it is impossible for John to have risen from the dead. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “It cannot be John, because I had his head cut off, so who is this”

See: Assumed Knowledge and Implicit Information

Luke 9:9 (#2)

"I beheaded John"

Herod speaks of himself as the person who did this action, representing the entire group of people who were responsible for it. Herod's soldiers would actually have carried out the execution, on his orders. Alternate translation: "I commanded my soldiers to cut off John's head"

See: Synecdoche

Luke 9:10 (#1)

"the apostles, having returned"

The implication is that **the apostles** returned to where Jesus was. Alternate translation: "when the apostles came back to where Jesus was"

See: Assumed Knowledge and Implicit Information

Luke 9:10 (#2)

"as much as they had done"

The phrase **as much as they had done** refers to what they did when they went to the cities where Jesus sent them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "what had happened as they proclaimed the good news and healed the sick in the cities where Jesus had sent them"

See: Assumed Knowledge and Implicit Information

Luke 9:10 (#3)

"a city called Bethsaida"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "a city whose name was Bethsaida"

See: Active or Passive

Luke 9:10 (#4)

"Bethsaida"

Bethsaida is the name of a city.

See: How to Translate Names

Luke 9:11 (#1)

"the kingdom of God"

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "how God would rule"

See: Abstract Nouns

Luke 9:12 (#1)

"And the day began to end"

Luke provides this background information to help readers understand what happens next. Alternate translation: "Now it was getting towards the end of the day" or "Now the end of the day was approaching"

See: Background Information

Luke 9:12 (#2)

"the Twelve"

See how you translated this term in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "his 12 apostles" or "the 12 men whom he had appointed to be apostles"

See: Nominal Adjectives

Luke 9:12 (#3)

"the Twelve"

You may have decided instead in 8:1 to translate this as a title, **the Twelve**, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

See: How to Translate Names

Luke 9:13 (#1)

"There are not more than"

The disciples are expressing a positive meaning by using a negative word together with a word that is

the opposite of the intended meaning. Alternate translation: “There are only”

See: Litotes

Luke 9:13 (#2)

"five loaves"

This means **loaves** of bread, which are lumps of flour dough that a person has shaped and baked. Alternate translation: “five loaves of bread”

See: Translate Unknowns

Luke 9:13 (#3)

"unless we go {and} buy food for all these people"

The disciples are not making a serious suggestion here. They actually mean to communicate the opposite of the literal meaning of their words. Alternate translation: “and we certainly cannot go and buy food for all these people”

See: Irony

Luke 9:14 (#1)

"about 5,000 men"

Luke assumes that readers will know that this number does not include the women and children who were likely also present. (This is not a case where a masculine term includes women.) If it would be helpful to your readers, you could state that explicitly. Alternate translation: “about 5,000 men, not counting the women and children”

See: Assumed Knowledge and Implicit Information

Luke 9:14 (#2)

"Have them recline to eat"

Alternate translation: “Tell them to sit down to eat”

Luke 9:15 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 9:15 (#2)

"thus they did"

These two phrases the same thing. Luke is using repetition for clarity and perhaps, by drawing things out, to create some suspense about what will happen next. If it would be helpful in your language, you could combine these phrases. Alternate translation: “the disciples had all the people sit down as Jesus had instructed”

See: Parallelism

Luke 9:16 (#1)

"Then having taken the five loaves"

Alternate translation: “Then Jesus took the five loaves of bread”

Luke 9:16 (#2)

"having looked up to heaven"

This describes Jesus looking toward the sky. The Jews believed that **heaven**, the abode of God, was located above the sky. Alternate translation: “having looked up beyond the sky towards God in heaven”

See: Assumed Knowledge and Implicit Information

Luke 9:16 (#3)

"he blessed them"

The word **them** refers to the loaves of bread and the fish, not to the people who had sat down to eat. Alternate translation: “he gave thanks for the food”

Luke 9:17 (#1)

"they all ate and were satisfied"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “they all ate until they had had enough”

See: Active or Passive

Luke 9:17 (#2)

"baskets"

Here, **baskets** refers to containers made of woven material. In biblical times, baskets were often made from strong plant materials, such as peels of wood or reeds that grew near the water. If your readers would not be familiar with baskets, you could use a general term. Alternate translation: “containers”

See: Translate Unknowns

Luke 9:18 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 9:18 (#2)

"praying alone"

The disciples were with Jesus, but he was praying personally and privately by himself. Alternate translation: “praying by himself”

Luke 9:19 (#1)

"answering, they said"

Together the two words **answering** and **said** mean that the disciples responded to the question that Jesus asked them. Alternate translation: “they responded”

See: Hendiadys

Luke 9:19 (#2)

"John the Baptist, but others Elijah, and others"

The disciples are answering Jesus in a compressed way, leaving out words that a sentence would ordinarily need to be complete. Alternate translation: “Some say that you are John the Baptist, but others say that you are Elijah, and others say”

See: Ellipsis

Luke 9:19 (#3)

"that one of the ancient prophets has risen"

It may be helpful to clarify how this answer relates to Jesus’ question. Alternate translation: “that you are one of the prophets from long ago who has come back to life”

See: Assumed Knowledge and Implicit Information

Luke 9:19 (#4)

"has risen"

This means **risen** from the dead. Alternate translation: “has come back to life”

See: Assumed Knowledge and Implicit Information

Luke 9:20 (#1)

"Then he said to them"

Alternate translation: “Jesus said to his disciples”

Luke 9:20 (#2)

"Then Peter answering said"

Together the two words **answering** and **said** mean that Peter responded to the follow-up question that Jesus asked his disciples. Alternate translation: “Then Peter responded”

See: Hendiadys

Luke 9:20 (#3)

"The Christ of God"

Christ is the Greek word for “Messiah.” Alternate translation: “You are the Messiah whom God promised to send”

See: Assumed Knowledge and Implicit Information

Luke 9:21 (#1)

"commanded {them} to tell this to no one"

If it would be helpful in your language, you could make the verb rather than the object negative. You could also express this as a direct quotation. Alternate translation: "commanded them not to tell this to anyone" or "commanded them, 'Do not tell this to anyone'"

See: Direct and Indirect Quotations

Luke 9:22 (#1)

"It is necessary for the Son of Man to suffer many things"

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Son of Man, am going to have to suffer many things"

See: First, Second or Third Person

Luke 9:22 (#2)

"It is necessary for the Son of Man to suffer many things"

See how you translated the title **Son of Man** in 5:24. Alternate translation: "I, the Messiah, am going to have to suffer many things"

See: Assumed Knowledge and Implicit Information

Luke 9:22 (#3)

"and to be rejected by the elders and chief priests and scribes"

If it would be helpful in your language, you could express this with an active form. It may be helpful to begin a new sentence here. Alternate translation: "and the elders, chief priests, and scribes will reject him" or (if you translated in the first person) "and the elders, chief priests, and scribes will reject me"

See: Active or Passive

Luke 9:22 (#4)

"and to be killed"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "and they will kill him" or (if you translated in the first person) "and they will kill me"

See: Active or Passive

Luke 9:22 (#5)

"and to be raised on the third day"

The word **and** at the beginning of this phrase indicates a contrast between what this phrase describes and what the previous phrases described. Alternate translation: "but he will be raised on the third day" or (if you translated in the first person) "but I will be raised on the third day"

See: Connect — Contrast Relationship

Luke 9:22 (#6)

"and to be raised on the third day"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "but he will come back to life on the third day" or (if you translated in the first person) "but I will come back to life on the third day"

See: Active or Passive

Luke 9:22 (#7)

"and to be raised on the third day"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "but he will come back to life on day three" or (if you translated in the first person) "but I will come back to life on day three"

See: Ordinal Numbers

Luke 9:22 (#8)

"and to be raised on the third day"

In the idiom of this culture, today was the "first day," tomorrow was the "second day," and the day after tomorrow was the**third day**. To make sure that this is clear to your readers, you may wish to use a different expression than "the third day" or "day three," especially if, in your culture, this would mean one day longer than Jesus intends. Otherwise, your readers may be confused when they read later in the book that Jesus died on a Friday and came back to life on a Sunday, if that would be "the second day" or "day two" according to the way your culture reckons time. Alternate translation: "and he will spend the next full day in the grave, but on the day after that, he will come back to life" or (if you translated in the first person) "and I will spend the next full day in the grave, but on the day after that, I will come back to life"

See: Idiom

Luke 9:23 (#1)

"to {them} all"

Alternate translation: "to all of his disciples who were with him"

Luke 9:23 (#2)

"to come after me"

To follow or to **come after** Jesus represents being one of his disciples. Alternate translation: "be my disciple"

See: Metaphor

Luke 9:23 (#3)

"let him deny himself"

Alternate translation: "he must forsake his own desires"

Luke 9:23 (#4)

"take up his cross daily"

The image is of a condemned prisoner being forced to carry the cross on which he would be crucified to the place where he would be executed. Luke assumes that his readers will recognize this image from their own culture. But if it would not be familiar to your readers, you could use a more general expression. Alternate translation: "he must be willing every day to suffer and die for my sake"

See: Assumed Knowledge and Implicit Information

Luke 9:23 (#5)

"take up his cross daily"

To **take up** a **cross** represents being willing to suffer and die. Alternate translation: "he must be willing every day to suffer and die for my sake"

See: Metaphor

Luke 9:23 (#6)

"and follow me"

Here, to **follow** Jesus means to obey him. Alternate translation: "and obey me in that way"

See: Metaphor

Luke 9:24 (#1)

"but whoever loses his life for my sake"

This phrase is an idiom. Jesus is not encouraging his disciples to do self-destructive things. Alternate translation: "but whoever is willing to give up everything for me"

See: Idiom

Luke 9:25 (#1)

"For what does a man benefit, having gained the whole world, but losing or forfeiting himself"

Jesus does not expect his disciples to tell him what benefit this would be. Rather, he is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "It would not benefit a person to get everything he wanted in this world and yet be lost eternally."

See: Rhetorical Question

Luke 9:25 (#2)

"For what does a man benefit, having gained the whole world, but losing or forfeiting himself"

The terms **losing** and **forfeiting** mean the same thing. Jesus uses them together for emphasis. Alternate translation: "For what does a person benefit to get everything he wanted in this world but to completely destroy himself"

See: Doublet

Luke 9:25 (#3)

"a man"

Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: "a person"

See: When Masculine Words Include Women

Luke 9:25 (#4)

"For what does a man benefit, having gained the whole world, but losing or forfeiting himself"

Jesus says **the whole world** as an overstatement for emphasis. Alternate translation: "For what does a person benefit to get everything he wanted in this world but to lose or forfeit himself"

See: Hyperbole

Luke 9:26 (#1)

"my words"

Jesus is using the term **words** to describe the things he teaches by using words. Alternate translation: "my teaching"

See: Metonymy

Luke 9:26 (#2)

"the Son of Man"

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Son of Man"

See: First, Second or Third Person

Luke 9:26 (#3)

"the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: "I, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 9:26 (#4)

"of the Father"

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

See: Translating Son and Father

Luke 9:27 (#1)

"But I say to you truly"

Jesus uses this phrase to emphasize the importance of what he will say next. Alternate translation: "Now listen very carefully"

See: Idiom

Luke 9:27 (#2)

"there are some of the ones standing here who will certainly not taste death until they see the kingdom of God"

Jesus is using the third person to talk about the people he is talking to. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "some of you who are standing here will not die before you see the kingdom of God"

See: First, Second or Third Person

Luke 9:27 (#3)

"will certainly not taste death until they see the kingdom of God"

Jesus is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "will see the kingdom of God before

they die" or (if you are translating in the second person) "will see the kingdom of God before you die"

See: Litotes

Luke 9:27 (#4)

"will certainly not taste death"

This is an idiom. Alternate translation: "will certainly not die"

See: Idiom

Luke 9:27 (#5)

"the kingdom of God"

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "God ruling as king"

See: Abstract Nouns

Luke 9:28 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 9:28 (#2)

"after these words"

The phrase **these words** refers to what Jesus said to his disciples in the preceding verses. Luke uses the term **words** to describe the things that Jesus said by using words. Alternate translation: "after Jesus said these things to his disciples"

See: Metonymy

Luke 9:29 (#1)

"And it happened that"

Luke uses this phrase to introduce a new development within this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 9:30 (#1)

"behold"

Here, Luke uses the word **behold** to alert readers to pay attention to the surprising information that follows. Alternate translation: "suddenly"

See: Metaphor

Luke 9:31 (#1)

"who were seen in glory"

This phrase gives information about how Moses and Elijah looked. If it would be helpful in your language, you could express this with an active form. Alternate translation: "who appeared in glorious splendor" or "who were shining brightly"

See: Active or Passive

Luke 9:31 (#2)

"his departure"

Luke is using a polite way of referring to Jesus' death. Alternate translation: "how Jesus would leave this world" or "how Jesus would die"

See: Euphemism

Luke 9:31 (#3)

"which he was about to fulfill in Jerusalem"

Alternate translation: "which was soon going to happen in Jerusalem"

Luke 9:32 (#1)

"And"

Luke uses the word **And** to introduce background information about what Peter, James, and John

were doing while Jesus was speaking with Moses and Elijah. Alternate translation: “Now”

See: Background Information

Luke 9:32 (#2)

"Peter and the ones with him were weighted with sleep"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “sleep was weighing heavily upon Peter and James and John”

See: Active or Passive

Luke 9:32 (#3)

"Peter and the ones with him were weighted with sleep"

Luke speaks of **sleep** as if it were something that could be like a weight pressing down on a person. Alternate translation: “Peter and James and John all felt very sleepy”

See: Personification

Luke 9:32 (#4)

"they saw his glory"

As in 2:9, the implication is that this **glory** manifested visibly as a bright light. Alternate translation: “they saw brilliant light shining around Jesus” or “they saw a very bright light coming from Jesus”

See: Assumed Knowledge and Implicit Information

Luke 9:32 (#5)

"and the two men standing with him"

The phrase **the two men** refers to Moses and Elijah. Alternate translation: “and they also saw Moses and Elijah”

Luke 9:33 (#1)

"And it happened that"

Luke uses this phrase to introduce a new development within this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 9:33 (#2)

"as they were going away from him"

The pronoun **they** refers to Moses and Elijah, not to the disciples. Alternate translation: “as Moses and Elijah were about to leave Jesus”

See: Pronouns — When to Use Them

Luke 9:33 (#3)

"for us" - "let us make"

Since Peter wants to make it possible for Moses and Elijah to stay, when he says **for us**, he likely means “all six of us.” So if your language distinguishes between exclusive and inclusive “us,” use the inclusive form in that case. However, when Peter says **let us**, he is likely referring to himself and to James and John, so use the exclusive form of “us” in that case.

See: Exclusive and Inclusive ‘We’

Luke 9:33 (#4)

"tents"

The term **tents** means simple, temporary places in which to sit or sleep. Peter probably had in mind that he and the other two disciples would build them from the materials available on the mountain such as tree branches. Alternate translation: “shelters”

See: Translate Unknowns

Luke 9:33 (#5)

"not knowing what he says"

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your

translation. It may be helpful to make this a separate sentence. Alternate translation: “he did not know what he was saying”

See: Irregular Use of Tenses

Luke 9:34 (#1)

"But as he was saying these things"

Alternate translation: “While Peter was saying these things”

See: Pronouns — When to Use Them

Luke 9:34 (#2)

"they were afraid"

These adult disciples were not afraid of clouds. Rather, given all the unusual things that had already taken place on this mountain, they were afraid of what might happen to them once the cloud came completely over them. Alternate translation: “they were very apprehensive”

See: Assumed Knowledge and Implicit Information

Luke 9:34 (#3)

"they entered into the cloud"

This can be expressed in terms of what the cloud did. Alternate translation: “the cloud surrounded them”

Luke 9:35 (#1)

"there was a voice from the cloud"

Luke expects readers to understand that this voice could only have belonged to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “God spoke to them from the cloud”

See: Assumed Knowledge and Implicit Information

Luke 9:35 (#2)

"my Son"

Son is an important title for Jesus, the **Son** of God.

See: Translating Son and Father

Luke 9:35 (#3)

"the chosen one"

If it would be helpful in your language, you could express this with an active form, and you could indicate who has done the action. Alternate translation: “the one I have chosen”

See: Active or Passive

Luke 9:36 (#1)

"when the voice had happened"

Alternate translation: “after the voice had spoken”

Luke 9:36 (#2)

"Jesus was found alone"

The term **found** is an idiom that means “could be found” or “was there.” Alternate translation: “only Jesus was there”

See: Idiom

Luke 9:36 (#3)

"Jesus was found alone"

If it would be helpful in your language, you could state **Jesus was found alone** with an active form. Alternate translation: “only Jesus was there”

See: Active or Passive

Luke 9:36 (#4)

"they were silent and told no one"

These two phrases mean the same thing. (The Greek verb in the first phrase does not always mean to make no sound. It can also mean to keep a secret.) Luke uses the two phrases together for emphasis. In your translation, you could also use repetition for emphasis, or, If it would be helpful in your language, you could combine the phrases. Alternate translation: “they kept it a secret and did

not tell anyone" or "they said nothing about it to anyone"

See: Doublet

Luke 9:36 (#5)

"told no one" - **"anything"**

Luke uses a double negative in Greek for emphasis here, "told no one … nothing." The second negative does not cancel the first to create a positive meaning, "told someone … something." If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here.

See: Double Negatives

Luke 9:36 (#6)

"in those days"

Here Luke uses the term **days** to refer to a particular time. Alternate translation: "at that time"

See: Idiom

Luke 9:37 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 9:38 (#1)

"behold"

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 9:38 (#2)

"a man from the crowd"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was a man in the crowd who"

See: Introduction of New and Old Participants

Luke 9:38 (#3)

"Teacher"

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 9:38 (#4)

"to look upon"

This is an idiom. Alternate translation: "help"

See: Idiom

Luke 9:39 (#1)

"behold"

The man uses the term **behold** to calls Jesus' attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 9:39 (#2)

"a spirit"

The man uses this phrase to introduce the spirit into his story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there is an evil spirit that"

See: Introduction of New and Old Participants

Luke 9:39 (#3)

"with foam"

When a person is having convulsions, they can have trouble breathing or swallowing. This causes white

foam to form around their mouths. Alternate translation: “and foam comes out of his mouth”

See: Translate Unknowns

Luke 9:39 (#4)

"it departs from him with difficulty"

The man is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: “it attacks him very often”

See: Litotes

Luke 9:39 (#5)

"crushing him"

The man speaks of the spirit as if it were a heavy weight whose attacks crush the boy. This is a reference to the injuries that the spirit causes. Alternate translation: “injuring him badly”

See: Metaphor

Luke 9:41 (#1)

"But answering, Jesus said"

Together **answering** and **said** mean that Jesus responded to the man’s request. Alternate translation: “But Jesus responded”

See: Hendiadys

Luke 9:41 (#2)

"O unbelieving and perverted generation, until when will I be with you and bear with you"

Jesus is speaking to something that he knows cannot hear him. He is addressing the entire **generation** of people who were living at that time, and they are not all present to hear him. He is doing this to show in a very strong way how he feels about this generation. He is actually speaking to the people who can hear him, the crowd that has gathered there. If your readers might not understand this kind of figurative speech, you could translate Jesus’ words as if he were speaking directly to the crowd, since they are included in the generation that Jesus is addressing. Alternate translation: “You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you for very long!”

See: Apostrophe

Luke 9:41 (#3)

"O unbelieving and perverted generation, until when will I be with you and bear with you"

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you for very long!”

See: Rhetorical Question

Luke 9:41 (#4)

"O unbelieving and perverted generation"

The terms **unbelieving** and **perverted** mean similar things. Jesus uses them together for emphasis. If it would be helpful in your language, you could combine them into a single phrase. Alternate translation: “You have all gone wrong because you do not believe”

See: Doublet

Luke 9:41 (#5)

"until when will I be with you and bear with you"

In both cases here, **you** is plural in Greek because Jesus is addressing a **generation** that is made up of many people. However, **generation** is a collective noun, and if your language would treat a collective noun as singular in a context like this, you could use the singular form of **you**.

See: Forms of You

Luke 9:41 (#6)

"Bring your son here"

Jesus is now speaking to the father of the boy, and so **your** is singular here.

See: Forms of You

Luke 9:42 (#1)

"while he was coming"

The pronoun **he** refers to the boy, not to the father. Alternate translation: “while the boy was coming”

See: Pronouns — When to Use Them

Luke 9:43 (#1)

"Then they were all amazed at the majesty of God"

Jesus performed the miracle, but the crowd recognized that **God** was the power behind the healing. Alternate translation: “Then they were all amazed that God would work so powerfully through Jesus in this way”

See: Assumed Knowledge and Implicit Information

Luke 9:43 (#2)

"everything that he was doing"

The word **he** refers to Jesus, not to God the Father. Alternate translation: “everything Jesus was doing”

See: Pronouns — When to Use Them

Luke 9:44 (#1)

"You put these words in your ears"

Jesus is using an idiom to tell his disciples to pay careful attention to what he is about to say. Alternate translation: “Now listen carefully to this and remember it”

See: Idiom

Luke 9:44 (#2)

"For the Son of Man is about to be handed over"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “Someone is about to betray the Son of Man”

See: Active or Passive

Luke 9:44 (#3)

"For the Son of Man is about to be handed over"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “Someone is about to betray me, the Son of Man”

See: First, Second or Third Person

Luke 9:44 (#4)

"For the Son of Man is about to be handed over"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “someone is about to betray me, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 9:44 (#5)

"into the hands of men"

The term **hands** represent power and control. Alternate translation: “to his enemies, who will have power over him” or (if you translated in the first person) “to my enemies, who will have power over me”

See: Metaphor

Luke 9:44 (#6)

"into the hands of men"

It may be helpful to make explicit who these **men** are. Alternate translation: “to his enemies, who will have power over him” or (if you translated in the first person) “to my enemies, who will have power over me”

See: Assumed Knowledge and Implicit Information

Luke 9:45 (#1)

"this word," - "about this word"

Luke uses the term **word** to describe what Jesus said by using words. Alternate translation: "this saying … about this saying" or "this statement … about this statement"

See: Metonymy

Luke 9:45 (#2)

"it was hidden from them"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "God hid its meaning from them"

See: Active or Passive

Luke 9:46 (#1)

"among them"

Be sure that it is clear in your translation that the pronoun **them** does not include Jesus. He was not arguing, along with the disciples, about who was the **greatest**. Alternate translation: "among the disciples"

See: Pronouns — When to Use Them

Luke 9:46 (#2)

"which of them might be the greatest"

Alternate translation: "which one of them was the greatest"

Luke 9:47 (#1)

"knowing the reasoning in their hearts"

Here Luke uses **hearts** to represent the disciples' thoughts and evaluations. Alternate translation: "knowing what they were thinking"

See: Metaphor

Luke 9:48 (#1)

"this child"

Jesus is using the **child** as an extreme example. He is illustrating that since he will be present in even the most humble of his followers, the disciples do not need to argue among themselves about which of them is the greatest. Everyone who is working on behalf of Jesus possesses his full honor and dignity. Alternate translation: "even someone as seemingly insignificant as this child"

See: Hyperbole

Luke 9:48 (#2)

"in my name"

Here, **name** is a figurative way of referring to a person by reference to something associated with him. Alternate translation: "as someone who is working on my behalf"

See: Metonymy

Luke 9:48 (#3)

"receives me"

This is a metaphor, but If it would be helpful in your language, you could translate it as a simile. Alternate translation: "it is as if he is welcoming me"

See: Metaphor

Luke 9:48 (#4)

"the one having sent me"

Jesus assumes that his disciples will know that this means God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "God, who sent me"

See: Assumed Knowledge and Implicit Information

Luke 9:48 (#5)

"he is great"

Here Jesus uses the pronoun **he** in a generic sense that includes both men and women. Alternate translation: "that is the person whom God considers to be great"

See: When Masculine Words Include Women

Luke 9:49 (#1)

"Then answering, John said"

Together **answering** and **said** mean that John responded to what Jesus had just said. Alternate translation: "Then John responded"

See: Hendiadys

Luke 9:49 (#2)

"we saw" - "with us"

When John says **we**, he is speaking of himself and some other disciples who spoke to this man, so **we** would be exclusive, if your language uses that form. However, when John says **us**, he seems to be referring to the disciples and Jesus traveling together, and since he is speaking to Jesus, **us** would be inclusive.

See: Exclusive and Inclusive 'We'

Luke 9:49 (#3)

"in your name"

The term **name** is a figurative way of referring to a person by reference to something associated with them. This expression means the person was acting with the power and authority of Jesus. Alternate translation: "on your behalf" or "as your representative"

See: Metonymy

Luke 9:49 (#4)

"he does not follow with us"

In this case, to **follow** Jesus does not seem to mean to be one of his disciples, as in 5:27, since this man was acting in Jesus' **name**. Rather, in this context it seems to refer to traveling together in this group with Jesus. Alternate translation: "he does not travel with you in our group"

See: Metaphor

Luke 9:50 (#1)

"Do not prevent {him"

Jesus is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. You can state this positively. Alternate translation: "Allow him to continue"

See: Litotes

Luke 9:51 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 9:51 (#2)

"when the days of his being taken up were being fulfilled"

If it would be helpful in your language, you could use active verbal forms in place of these two passive forms, and in the second case you could state who would do the action. Alternate translation: "when it was almost time for God to take him up"

See: Active or Passive

Luke 9:51 (#3)

"when the days" - "were being fulfilled"

Here Luke uses **days** to refer to a particular time. Alternate translation: "when it was almost time"

See: Idiom

Luke 9:51 (#4)

"of his being taken up"

The implication is that God would take Jesus back up to heaven, and the further implication is that this would be after Jesus died. If it would be helpful to your readers, you could express one or both of those things explicitly. Alternate translation: "for God to take him up to heaven" or "for him to die and for God to take him back up to heaven"

See: Assumed Knowledge and Implicit Information

Luke 9:51 (#5)

"set his face"

The phrase **set his face** is an idiom. Alternate translation: "he firmly decided"

See: Idiom

Luke 9:52 (#1)

"before his face"

The term **face** means the front of a person. Alternate translation: "ahead of him"

See: Metaphor

Luke 9:52 (#2)

"a Samaritan village"

Samaritan is a name that refers to a place that is in the region of Samaria or to a person who is from that region. Samaria was between Galilee and Judea, and the people who lived there were not Jewish and they were hostile to the Jews. The terms **Samaritan** and Samaria occur several times in this book.

See: How to Translate Names

Luke 9:52 (#3)

"so as to prepare for him"

This phrase means to make arrangements in anticipation of his arrival there, such as for food to eat, a place to stay, and possibly also a place to speak. Alternate translation: "to arrange his accommodations"

See: Idiom

Luke 9:53 (#1)

"they did not welcome him"

Alternate translation: "the Samaritans did not want him to stay with them"

Luke 9:53 (#2)

"his face was going to Jerusalem"

Luke is using one part of Jesus to represent all of him. Luke may use the **face** because Jesus was facing in the direction he was traveling. Or this may echo the expression "he set his face" in 9:52. Alternate translation: "he was traveling toward Jerusalem"

See: Synecdoche

Luke 9:53 (#3)

"because his face was going to Jerusalem"

The Samaritans and the Jews hated each other. Therefore the Samaritans did not want to help Jesus travel to Jerusalem, which was the Jewish capital and the place where the Jews held their major religious observances. Alternate translation: "because they did not want to help any Jew make a journey to Jerusalem"

See: Assumed Knowledge and Implicit Information

Luke 9:54 (#1)

"having seen this"

The verb **having seen** represents notice and attention. Alternate translation: "having recognized that the Samaritans were not going to accommodate Jesus"

See: Metaphor

Luke 9:54 (#2)

"do you want us to tell fire to come down from heaven and consume them"

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had called down judgment upon people who rejected God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "do you want us to tell fire to come down from heaven to consume them, as Elijah did?"

See: Assumed Knowledge and Implicit Information

Luke 9:54 (#3)

"do you want us to tell"

By **us**, James and John mean themselves, but not Jesus, so **us** is exclusive.

See: Exclusive and Inclusive 'We'

Luke 9:55 (#1)

"having turned, he rebuked them"

The pronoun **them** refers to James and John. Jesus did not condemn the Samaritans, as the disciples expected. Alternate translation: "Jesus turned around and rebuked James and John"

See: Pronouns — When to Use Them

Luke 9:57 (#1)

"someone"

This was not one of the disciples. Alternate translation: "a certain person"

Luke 9:58 (#1)

"The foxes have dens, and the birds of the sky, nests"

Jesus is using a figure of speech. By naming a creature that lives on land and a creature that flies in the air, Jesus is referring to all creatures. Alternate translation: "Every creature has a place to live"

See: Merism

Luke 9:58 (#2)

"The foxes have dens"

The word **foxes** describes land animals that are similar to small dogs. The word **dens** refers to holes that these animals dig in the ground as shelters. If your readers would not be familiar with this animal and its habits, you could describe them in general terms. Alternate translation: "Little animals live in holes in the ground"

See: Translate Unknowns

Luke 9:58 (#3)

"the birds of the sky, nests"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of **sky**, to complement the idea of "ground" in the previous phrase. Alternate translation: "birds live in nests" or "birds that fly in the air live in nests"

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 9:58 (#4)

"the birds of the sky, nests"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: "birds live in nests" or "birds that fly in the air live in nests"

See: Ellipsis

Luke 9:58 (#5)

""

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Son of Man"

See: First, Second or Third Person

Luke 9:58 (#6)

""

See how you translated the title **Son of Man** in 5:24. Alternate translation: "I, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 9:58 (#7)

"does not have {a place} where he might lay his head"

Jesus implies that if this person were to follow him, he too might not have a home. Alternate translation: "does not have a home anywhere, so if you become his disciple, expect that you will not have a home either" or (if you translated in the first person) "do not have a home anywhere, so if you become my disciple, expect that you will not have a home either"

See: Assumed Knowledge and Implicit Information

Luke 9:58 (#8)

"does not have {a place} where he might lay his head"

This expression means "does not have anywhere to sleep," by association with something that a person does in order to sleep, **lay** down his **head**. And a place to sleep, by association, means a home, since that is where people sleep. Alternate translation: "does not have a home anywhere" or (if you translated in the first person) "do not have a home anywhere"

See: Metonymy

Luke 9:58 (#9)

"does not have {a place} where he might lay his head"

Jesus actually did find places to sleep wherever he went to teach and heal, but he says that he has no such place at all to emphasize that he has no permanent home. Alternate translation: "does not have a permanent home" or (if you translated in the first person) "do not have a permanent home"

See: Hyperbole

Luke 9:59 (#1)

"Follow me"

As in 5:27, to **Follow** Jesus means to become one of his disciples. Alternate translation: "I want you to be one of my disciples"

See: Metaphor

Luke 9:59 (#2)

"permit me to go first to bury my father"

It is unclear whether the man's father had died and that he would bury him immediately, or whether the man wanted to wait for a longer amount of time until his father died so that he could bury him then. The main point is that the man wanted to do something else first before going with Jesus. Alternate translation: "before I do that, let me go and bury my father"

Luke 9:59 (#3)

"permit me to go first to bury my father"

One possible meaning of this expression is that the man wanted to wait until he had received his inheritance from his father so that he could live on that money while traveling with Jesus. If so, then he would be referring to the inheritance by association with his father's death, and he would be referring to his father's death by association with his burial. Alternate translation: "let me wait until I receive my inheritance"

See: Metonymy

Luke 9:60 (#1)

"Let the dead bury their own dead"

Jesus does not mean literally that dead people will bury other dead people. Instead, the expression **the dead** likely refers to those who do not follow Jesus and so are spiritually dead. Alternate translation: "Let people who are not concerned about spiritual things take care of everyday matters"

See: Metaphor

Luke 9:60 (#2)

"the dead"

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are dead" or

"people who are not concerned about spiritual things"

See: Nominal Adjectives

Luke 9:60 (#3)

"the kingdom of God"

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "how God will rule"

See: Abstract Nouns

Luke 9:61 (#1)

"I will follow you"

As in 5:27, to **follow** Jesus means to become one of his disciples. Alternate translation: "I want to be one of your disciples"

See: Metaphor

Luke 9:61 (#2)

"but first permit me"

Alternate translation: "but before I do that, please let me"

Luke 9:61 (#3)

"to the ones in my home"

This person is referring to his family by association with where they live. Alternate translation: "to my family"

See: Metonymy

Luke 9:62 (#1)

"No one, having put his hand on a plow, yet looking to the things behind, is fit for the kingdom of God"

Jesus responds with an illustration that is designed to teach this person about what is required to be his disciple. He means that a person is not suitable for the kingdom to God if his past loyalties are more important to him. If it would be helpful to your readers, you could explain this illustration. Alternate translation, add: "No one can plow straight if he is looking backwards, and in the same way, no one will be useful in the kingdom of God if his past loyalties are more important to him"

See: Metaphor

Luke 9:62 (#2)

"No one, having put his hand on a plow"

Jesus refers to a person using a plow by describing one part of that activity, guiding the plow with the **hand**. Alternate translation: "No one who is using a plow"

See: Synecdoche

Luke 9:62 (#3)

"No one, having put his hand on a plow"

A **plow** is a tool that farmers use to break up soil to prepare a field for planting. Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow. If your readers would not be familiar with this kind of tool, you could use a general expression. Alternate translation: "No one who needs to go straight forward"

See: Translate Unknowns

Luke 9:62 (#4)

"looking to the things behind"

The implication is that anyone who is looking backwards while plowing cannot guide the plow where it needs to go. That person must focus on looking forward in order to plow well. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "looking backwards, and so not going in the right direction"

See: Assumed Knowledge and Implicit Information

Luke 9:62 (#5)

"is fit for the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "can really let God rule his life"

See: Abstract Nouns

Luke 10:1 (#1)

"And after these things"

Luke uses this phrase to mark a new event in the story. If your language has a similar expression that it uses for this same purpose, you could use that here.

See: Introduction of a New Event

Luke 10:1 (#2)

"the Lord"

Here Luke refers to Jesus by the title **the Lord** to show his authority. Alternate translation: "the Lord Jesus"

Luke 10:1 (#3)

"72"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to say **72** or "70" in your translation.

See: Textual Variants

Luke 10:1 (#4)

"sent them out by twos"

This phrase is an idiom. Alternate translation: "sent them out two by two" or "sent them out in groups of two"

See: Idiom

Luke 10:1 (#5)

"before his face"

Here, **face** means the front of a person. Alternate translation: "ahead of him" or "to prepare the way for him"

See: Metaphor

Luke 10:2 (#1)

"And he said to them"

Jesus said these things to the 72 disciples before they actually went out. Alternate translation: "He had said to them" or "Before they went out, he told them"

See: Order of Events

Luke 10:2 (#2)

"Indeed the harvest {is} plentiful, but the laborers {are} few"

This statement means, "There is a big crop, but there are not enough workers to bring it in." Jesus is speaking. Alternate translation: "There are many people who are ready to enter God's kingdom, but there are not enough disciples to help them understand how to do that"

See: Metaphor

Luke 10:2 (#3)

"the Lord of the harvest"

Jesus continues to speak and extends his metaphor by describing God as **the Lord of the harvest**. Alternate translation: "God, who leads people to believe"

See: Biblical Imagery — Extended Metaphors

Luke 10:2 (#4)

"so that he would send out laborers into his harvest"

Jesus extends his metaphor even further by describing disciples who help others to trust in him as **laborers** in the **harvest**. Alternate translation: "to send more disciples to go and help people trust in me"

See: Biblical Imagery — Extended Metaphors

Luke 10:3 (#1)

"Go"

If it would be helpful to your readers, you could state explicitly where Jesus wants these disciples to go. Alternate translation: "Go to the cities and places where I am sending you"

See: Assumed Knowledge and Implicit Information

Luke 10:3 (#2)

"Behold"

Jesus uses the term **Behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: "Listen carefully now"

See: Metaphor

Luke 10:3 (#3)

"I send you out as lambs in the midst of wolves"

Wolves attack and kill sheep. This simile is a warning to the disciples whom Jesus is sending out that there will be people who will want to harm them. You could explain the meaning of this figurative expression in your translation. (However, you could also reproduce the simile, as suggested in the next note.) Alternate translation: "when I send you out, there are going to be some people who will want to harm you"

See: Simile

Luke 10:3 (#4)

"I send you out as lambs in the midst of wolves"

Jesus' disciples would have known that **lambs** are gentle animals that have been domesticated for their wool, milk, meat, and leather, and that **wolves** are predatory land animals, similar to large dogs, that hunt and kill in packs. If you would like to reproduce the simile, but your readers would not be familiar with these animals, you could use general terms. Alternate translation: "I am sending you out like harmless animals that will encounter a group of predators"

See: Translate Unknowns

Luke 10:3 (#5)

"you"

Since Jesus is speaking to these 72 disciples as a group, **you** is plural here and through 10:12.

See: Forms of You

Luke 10:4 (#1)

"Do not carry a money bag, nor a sack, nor sandals"

Here Jesus is using the word **carry** in an idiomatic sense to mean "bring along." He is not envisioning that these disciples might carry their sandals in their hands. Alternate translation: "Do not bring any money or provisions or extra clothes with you"

See: Idiom

Luke 10:4 (#2)

"Do not carry a money bag, nor a sack, nor sandals"

While Jesus probably means what he says literally about not bringing these specific items, he is also using them with larger meanings. The **money bag** represents the money it would contain. The **sack** represents the provisions someone would carry in it for a journey. The **sandals** represent, in this culture, more clothing and equipment than is strictly needed. Alternate translation: "Do not bring any money or provisions or extra clothes with you"

See: Metonymy

Luke 10:4 (#3)

"Do not carry a money bag, nor a sack, nor sandals"

If it would be helpful to your readers, you could state explicitly why Jesus does not want his disciples to bring these things with them. As he will explain in 10:7, he wants the people who receive his message to provide for those who bring the message. Alternate translation: "Do not bring any money or provisions or extra clothes with you, because the people who receive my message will provide for you"

See: Assumed Knowledge and Implicit Information

Luke 10:4 (#4)

"greet no one on the road"

Jesus is generalizing to indicate that these disciples should go quickly to the places where he is sending them to prepare the way for him. He is not telling them to be rude. Alternate translation: "make your journey as quickly as possible"

See: Hyperbole

Luke 10:5 (#1)

"say, 'Peace {be} to this house"

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "say that you want there to be peace in that house"

See: Quotes within Quotes

Luke 10:5 (#2)

"Peace {be} to this house"

The term **house** refers to the people who live in the house. Alternate translation: "May the people in this household have peace"

See: Metonymy

Luke 10:5 (#3)

"Peace {be} to this house"

This was an idiomatic expression, based on the Hebrew concept of "shalom," that was both a greeting and a blessing. Alternate translation: "I greet all of you in this household and I wish for God to bless you"

See: Idiom

Luke 10:6 (#1)

"a son of peace"

The expression **son of** refers to a person who shares the qualities of something. Alternate translation: "a person who wants peace with God and with people"

See: Idiom

Luke 10:6 (#2)

"your peace will rest upon him"

Here, **upon** creates a spatial metaphor. It means that this person will experience the peace that God gives in a special and lasting way. Alternate translation: "he will deeply experience the peace that you wish him"

See: Metaphor

Luke 10:6 (#3)

"if not"

It may be helpful to restate the entire phrase. Alternate translation: "if there is no one there who wants peace with God and with people"

See: Ellipsis

Luke 10:6 (#4)

"it will return to you"

Jesus describes **peace** as a living thing that could choose to leave one person and go to another person. Alternate translation: "you will experience that peace yourselves instead"

See: Personification

Luke 10:7 (#1)

"And remain in that house"

Jesus was not saying that they should stay in the house all the time and never leave it, but that they should make it their base of operations for as long as they were in that place. Alternate translation: "stay at that house"

Luke 10:7 (#2)

"what is} from them"

This phrase is an idiom. Alternate translation: “the food and drink that they provide”

See: Idiom

Luke 10:7 (#3)

"for the laborer {is} worthy of his wages"

Jesus is quoting or creating a proverb, a short saying about something that is generally true in life, to explain the reason for these arrangements. You could translate the proverb directly into your language, or you could explain its meaning. Alternate translation: “for since you will be teaching and healing the people, they should provide you with a place to stay and food to eat”

See: Proverbs

Luke 10:7 (#4)

"Do not move around from house to house"

This expression describes staying in different houses rather than making one house the base of operations the whole time. Jesus is repeating his earlier instruction, **remain in that house**, for emphasis. Jesus is not saying that these disciples cannot go to meet with people in other homes. Alternate translation: “As I said, stay at that house”

Luke 10:8 (#1)

"and they receive you"

The pronoun **they** refers to the people living in this city. Alternate translation: “if the people there welcome you”

See: Pronouns — When to Use Them

Luke 10:8 (#2)

"eat {what} is served to you"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “eat whatever food the people of that city serve you”

See: Active or Passive

Luke 10:9 (#1)

"the sick"

Jesus is using the adjective **sick** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “the people who are sick”

See: Nominal Adjectives

Luke 10:9 (#2)

"in it"

Alternate translation: “who live in that city”

See: Pronouns — When to Use Them

Luke 10:9 (#3)

"say to them, ‘The kingdom of God has come close to you"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “tell them that the kingdom of God has come close to them”

See: Quotes within Quotes

Luke 10:9 (#4)

"The kingdom of God has come close to you"

The idea behind the abstract noun **kingdom** can be expressed with a verb such as “rule.” This could mean: (1) the kingdom of God is close in location, that is, its activities are happening nearby. Alternate translation: “God is ruling in this area” (2) the kingdom of God is close in time, that is, it will begin soon. Alternate translation: “God will soon begin to rule as king”

See: Abstract Nouns

Luke 10:10 (#1)

"and they do not receive you"

This is a direct contrast to the similar expression in 10:8. Once again the pronoun **they** refers to the people living in this city. Alternate translation: "if the people there do not welcome you"

See: Pronouns — When to Use Them

Luke 10:11 (#1)

"Even the dust that clings to us from your city on our feet we wipe off against you! But know this, that the kingdom of God has come near"

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing from the end of the previous verse): "that you are going to wipe even the dust from their city off your feet as a warning to them, but that you still want them to know that the kingdom of God came close to them"

See: Quotes within Quotes

Luke 10:11 (#2)

"Even the dust that clings to us from your city on our feet we wipe off against you"

This is a symbolic action by which these disciples are to show that they do not want to have the slightest connection with the people of any city who reject Jesus. If it would be helpful to your readers, you could explain its significance. Alternate translation: "Because you have rejected Jesus, we want to have nothing to do with you. We do not even want to have the dust from your town on our feet"

See: Symbolic Action

Luke 10:11 (#3)

"we wipe off"

Since Jesus was sending these people out in groups of two, two people would be saying this. So languages that have a dual form of "we" should use that form.

See: Forms of 'You' — Dual/Plural

Luke 10:11 (#4)

"But know this"

The phrase introduces a warning. Alternate translation: "But we must warn you"

See: Idiom

Luke 10:11 (#5)

"the kingdom of God has come near"

See how you translated the similar sentence in 10:9.

See: Abstract Nouns

Luke 10:12 (#1)

"I say to you that"

Jesus says this to emphasize that what he is about to tell these disciples is very important. Alternate translation: "Take special note that"

Luke 10:12 (#2)

"on that day"

Jesus is using the term **day** to refer to a specific time. Alternate translation: "when God judges everyone for what they have done"

See: Idiom

Luke 10:12 (#3)

"on that day"

Jesus expected his disciples to understand that he was referring to the time when God will bring final judgment. Alternate translation: "when God judges everyone for what they have done"

See: Assumed Knowledge and Implicit Information

Luke 10:12 (#4)

"it will be more tolerable for Sodom than for that city"

Jesus uses the name of the city, **Sodom**, to refer to the people who lived there. Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom"

See: Metonymy

Luke 10:12 (#5)

"it will be more tolerable for Sodom than for that city"

Jesus assumes that these disciples will know that God destroyed the city of **Sodom** because the people in it were so wicked. The implication is that it must therefore be an extremely serious offense to reject the messengers of the kingdom of God. Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom, even though he destroyed their city because they were so wicked"

See: Assumed Knowledge and Implicit Information

Luke 10:13 (#1)

"Woe to you, Chorazin! Woe to you, Bethsaida"

Jesus is speaking to two cities that he knows cannot hear him. He is doing this to show in a very strong way how he feels about those cities. He is actually speaking to the people who can hear him, the disciples whom he is sending out. If your readers might not understand this kind of figurative speech, you could translate Jesus' words as if he were speaking directly to his disciples. Alternate translation: "Chorazin and Bethsaida are two of the cities whose people God will judge severely for rejecting my message"

See: Apostrophe

Luke 10:13 (#2)

"Woe to you, Chorazin! Woe to you, Bethsaida"

See how you translated this phrase in 6:24. Alternate translation: "how terrible it will be for you, Chorazin and Bethsaida!"

See: Idiom

Luke 10:13 (#3)

"Woe to you, Chorazin! Woe to you, Bethsaida"

Jesus is using the names of these cities to refer to the people who live there. Alternate translation: "How terrible it will be for you people of Chorazin and Bethsaida!"

See: Metonymy

Luke 10:13 (#4)

"Woe to you, Chorazin! Woe to you, Bethsaida"

Jesus is addressing an individual city in each of these phrases, so **you** is singular in both cases. However, if you decide to translate this as "you people of Chorazin and Bethsaida," then **you** would be plural.

See: Forms of You

Luke 10:13 (#5)

"Chorazin!" - "Bethsaida"

Chorazin and **Bethsaida** are the names of two cities.

See: How to Translate Names

Luke 10:13 (#6)

"For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago"

Jesus is describing a situation that might have happened in the past but actually did not. He is doing this to express disappointment and regret about what is happening in the present. Be sure to translate this in such a way that your readers will know that this event actually did not happen but they will understand why Jesus is imagining it. Alternate translation: "I can well imagine that if the people of Tyre and Sidon had witnessed the miracles that I performed for you, they would have repented a long time ago"

See: Hypothetical Situations

Luke 10:13 (#7)

"For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago"

Jesus assumes that these disciples will know that God destroyed the cities of **Tyre** and **Sidon** because the people in them were so wicked. So the implication is similar to the one about the people of Sodom. Alternate translation: "God destroyed the cities of Tyre and Sidon because they were so wicked. But even the people who lived in those cities would have repented if they had seen the miracles I did in Chorazin and Bethsaida. So the people of Chorazin and Bethsaida certainly should have repented as well"

See: Assumed Knowledge and Implicit Information

Luke 10:13 (#8)

"Tyre and Sidon"

Jesus uses the names of these cities to refer to the people who lived there. Alternate translation: "the people of Tyre and Sidon"

See: Metonymy

Luke 10:13 (#9)

"in you"

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Luke 10:13 (#10)

"they would have repented" - "sitting in sackcloth and ashes"

Jesus is saying that the people of Tyre and Sidon would have performed these actions, which are signs of humility and sorrow, to show that they were very sorry for committing their sins. Alternate translation: "they would have shown how sorry they were for their sins … by sitting on the ground wearing rough clothes and putting ashes on their heads"

See: Symbolic Action

Luke 10:14 (#1)

"it will be more tolerable for Tyre and for Sidon" - "than for you"

Jesus uses the names of these cities, **Tyre** and **Sidon**, to refer to the people who lived there. Alternate translation: "God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon"

See: Metonymy

Luke 10:14 (#2)

"it will be more tolerable for Tyre and for Sidon at the judgment than for you"

Jesus assumes that these disciples will know that God destroyed the cities of Tyre and Sidon because the people in them were so wicked. The implication, as in the case of Sodom, is that it must therefore be an extremely grave offense to reject the messengers of the kingdom of God. Alternate translation: "God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon, even though he destroyed their cities because they were so wicked"

See: Assumed Knowledge and Implicit Information

Luke 10:14 (#3)

"it will be more tolerable for Tyre and for Sidon at the judgment than for you"

It may be helpful to state clearly the reason why God will judge Chorazin and Bethsaida. Alternate translation: "because you did not repent and believe in me even though you saw me do miracles, God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon"

See: Assumed Knowledge and Implicit Information

Luke 10:14 (#4)

"at the judgment"

The disciples would have understood that Jesus was referring to the time when God will bring final judgment. Alternate translation: “at the time when God judges everyone for what they have done”

See: Assumed Knowledge and Implicit Information

Luke 10:14 (#5)

"for you"

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural. Alternate translation: “you people of Chorazin and Bethsaida”

See: Forms of ‘You’ — Dual/Plural

Luke 10:15 (#1)

"you, Capernaum, you will not be exalted to heaven, will you"

Jesus is speaking to another city that he knows cannot hear him. He is doing this once again to show in a very strong way how he feels about this city. He is actually speaking to the people who can hear him, the disciples whom he is sending out. If your readers might not understand this kind of figurative speech, you could translate Jesus’ words as if he were speaking directly to his disciples. Alternate translation: “The people of Capernaum are wrong to think that God is going to honor them greatly”

See: Apostrophe

Luke 10:15 (#2)

"you, Capernaum, you will not be exalted to heaven, will you"

In Greek, the first word of the question that Jesus asks Capernaum is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding, **will you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: “you people of Capernaum, do you really think that God is going to honor you greatly?”

See: Double Negatives

Luke 10:15 (#3)

"you, Capernaum, you will not be exalted to heaven, will you"

Jesus is using the question form to teach. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “you people of Capernaum are wrong to think that God is going to honor you greatly.”

See: Rhetorical Question

Luke 10:15 (#4)

"you, Capernaum, you will not be exalted to heaven, will you"

To be **exalted** or “lifted up” is a spatial metaphor that indicates receiving honor. To be lifted all the way up **to heaven** (or “to the sky,” another possible meaning) means to receive very great honor. Alternate translation: “you people of Capernaum are wrong to think that God is going to honor you greatly.”

See: Metaphor

Luke 10:15 (#5)

"you, Capernaum"

Jesus uses the name of this city to refer to the people who live there. Alternate translation: “you people of Capernaum”

See: Metonymy

Luke 10:15 (#6)

"you, Capernaum"

Jesus is addressing an individual city, so **you** is singular here and in the rest of this verse. However, if you decide to translate this as “you people of Capernaum,” then **you** would be plural.

See: Forms of You

Luke 10:15 (#7)

"you will not be exalted to heaven, will you"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “God is not going to honor you greatly, is he”

See: Active or Passive

Luke 10:15 (#8)

"you will not be exalted to heaven, will you"

If it would be helpful to your readers, you could state the reason why the people of Capernaum think that God would want to honor them. Alternate translation: “God is not going to honor you greatly because you are such good people and your city is so prosperous, is he”

See: Assumed Knowledge and Implicit Information

Luke 10:15 (#9)

"You will be brought down as far as Hades"

To be **brought down** is another spatial metaphor. It indicates experiencing punishment and dishonor. To be brought down all the way to Hades, the underworld (that is, the abode of the dead), means to receive very great punishment or dishonor. Alternate translation: “God is going to punish you severely”

See: Metaphor

Luke 10:15 (#10)

"You will be brought down as far as Hades"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “God is going to punish you severely”

See: Active or Passive

Luke 10:15 (#11)

"You will be brought down as far as Hades"

It may be helpful to state clearly the reason why God will judge Capernaum. Alternate translation: “God is going to punish you severely because you did not repent and believe in me, even though you saw me do miracles”

See: Assumed Knowledge and Implicit Information

Luke 10:16 (#1)

"The one listening to you listens to me"

You could translate this metaphor as a simile. Alternate translation: “When someone listens to you, it is as if they were listening to me”

See: Metaphor

Luke 10:16 (#2)

"the one rejecting you rejects me"

You could also translate this metaphor as a simile. Alternate translation: “when someone rejects you, it is as if they were rejecting me”

See: Metaphor

Luke 10:16 (#3)

""

You could also translate this metaphor as a simile. Alternate translation: “when someone rejects me, it is as if they were rejecting the one who sent me”

See: Metaphor

Luke 10:16 (#4)

"the one having sent me"

This refers implictly to God, who appointed Jesus for this special task. Alternate translation: “God who sent me”

See: Assumed Knowledge and Implicit Information

Luke 10:17 (#1)

"Then the 72 returned"

Some languages will need to say that the 72 actually went out first, as UST does. Alternate translation: “So the 72 disciples went out and did as Jesus had told them to do, and then they returned”

See: Assumed Knowledge and Implicit Information

Luke 10:17 (#2)

"72"

As in 10:1, see the discussion of textual issues at the end of the General Notes to this chapter to decide whether to say **72** or “70” in your translation.

See: Textual Variants

Luke 10:17 (#3)

"the demons are subjected to us"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the demons obey us”

See: Active or Passive

Luke 10:17 (#4)

"in your name"

The term **name** refers to Jesus’ power and authority. Alternate translation: “when we command them using the authority that you gave us”

See: Metonymy

Luke 10:18 (#1)

"I was watching Satan fall from heaven like lightning"

Jesus uses a simile to express that while his 72 disciples were out proclaiming the kingdom of God, he discerned that this was a quick and decisive defeat for Satan. If your readers would be familiar with lightning, you could use the same simile in your translation. Otherwise, you could use another comparison to something that happens rapidly and evidently.

See: Simile

Luke 10:18 (#2)

"fall from heaven"

While Jesus actually did see this in his vision, if it would be helpful to your readers, you could explain the meaning of this image, as UST does.

See: Metaphor

Luke 10:19 (#1)

"Behold"

Jesus uses **Behold** to focus his disciples’ attention on what he is about to say. Alternate translation: “Listen carefully now”

See: Metaphor

Luke 10:19 (#2)

"authority to tread on snakes and scorpions"

This could mean: (1) Jesus is referring to actual **snakes and scorpions** and saying that God will protect his disciples from these dangers everywhere they travel to proclaim the kingdom. Alternate translation: “protection from snakes and scorpions, even if you step on them” (2) the phrase **snakes and scorpions** is a figurative way of describing evil spirits. Alternate translation: “the power to defeat evil spirits”

See: Metaphor

Luke 10:19 (#3)

"snakes"

In context, this clearly means poisonous **snakes**. If your readers would not be familiar with **snakes**, you could use a general expression. Alternate translation: “poisonous biting animals”

See: Translate Unknowns

Luke 10:19 (#4)

"scorpions"

The term **scorpions** describes small animals that are related to spiders. They have two claws and a poisonous stinger in their tail. If your readers would not be familiar with **scorpions**, you could use a general expression. Alternate translation: “poisonous stinging animals”

See: Translate Unknowns

Luke 10:19 (#5)

"and over all the power of the enemy"

This phrase continues the meaning from earlier in the sentence. The **enemy** is Satan, as described in the previous verse. It may be helpful to begin a new sentence here. Alternate translation: “I have also given you authority to overcome the resistance of Satan”

See: Assumed Knowledge and Implicit Information

Luke 10:19 (#6)

"nothing will harm you at all"

Here Jesus uses a double negative for emphasis, “nothing in no way will hurt you.” The second negative does not cancel the first to create a positive meaning, “something in some way might hurt you.” If your language uses double negatives for emphasis that do not cancel one another, it would be appropriate to use that construction here.

See: Double Negatives

Luke 10:20 (#1)

"do not rejoice in this, that the spirits are subjected to you, but rejoice that your names are written in the heavens"

Jesus is not actually telling the disciples not to rejoice over the way God has allowed them to deliver people who were oppressed by demons. Rather, he is exaggerating to emphasize that the disciples should rejoice even more that their names are written in heaven. Alternate translation: “rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you”

See: Hyperbole

Luke 10:20 (#2)

"the spirits are subjected to you"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the demons must obey you”

See: Active or Passive

Luke 10:20 (#3)

"your names are written in the heavens"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: “God has written down your names in heaven”

See: Active or Passive

Luke 10:20 (#4)

"your names are written in the heavens"

While it may be literally true that there is a written record of names in heaven, you may wish to express the meaning and significance of this in your translation. Alternate translation: “God in heaven knows that you belong to him”

See: Assumed Knowledge and Implicit Information

Luke 10:21 (#1)

"At that hour"

Here Luke uses the term **hour** to refer to a particular time. Alternate translation: “At that same time”

See: Idiom

Luke 10:21 (#2)

"I praise you, Father"

Use your best judgment about whether the formal or informal form of **you** would be more natural in your language here. Jesus is speaking as an adult son would to a father with whom he had a close relationship.

See: Forms of ‘You’ — Formal or Informal

Luke 10:21 (#3)

"Father"

Father is an important title for God.

See: Translating Son and Father

Luke 10:21 (#4)

"Lord of heaven and earth"

Jesus is using a figure of speech to describe something by naming its two components. Together **heaven** and **earth** represent everything that exists. Alternate translation: "you who rule over everything that exists"

See: Merism

Luke 10:21 (#5)

"these things"

Jesus is likely using this expression to refer to his identity as God's Son and God's identity as his Father. He describes these things in the next verse and says that only people to whom he reveals these identities can understand them, just as he says here that they are revealed only to certain people. Since the expression is explained in the next verse, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

Luke 10:21 (#6)

"the wise and intelligent"

Jesus is using the adjectives **wise** and **intelligent** as nouns in order to indicate people who have those qualities. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "people who are wise and intelligent"

See: Nominal Adjectives

Luke 10:21 (#7)

"the wise and intelligent"

Because God had concealed the truth from these people, they actually were not wise and intelligent, even though they thought they were. Alternate translation: "people who think they are wise and intelligent"

See: Irony

Luke 10:21 (#8)

"the wise and intelligent"

The terms **wise** and **intelligent** mean similar things. Jesus uses the two terms together for emphasis. Alternate translation: "people who think they understand everything"

See: Doublet

Luke 10:21 (#9)

"to little children"

The phrase **little children** refers to people who may not have much education, but who are willing to accept Jesus' teachings in the same way that little children willingly listen to those they trust. You could explain the meaning of this metaphor in your translation, or you could translate it as a simile, as UST does. Alternate translation: "people who trust my teachings implicitly"

See: Metaphor

Luke 10:21 (#10)

"before you"

Jesus says **before you** to mean "where you could see" or "in your sight." Sight, in turn, means attention and judgment. Alternate translation: "in your judgment"

See: Metaphor

Luke 10:22 (#1)

"All things have been handed over to me by my Father"

If your language does not use this passive form, you can state this in active form. Alternate translation: "My Father has handed everything over to me"

See: Active or Passive

Luke 10:22 (#2)

"no one knows who the Son is except the Father"

If, in your language, it would appear that Jesus is making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only the Father knows who the Son is"

See: Connect — Exception Clauses

Luke 10:22 (#3)

"knows who the Son is"

Here, the Greek word translated **knows** means to know from personal experience. God the Father knows Jesus in this way. Alternate translation: "is acquainted with the Son" or "is acquainted with me"

Luke 10:22 (#4)

"knows who the Son is"

Jesus is referring to himself in the third person. Alternate translation: "knows who I am"

See: First, Second or Third Person

Luke 10:22 (#5)

"the Son" - **"the Father"**

Son and **Father** are important titles that describe the relationship between God and Jesus.

See: Translating Son and Father

Luke 10:22 (#6)

"no one knows" - **"who the Father is except the Son"**

If, in your language, it would appear that Jesus is making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only the Son knows … who the Father is" or "only I know … who the Father is"

See: Connect — Exception Clauses

Luke 10:22 (#7)

"knows"

Here the Greek word translated **knows** means to know from personal experience. Jesus knows God his Father in this way. Alternate translation: "is acquainted with"

Luke 10:22 (#8)

"to whomever the Son desires to reveal him"

Alternate translation: "whoever the Son wants to introduce the Father to" or (if you translated in the first person) "whoever I want to introduce the Father to"

Luke 10:23 (#1)

"And having turned around to the disciples, he said privately"

The implication is that a crowd was present when the 72 disciples returned to report to Jesus what they had done, and that this crowd heard what Jesus told them and what he prayed to God. But now Jesus is speaking only to the disciples in a way that the crowd will not be able to hear him. Alternate translation: "Then Jesus said, in the direction of his disciples so that only they could hear him"

See: Assumed Knowledge and Implicit Information

Luke 10:23 (#2)

"Blessed {are} the eyes that see what you see"

Jesus is using the term **eyes** to describe these disciples by reference to one part of them, the part they are using to witness the great works that reveal who he is. Alternate translation: "How good it is for you to see what you see"

See: Synecdoche

Luke 10:23 (#3)

"Blessed {are} the eyes that see what you see"

The phrase **what you see** probably refers to the great works of healing and miracles that Jesus is doing, which reveal who he is. Alternate translation: "How good it is for you to see the things that I am doing"

See: Assumed Knowledge and Implicit Information

Luke 10:24 (#1)

"and did not see"

If it would be helpful to your readers, you could give the reason why the prophets and kings did not see these things. Alternate translation: "but could not see them because they lived before this time"

See: Assumed Knowledge and Implicit Information

Luke 10:24 (#2)

"what you hear"

The phrase **what you hear** probably refers to the teachings of Jesus. Alternate translation: "the things that you have heard me say"

See: Assumed Knowledge and Implicit Information

Luke 10:24 (#3)

"and did not hear"

If it would be helpful to your readers, you could give the reason why the prophets and kings did not hear these things. Alternate translation: "but could not hear them because they lived before this time"

See: Assumed Knowledge and Implicit Information

Luke 10:25 (#1)

"behold"

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 10:25 (#2)

"a certain lawyer"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was a lawyer who"

See: Introduction of New and Old Participants

Luke 10:25 (#3)

"a certain lawyer"

See how you translated **lawyer** in 7:30. Alternate translation: "a certain expert in the Jewish law"

See: Translate Unknowns

Luke 10:25 (#4)

"stood up"

By standing up, this lawyer was indicating that he had a question to ask Jesus. If it would be helpful to your readers, you could explain that this was the reason for his action. Alternate translation: "stood up to show that he wanted to ask a question"

See: Symbolic Action

Luke 10:25 (#5)

"testing him"

Alternate translation: "seeing how well he would answer"

Luke 10:25 (#6)

"Teacher"

Teacher was a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 10:25 (#7)

"doing what, will I inherit eternal life"

The lawyer is using the term **inherit** in a figurative sense to mean "come to possess" or "have." Alternate translation: "what must I do in order to have everlasting life"

See: Metaphor

Luke 10:25 (#8)

"doing what, will I inherit eternal life"

This lawyer may be asking about a single deed that would be worthy of eternal life, because he uses a verb form that does not indicate continuing action. Alternate translation: "What one thing do I need to do so that God will give me eternal life?"

See: Verbs

Luke 10:25 (#9)

"doing what, will I inherit eternal life"

The lawyer means implicitly that he would **inherit** or "come to possess" this **everlasting life** from God. Alternate translation: "what must I do so that God will give me everlasting life"

See: Metaphor

Luke 10:26 (#1)

"What is written in the law? How do you read {it"

Jesus is using these questions to get this man to reflect on the Jewish law and apply it to his own question. If it would be helpful in your language, you could translate this as a statement that incorporates both of Jesus' questions. Alternate translation: "Tell me what Moses wrote about that in the law and how you understand it."

See: Rhetorical Question

Luke 10:26 (#2)

"What is written in the law? How do you read {it"

These two phrases mean similar things. Jesus may be using repetition for emphasis and clarity. Both phrases have to do with what the law says. The first phrase views this objectively in terms of what is written there, and the second phrase views this subjectively from the perspective of a person reading it. You do not need to put both phrases in your translation if your readers might wonder why Jesus was saying basically the same thing twice. Alternate translation: "Tell me what answer a person would find to your question in the law of Moses."

See: Parallelism

Luke 10:26 (#3)

"What is written in the law"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "What did Moses write in the law?"

See: Active or Passive

Luke 10:26 (#4)

"How do you read {it"

This is an idiom. Alternate translation: "What do you understand it to be saying?"

See: Idiom

Luke 10:27 (#1)

"And answering, he said"

Together **answering** and **said** mean that the lawyer responded to the question that Jesus asked him. Alternate translation: "The lawyer responded"

See: Hendiadys

Luke 10:27 (#2)

"You will love"

Here it may not be clear whether to use the singular or plural form of **You** because this is a short quotation from the Scriptures and the context is not given. The word is actually singular because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular forms of **You your**, and **yourself** in this verse, if your language marks that distinction.

See: Singular Pronouns that refer to Groups

Luke 10:27 (#3)

"You will love"

The Scriptures are using a statement to give a command. Alternate translation: "You must love"

See: Statements — Other Uses

Luke 10:27 (#4)

"from your whole heart and with your whole soul and with your whole strength and with your whole mind"

Moses is using a figure of speech that describes something by listing its parts. Alternate translation: "with your entire being"

See: Merism

Luke 10:27 (#5)

"from your whole heart and with your whole soul"

The words **heart** and **soul** represent a person's inner being. If you do not translate all four of the terms here with a single phrase, you could represent these two together. Alternate translation: "with all of your inner self"

See: Metaphor

Luke 10:27 (#6)

"and your neighbor as yourself"

The lawyer is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation (filling in ellipsis): "and you must also love your neighbor as much as you love yourself"

See: Ellipsis

Luke 10:28 (#1)

"Do this, and you will live"

Jesus is describing a conditional situation. If it would be helpful in your language, you could express it that way. Alternate translation: "If you do this, then God will give you eternal life"

See: Connect — Hypothetical Conditions

Luke 10:28 (#2)

"you will live"

Alternate translation: "God will give you eternal life"

Luke 10:29 (#1)

"But he, desiring to justify himself, said"

Alternate translation: "But the lawyer wanted to prove that he had done what he needed to do, so he said"

Luke 10:29 (#2)

"who is my neighbor"

If it would be helpful to your readers, you could indicate the reason why the lawyer asked this specific question. Alternate translation: "whom should I consider to be my neighbor, that is, someone I need to love as I love myself?"

See: Assumed Knowledge and Implicit Information

Luke 10:30 (#1)

"Then answering, Jesus said"

Together **answering** and **said** mean that Jesus responded to the question that the lawyer asked him. Alternate translation: "Then Jesus responded"

See: Hendiadys

Luke 10:30 (#2)

"Then answering, Jesus said"

Jesus answers the man's question by telling a brief story that provides an illustration. Alternate translation: "As an answer to the man's question, Jesus told him this story"

See: Parables

Luke 10:30 (#3)

"A certain man"

This introduces a new character in the parable. Alternate translation: “There was a man who”

See: Introduction of New and Old Participants

Luke 10:30 (#4)

"was going down from Jerusalem to Jericho"

Jesus says **going down** because this man would have had to travel from a mountain height down into a valley to go from Jerusalem to Jericho. Alternate translation: “was traveling from Jerusalem to Jericho”

See: Idiom

Luke 10:30 (#5)

"fell among robbers"

Be sure that it is clear in your translation that this does not mean that the man fell down accidentally. Rather, this is an idiom. Alternate translation: “some robbers attacked him”

See: Idiom

Luke 10:30 (#6)

"having stripped him"

Alternate translation: “after they had taken everything he had” or “after they had stolen of all his things”

See: Idiom

Luke 10:30 (#7)

"and having laid on blows"

This expression means that the robbers also beat this man. Alternate translation: “and beaten him”

See: Idiom

Luke 10:30 (#8)

"half dead"

This is an idiom. Alternate translation: “almost dead.”

See: Idiom

Luke 10:31 (#1)

"by coincidence"

This expression means that this event was not anything that anyone had planned. Alternate translation: “it just so happened that”

Luke 10:31 (#2)

"a certain priest"

This expression introduces a new character in the parable. Alternate translation: “there was a priest who”

See: Introduction of New and Old Participants

Luke 10:31 (#3)

"a certain priest"

Jesus assumes that his listeners will know that a priest is a religious leader. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “there was a priest, a religious leader, who”

See: Assumed Knowledge and Implicit Information

Luke 10:31 (#4)

"and having seen him"

Since a priest is a religious leader, the audience would assume that he would help the injured man. Since he did not, this phrase could be introduced with a contrasting word to call attention to this unexpected result. Alternate translation: “but when the priest saw the injured man”

See: Connect — Contrast Relationship

Luke 10:31 (#5)

"he passed by on the other side"

The implication is that the priest did not help the man. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he did not help him, but instead walked past him on the other side of the road"

See: Assumed Knowledge and Implicit Information

Luke 10:32 (#1)

"a Levite also"

This expression introduces a new character in the parable. Alternate translation: "there was also a Levite"

See: Introduction of New and Old Participants

Luke 10:32 (#2)

"a Levite also"

Jesus is leaving out some words, but they can be inferred from the rest of the story. Alternate translation: "there was also a Levite traveling on that road who"

See: Ellipsis

Luke 10:32 (#3)

"a Levite also"

Jesus assumes that his listeners will know that a **Levite** was someone who served in the temple. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "there was also a Levite, someone who served in the temple, who"

See: Assumed Knowledge and Implicit Information

Luke 10:32 (#4)

"likewise a Levite also, having come to the place and having seen {him}, passed by on the other side"

Since Levites served in the temple, the audience would assume that this Levite would help the injured man. Since he did not, this phrase could be introduced with a contrasting word to call attention to this unexpected result. Alternate translation: "likewise a Levite also came to the place, but when he saw him, he walked past him on the other side of the road"

See: Connect — Contrast Relationship

Luke 10:32 (#5)

"passed by on the other side"

The implication is that the Levite did not help the man. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he did not help the injured man, but instead walked past him on the other side of the road"

See: Assumed Knowledge and Implicit Information

Luke 10:33 (#1)

"But a certain Samaritan"

This expression introduces a new character in the parable. Alternate translation: "But there was also a Samartian who"

See: Introduction of New and Old Participants

Luke 10:33 (#2)

"But a certain Samaritan"

Jesus assumes that his listeners will know that Jews and Samaritans were bitter enemies. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "But there was a Samaritan, whose people were enemies of the Jews, who"

See: Assumed Knowledge and Implicit Information

Luke 10:33 (#3)

"But a certain Samaritan"

Since Jews and Samaritans were enemies, the listeners would have assumed that this Samaritan would not help an injured Jewish man. Since he did help him, Jesus introduces this character with a contrasting word that calls attention to this

unexpected result. you could do the same in your translation.

See: Connect — Contrast Relationship

Luke 10:33 (#4)

"he felt compassion"

Alternate translation: "he felt sorry for him and wanted to help him"

Luke 10:34 (#1)

"he bound up his wounds, pouring on oil and wine"

The Samaritan would have put the **oil and wine** on the **wounds** first, and then **bound up** the **wounds**. Alternate translation: "he put oil and wine on the wounds and then wrapped them with cloth"

See: Order of Events

Luke 10:34 (#2)

"pouring on oil and wine"

The **wine** was used to clean the **wounds**, and the **oil** was used to prevent infection. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "pouring oil and wine on them to help heal them"

See: Assumed Knowledge and Implicit Information

Luke 10:34 (#3)

"his own animal"

The Greek term translated as **animal** refers to an animal that carried heavy loads. In this culture, it was probably a donkey. You could state that, but if your readers might not know what a donkey is, you could use a more general expression. Alternate translation: "his own pack animal"

See: Translate Unknowns

Luke 10:35 (#1)

"two denarii"

See how you translated the term **denarii** in 7:41. Alternate translation: "two silver coins" or "an amount equivalent to two days' wages"

See: Biblical Money

Luke 10:35 (#2)

"to the innkeeper"

Alternate translation: "the person who was in charge of the inn"

Luke 10:35 (#3)

"whatever more you spend, when I return, I will repay you"

The Samaritan is describing a hypothetical situation and saying what he would do if the condition were true. Alternate translation: "if you need to spend more than this, then I will repay you when I return"

See: Hypothetical Situations

Luke 10:36 (#1)

"Which of these three do you think became a neighbor to the one having fallen among the robbers"

If it would be helpful in your language, you could translate this as two questions. Alternate translation: "What do you think? Which of these three men acted like a neighbor to the man whom the robbers attacked?"

Luke 10:36 (#2)

"became a neighbor"

Alternate translation: "acted like a neighbor"

Luke 10:36 (#3)

"to the one having fallen among the robbers"

As in 10:30, be sure it is clear in your translation that this does not mean that the man fell down accidentally. Rather, this is an idiom. Alternate

translation: “to the man whom the robbers attacked”

See: Idiom

Luke 10:37 (#1)

"You go and do likewise"

The implication is that the lawyer has given the correct answer. If it would be helpful to your readers, you could state that explicitly, and you could also indicate what **do likewise** means. Alternate translation: “You are right. In the same way, you should also be a neighbor to people who need your help”

See: Assumed Knowledge and Implicit Information

Luke 10:38 (#1)

"And as they were traveling along"

Luke uses this phrase to introduce a new event. Alternate translation: “The next thing that happened on their journey was that”

See: Introduction of a New Event

Luke 10:38 (#2)

"he entered" - **"welcomed him"**

Luke says **he** and **him**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: “they entered … welcomed them”

See: Synecdoche

Luke 10:38 (#3)

"and a certain woman named Martha"

This introduces **Martha** as a new character. Your language may have its own way of introducing new people. It may be helpful to begin a new sentence here. Alternate translation: “There was a woman named Martha who lived there”

See: Introduction of New and Old Participants

Luke 10:39 (#1)

"And she had a sister called Mary"

This introduces **Mary** as a new character. Alternate translation: “Now Martha had a sister whose name was Mary”

See: Introduction of New and Old Participants

Luke 10:39 (#2)

"called Mary"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “whose name was Mary”

See: Active or Passive

Luke 10:39 (#3)

"she was sitting at the feet of Jesus"

This was the customary and respectful position for a learner at this time. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “she sat respectfully on the floor near Jesus to learn from him”

See: Assumed Knowledge and Implicit Information

Luke 10:39 (#4)

"of Jesus"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to use this reading in your translation, or another reading, “the Lord.” The note below discusses a translation issue in that reading, for those who decide to include it.

See: Textual Variants

Luke 10:39 (#5)

"of Jesus"

If you use the variant reading “the Lord” at this place in your translation, you may wish to indicate that this is referring to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

Luke 10:39 (#6)

"listening to his word"

Luke uses the term **word** to describe what Jesus said while he was at Martha's house. Alternate translation: "and listened to what he said" or "and listened to him teaching"

See: Metonymy

Luke 10:40 (#1)

"But Martha was distracted with much service"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "But all Martha could think about was the big meal she was preparing"

See: Active or Passive

Luke 10:40 (#2)

"are you not concerned that my sister has left me alone to serve"

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. Martha respects the Lord, so she uses a rhetorical question to make her complaint more polite. If it would be helpful in your language, you could translate her words as a statement. Alternate translation: "it seems as if you do not care that my sister has left me alone to serve."

See: Rhetorical Question

Luke 10:41 (#1)

"But answering, the Lord said to her"

Together **answering** and **said** mean that Jesus responded to Martha's request. Alternate translation: "But the Lord replied to her"

See: Hendiadys

Luke 10:41 (#2)

"the Lord"

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: "the Lord Jesus"

Luke 10:41 (#3)

"Martha, Martha"

Jesus repeats Martha's name for emphasis. Alternate translation: "My dear Martha"

See: Reduplication

Luke 10:41 (#4)

"you are anxious and troubled about many things"

The terms **anxious** and **troubled** mean similar things. Jesus uses the two terms together for emphasis. If it would be helpful in your language, you could translate them with a single phrase. Alternate translation: "you are worrying too much about things"

See: Doublet

Luke 10:41 (#5)

"you are anxious and troubled about many things"

If you do not combine the term for **troubled** with the word **anxious** into a single phrase, you could state **you are anxious and troubled** with an active form. Alternate translation: "you are anxious and letting too many things bother you"

See: Active or Passive

Luke 10:42 (#1)

"but one thing is necessary"

Jesus says **one thing** as an overstatement for emphasis. Other things actually are necessary for life, but this is the most important one. Alternate translation: "but one thing is more important than all the others"

See: Hyperbole

Luke 10:42 (#2)

"but one thing is necessary"

The implication is that this most important thing is what Jesus is teaching about God, and that Martha should have been concentrating on that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "but one thing, what I am teaching about God, is more important than all the others, and you should have been concentrating on that"

See: Assumed Knowledge and Implicit Information

Luke 10:42 (#3)

"Mary has chosen the good part"

While Jesus spoke just earlier about "one thing" as opposed to "many things," here he seems to contrast only two things, **the good part** with another part, perhaps not "the bad part," but at least the part that is not to be preferred. This likely refers to the two activities that Mary and Martha have chosen to pursue while Jesus is present in their home. Alternate translation: "Mary has chosen the better activity"

Luke 10:42 (#4)

"which will not be taken away from her"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. This could mean: (1) "I will not take that opportunity away from her." (2) "God will not let her lose what she has gained from listening to me."

See: Active or Passive

Luke 11:1 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 11:1 (#2)

"John"

This disciple is referring to **John** the Baptist. you could state that explicitly in your translation. Alternate translation: "John the Baptist"

See: Assumed Knowledge and Implicit Information

Luke 11:2 (#1)

"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

Luke 11:2 (#2)

"let your name be made holy"

Jesus is not saying that God's **name** is not already **holy** in itself. Rather, he is referring to how people consider God's **name**. Alternate translation: "may people treat your name as holy" or "may people regard your name as holy"

See: Assumed Knowledge and Implicit Information

Luke 11:2 (#3)

"let your name be made holy"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: "may people treat your name as holy" or "may people regard your name as holy"

See: Active or Passive

Luke 11:2 (#4)

"let your name be made holy"

The term **name** is a figurative way of referring to an entire person by reference to something associated with them. Alternate translation: "may all people honor you"

See: Metonymy

Luke 11:2 (#5)

"Let your kingdom come"

See how you decided to translate the phrase "the kingdom of God" in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." As the General Introduction to Luke explains, in one sense, the **kingdom** of God is already present on earth, while in another sense, it is still a future reality. Try to translate this in a way that acknowledges both aspects. Alternate translation: "Come and rule more and more throughout the earth"

See: Abstract Nouns

Luke 11:2 (#6)

"your"

Here, **your** is singular because Jesus is teaching his disciples how to pray to God. If your language has a formal form of "you" that it uses to address a superior respectfully, you may wish to use that form for **your** in its two instances here and for **you** in 11:4. Alternatively, it might be more appropriate in your culture to address God using a familiar form, such as friends would use with one another. Use your best judgment about what form to use.

See: Forms of 'You' — Formal or Informal

Luke 11:3 (#1)

"Give us"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please give us"

See: Imperatives — Other Uses

Luke 11:3 (#2)

"Give us"

Jesus teaches his disciples to speak to God in the plural because he wants them to pray together in community about the matters he describes. Since the word **us** would refer to the people praying, but not to God, it would be exclusive, if your language marks that form.

See: Exclusive and Inclusive 'We'

Luke 11:3 (#3)

"our daily bread"

Jesus refers to **bread**, one common food, to mean food in general. Alternate translation: "the food we need that day"

See: Synecdoche

Luke 11:4 (#1)

"forgive us" - "do not bring us"

These are imperatives, but they should be translated as polite requests rather than as commands. It may be helpful to add an expression such as "please" in each case to make this clear. Alternate translation: "please forgive us … please do not bring us"

See: Imperatives — Other Uses

Luke 11:4 (#2)

""everyone"

Jesus uses the image of being in debt to describe having sinned against a person. Alternate translation: "everyone who has sinned against us"

See: Metaphor

Luke 11:4 (#3)

"do not bring us into temptation"

You could state this in a positive form. Alternate translation: "please lead us away from temptation"

Luke 11:5 (#1)

"Which of you will have a friend and will go to him at midnight"

Jesus is using a hypothetical situation to teach his disciples. Alternate translation: "Suppose one of

you went to the house of a friend in the middle of the night"

See: Hypothetical Situations

Luke 11:5 (#2)

"and say to him, 'Friend, lend three loaves to me"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and asked his friend to let him borrow three loaves of bread"

See: Quotes within Quotes

Luke 11:5 (#3)

"lend three loaves to me"

Alternate translation: "let me borrow three loaves of bread" or "give me three loaves of bread, and I will pay you back later"

Luke 11:6 (#1)

"since my friend has come to me from the road, and I do not have anything to serve to him"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse): "explaining that another friend has just arrived on a journey and that he does not have enough food to feed him"

See: Quotes within Quotes

Luke 11:6 (#2)

"since my friend"

The speaker uses the word **since** to introduce the reason why he is making this request at this time. If you translate this as a direct quotation, it may be helpful to begin a new sentence here. Alternate translation: "Let me tell you why I am asking. My friend" or "I am asking because my friend"

See: Connect — Reason-and-Result Relationship

Luke 11:6 (#3)

"has come to me from the road"

The speaker uses the term **road** to describe being on a journey. Alternate translation: "another friend of mine is on a journey and has just arrived at my house"

See: Metonymy

Luke 11:6 (#4)

"anything to serve to him"

It is unlikely that the speaker has no food at all in his house that he could serve his friend. Rather, this is an exaggeration for emphasis. Alternate translation: "enough food to feed him"

See: Hyperbole

Luke 11:6 (#5)

"anything to serve to him"

This could mean: (1) as UST implies, while his family has the ingredients to make a meal, they do not want to make a weary traveler wait the time it would take for them to bake bread and prepare other food. Alternate translation: "any food prepared to feed him" (2) the speaker wants to extend hospitality by sharing a meal with his guest, and so he needs enough food for a family meal. Alternate translation: "enough food to share a meal with him"

See: Assumed Knowledge and Implicit Information

Luke 11:7 (#1)

"answering from inside, he may say"

The word **answering** indicates that what this friend **may say** would be a response. Alternate translation: "he may reply from inside"

See: Hendiadys

Luke 11:7 (#2)

"he may say, 'Do not cause me trouble. The door has already been shut, and my children are in

the bed with me. I am not able to get up to give to you"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he may tell you not to bother him, because he has already locked the door for the night and his children are in bed with him, so he cannot get up and give you anything"

See: Quotes within Quotes

Luke 11:7 (#3)

"The door has already been shut"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "We have already closed and locked the door"

See: Active or Passive

Luke 11:7 (#4)

"I am not able to get up"

The friend inside is not literally incapable of getting up. Rather, this is an exaggeration for emphasis. Alternate translation: "It would be very difficult for me to get up"

See: Hyperbole

Luke 11:8 (#1)

"I say to you"

Even though Jesus began this hypothetical situation by asking "which of you," that is, "which one of you," here he is addressing all of the disciples together, not the hypothetical single disciple who might go to a friend's house at midnight. So here, the word **you** is plural.

See: Forms of You

Luke 11:8 (#2)

"yet because of his persistence"

If it would be helpful in your language, you could express the idea behind the abstract noun **persistence** with a verb such as "continue." Alternate translation: "because you continue to ask him urgently"

See: Abstract Nouns

Luke 11:8 (#3)

"rising up"

Alternate translation: "getting out of bed"

Luke 11:9 (#1)

"say to you," - "to you;" - "you will find;" - "to you"

In the first instance in this verse, **you** is plural because Jesus is speaking to the disciples. In the next three instances, even though Jesus is describing what could be an individual situation of a person praying to God, **you** is also plural because Jesus is still speaking to the disciples as a group.

See: Forms of You

Luke 11:9 (#2)

"ask," - "seek"

It might be customary in your language to say what a person would be asking for and seeking, and from whom. Alternate translation: "keep asking God for what you need … keep seeking what you need from God"

See: Assumed Knowledge and Implicit Information

Luke 11:9 (#3)

"it will be given to you"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will give it to you" or "you will receive it"

See: Active or Passive

Luke 11:9 (#4)

"knock"

To **knock** at a door means to hit it a few times to let a person inside the house know you are standing outside. You could translate this expression with the way people in your culture show that they have arrived at a house, such as "call out" or "cough" or "clap."

See: Translate Unknowns

Luke 11:9 (#5)

"knock"

Jesus is using the expression **knock** to mean getting someone's attention. Alternate translation: "seek God's attention in prayer" or "let God know you are depending on him"

See: Metaphor

Luke 11:9 (#6)

"it will be opened to you"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will open the door for you" or "God will welcome you inside"

See: Active or Passive

Luke 11:9 (#7)

"it will be opened to you"

This phrase continues the metaphor of prayer as knocking on a door. Alternate translation: "God will give you what you need" or "God will enable you to do what you are praying about"

See: Metaphor

Luke 11:10 (#1)

"to the one knocking"

See how you translated the word "knock" in 11:9. Alternate translation: "to the one who calls out" or "to the one who coughs" or "to the one who claps"

See: Translate Unknowns

Luke 11:10 (#2)

"it will be opened"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will open the door" or "God will welcome you inside"

See: Active or Passive

Luke 11:10 (#3)

"it will be opened"

This phrase continues the metaphor of prayer as knocking on a door. Alternate translation: "God will give you what you need" or "God will enable you to do what you are praying about"

See: Metaphor

Luke 11:11 (#1)

"And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to use this reading or a longer one that is found in some ancient manuscripts.

See: Textual Variants

Luke 11:11 (#2)

"And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake"

Alternate translation: "Which of you fathers, if his son asked for a fish, would give him a snake instead of a fish"

Luke 11:11 (#3)

"And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake"

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “None of you fathers would give your son a snake if he asked for a fish!”

See: Rhetorical Question

Luke 11:11 (#4)

"And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake"

Jesus is also using a hypothetical situation to teach, and you could translate his words that way. Alternate translation: “Suppose one of you had a son who asked for a fish to eat. None of you fathers would give him a snake instead.”

See: Hypothetical Situations

Luke 11:11 (#5)

"a snake"

In this culture, people did not eat snakes. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat snakes in your culture, you could use the name of something that they do not eat, or you could use a general expression. Alternate translation: “something he cannot eat”

See: Assumed Knowledge and Implicit Information

Luke 11:12 (#1)

"Or also he will ask for an egg, he will give him a scorpion"

Jesus is speaking in an abbreviated way. Alternate translation: “Or if a son asked for an egg, would his father give him a scorpion”

See: Ellipsis

Luke 11:12 (#2)

"Or also he will ask for an egg, he will give him a scorpion"

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “And no father would give his son a scorpion if he asked for an egg!”

See: Rhetorical Question

Luke 11:12 (#3)

"Or also he will ask for an egg, he will give him a scorpion"

Jesus is also using a hypothetical situation to teach. You could translate his words that way. Alternate translation: “Or suppose a son asked for an egg to eat. His father would not give him a scorpion instead.”

See: Hypothetical Situations

Luke 11:12 (#4)

"a scorpion"

A **scorpion** is a small animal related to the spider. It has two claws and a poisonous stinger in its tail. If your readers would not be familiar with scorpions, you could use a more general term. Alternate translation: “a poisonous stinging animal”

See: Translate Unknowns

Luke 11:12 (#5)

"a scorpion"

In this culture, people did not eat scorpions. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat scorpions in your culture, you could use the name of something that they do not eat, or you could use a general expression. Alternate translation: “something he cannot eat”

See: Assumed Knowledge and Implicit Information

Luke 11:13 (#1)

"if you being evil know"

Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "since you who are evil know"

See: Connect — Factual Conditions

Luke 11:13 (#2)

"how much more will the Father from heaven give the Holy Spirit to the ones asking him"

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: "your Heavenly Father will even more certainly give the Holy Spirit to those who ask him!"

See: Rhetorical Question

Luke 11:14 (#1)

"And"

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: "Now"

See: Connect — Background Information

Luke 11:14 (#2)

"he was casting out a mute demon"

The **demon** itself was not unable to speak. Rather, it was preventing the man whom it was controlling from speaking. Alternate translation: "Jesus was driving out a demon that was causing a man to be unable to speak"

See: Assumed Knowledge and Implicit Information

Luke 11:14 (#3)

"And it happened that"

Luke uses this phrase to mark where the action begins that this episode centers around. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 11:14 (#4)

"the demon having gone out"

Luke is relating this episode briefly, and he does not say from whom the demon had **gone out**. Your language may require you to say that. Alternate translation: "when the demon had gone out of the man" or "once the demon had left the man"

See: Ellipsis

Luke 11:14 (#5)

"the mute {man} spoke"

Alternate translation: "the man who had been unable to speak then spoke"

Luke 11:15 (#1)

"By Beelzebul"

These people are using the name of this chief demon to refer by association to his power, which they are accusing Jesus of using. Alternate translation: "By the power of Beelzebul"

See: Metonymy

Luke 11:16 (#1)

"And others tested {him"

The pronoun **{him}** refers to Jesus. Alternate translation: "Other people challenged Jesus"

See: Pronouns — When to Use Them

Luke 11:16 (#2)

"seeking from him a sign from heaven"

Luke uses the term **heaven** to refer to God by association, since heaven is the abode of God. Alternate translation: “demanding that he ask God to do a miracle”

See: Metonymy

Luke 11:16 (#3)

"seeking from him a sign from heaven"

The implication is that the people who were challenging Jesus wanted him to ask God for a miracle to prove that his authority came from God. Alternate translation: “by demanding that he ask God to do a miracle to show that God had given him his authority”

See: Assumed Knowledge and Implicit Information

Luke 11:17 (#1)

"Every kingdom divided against itself is made desolate"

If it would be helpful in your language, you could use active verbs to express the ideas behind the two passive verb forms **divided** and **is made desolate**. Alternate translation: “If the people of a kingdom fight among themselves, they will destroy their own kingdom”

See: Active or Passive

Luke 11:17 (#2)

"kingdom"

Jesus uses the term **kingdom** to refer to the people who live in it. Alternate translation: “the people of a kingdom”

See: Metonymy

Luke 11:17 (#3)

"house against house falls"

Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. The sense of **divided** can be supplied from the previous phrase. Alternate translation: “any house that is divided against itself will collapse”

See: Ellipsis

Luke 11:17 (#4)

"house against house falls"

The term **house** refers to the people of a family who live in the same **house**. Alternate translation: “if family members fight against each other, they will ruin their family”

See: Metonymy

Luke 11:17 (#5)

"falls"

This image of a house collapsing depicts the destruction of a family when the members fight against each other. Alternate translation: “will ruin the family”

See: Metaphor

Luke 11:18 (#1)

"But if Satan is also divided against himself, how will his kingdom stand"

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “But if Satan is divided against himself, then his kingdom cannot last.”

See: Rhetorical Question

Luke 11:18 (#2)

"But if Satan is also divided against himself, how will his kingdom stand"

Jesus is also using a conditional statement to teach. Specifically, he is suggesting a condition that is not true in order to show by the results of the condition that it is certainly not true. Alternate translation: “Suppose Satan and all the other members of his kingdom are fighting among themselves. In that case, his kingdom cannot last.”

See: Connect — Contrary to Fact Conditions

Luke 11:18 (#3)

"if Satan is also divided against himself"

Here Jesus uses the person of **Satan** to refer to all of the demons who follow Satan, as well as to Satan himself. Alternate translation: "if Satan and all of his demons are also fighting among themselves"

See: Synecdoche

Luke 11:18 (#4)

"if Satan is also divided against himself"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "if Satan and all of his demons are also fighting among themselves"

See: Active or Passive

Luke 11:18 (#5)

"how will his kingdom stand"

Jesus asks how a **kingdom** could **stand** as if it were a building or a person. Alternate translation: "how can his kingdom last?" or "then his kingdom cannot last."

See: Metaphor

Luke 11:18 (#6)

"For you say I cast out the demons by Beelzebul"

The implication is that if Jesus is doing this, then Satan's kingdom is divided against itself. If it would be helpful to your readers, you could state that explicitly. It may also be helpful to say who people considered **Beelzebul** to be. Alternate translation: "You are saying that I make demons leave people by using the power of Beelzebul, the ruler of the demons. That would mean that Satan is divided against himself"

See: Assumed Knowledge and Implicit Information

Luke 11:19 (#1)

"But if I cast out the demons by Beelzebul, by whom do your sons cast them out"

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "If I am making demons leave people by using the power of Beelzebul, then your followers must be using that same power."

See: Rhetorical Question

Luke 11:19 (#2)

"But if I cast out the demons by Beelzebul, by whom do your sons cast them out"

Jesus is also using a conditional statement to teach. Specifically, he is suggesting a condition that is not true in order to show by the results of the condition that it is certainly not true. Alternate translation: "Suppose I am making demons leave people by using the power of Beelzebul. In that case, your followers must be using that same power themselves."

See: Connect — Contrary to Fact Conditions

Luke 11:19 (#3)

"But if I cast out the demons by Beelzebul, by whom do your sons cast them out"

The implication is that the people challenging Jesus would not say that their own followers were using the power of **Beelzebul**, and so they should agree that he is not using that power himself. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "If I am making demons leave people by using the power of Beelzebul, then your followers must be using that same power. But you do not believe that is true about them. So it must not be true about me, either."

See: Assumed Knowledge and Implicit Information

Luke 11:19 (#4)

"your sons"

Here, Jesus uses the word **sons** to mean "followers." Alternate translation: "your followers"

See: Metaphor

Luke 11:19 (#5)

"they will be your judges"

If it would be helpful to your readers, you could express the implications of this statement more explicitly. Alternate translation: "your own followers will say that you are wrong for claiming that I make demons leave people by using the power of Beelzebul, because they know that they are not using that power themselves"

See: Assumed Knowledge and Implicit Information

Luke 11:20 (#1)

"if I cast out the demons by the finger of God, then the kingdom of God has come upon you"

Jesus speaks as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "So I must be making demons leave people by the power of God. This shows that the kingdom of God has come upon you"

See: Connect — Factual Conditions

Luke 11:20 (#2)

"by the finger of God"

This phrase refers to God's power. Alternate translation: "by the power of God"

See: Metonymy

Luke 11:20 (#3)

"the kingdom of God has come upon you"

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." This could mean: (1) the kingdom of God has arrived in this place, that is, its activities are happening here. Alternate translation: "God is ruling in this area" (2) the kingdom of God has arrived in time, that is, it already beginning. Alternate translation: "God is beginning to rule as king"

See: Abstract Nouns

Luke 11:21 (#1)

"When the strong man {who} has been fully armed"

To help the people in the crowd understand what he has been teaching, Jesus tells a brief story that provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus told the crowd this story to help them understand. 'When a strong man who has all his weapons'"

See: Parables

Luke 11:21 (#2)

"the strong man {who} has been fully armed"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "a strong man who has all his weapons"

See: Active or Passive

Luke 11:21 (#3)

"is guarding his own courtyard"

Jesus speaks of one part of a house, its **courtyard** or entrance area, to refer to the entire house. Alternate translation: "is guarding his own house"

See: Synecdoche

Luke 11:21 (#4)

"his possessions are at peace"

This expression means that no one will disturb the man's **possessions**, that is, they are safe from being stolen. Alternate translation: "no one can steal his possessions"

See: Idiom

Luke 11:22 (#1)

"a stronger than he"

Jesus is using the adjective **stronger** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "someone who is stronger than he is"

See: Nominal Adjectives

Luke 11:22 (#2)

"divide his spoils"

Jesus speaks of the first man's possessions as if they were the **spoils** of war. He also says that the stronger man will **divide** these possessions, as if he were a soldier who needed to share them with other soldiers. Alternate translation: "take away his possessions"

See: Metaphor

Luke 11:22 (#3)

"divide his spoils"

The implication of this parable is that Jesus must be stronger than Satan, because he has been overpowering him and rescuing the people whom Satan formerly controlled. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "take away his possessions. So I must be stronger than Satan and overpowering Satan, because I am taking away from him the people he formerly controlled"

See: Assumed Knowledge and Implicit Information

Luke 11:23 (#1)

"The one not being with me is against me, and the one not gathering with me scatters"

Jesus is not referring to a specific individual. Rather, he is making a general statement that applies to any person or group of people. Alternate translation: "Anyone who is not with me is against me, and anyone who does not gather with me scatters" or "Those who are not with me are against me, and those who do not gather with me scatter"

Luke 11:23 (#2)

"The one not being with me"

Alternate translation: "Anyone who is not working with me"

Luke 11:23 (#3)

"is against me"

Alternate translation: "is working against me"

Luke 11:23 (#4)

"the one not gathering with me scatters"

Jesus is referring implicitly to the work of gathering disciples to follow him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "anyone who is not working to help people come and follow me is keeping them away from me"

See: Assumed Knowledge and Implicit Information

Luke 11:24 (#1)

"When the unclean spirit has gone out from the man, it passes through waterless places seeking rest"

Jesus is using a hypothetical situation to teach. Alternate translation: "Suppose a demon goes out of a person. And suppose it then wanders through the desert looking for another place to live"

See: Hypothetical Situations

Luke 11:24 (#2)

"the unclean spirit"

This is an idiom. Alternate translation: "a demon"

See: Idiom

Luke 11:24 (#3)

"the man"

Here Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: “a person”

See: When Masculine Words Include Women

Luke 11:24 (#4)

"waterless places"

Jesus is describing the desert by reference to the lack of water there. Alternate translation: “the desert”

See: Metonymy

Luke 11:24 (#5)

"seeking rest"

This is an idiom. Alternate translation: “looking for another place to live”

See: Idiom

Luke 11:24 (#6)

"and not finding any, it says, ‘I will return to my house from which I came out"

Jesus continues to use a hypothetical situation to teach. If you show that directly in your translation, it may be helpful to begin a new sentence here. Alternate translation: “And suppose the demon does not find another place to live. Then it would say, ‘I will return to my house from which I came out’”

See: Hypothetical Situations

Luke 11:24 (#7)

"it says, ‘I will return to my house from which I came out"

Luke is quoting Jesus, and Jesus is quoting the unclean spirit. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “it says that it will return to the house from which it came out”

See: Quotes within Quotes

Luke 11:24 (#8)

"my house from which I came out"

The demon is referring to the person it formerly controlled as its **house**. Alternate translation: “the person I used to control”

See: Metaphor

Luke 11:25 (#1)

"it finds {it} having been swept out and put in order"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “it finds that someone has swept the house and put it in order”

See: Active or Passive

Luke 11:25 (#2)

"it finds {it} having been swept out and put in order"

Jesus speaks about the person whom the demon left by continuing the metaphor of a house. You could express this metaphor as a simile if that would be helpful to your readers. Alternate translation: “the demon finds that the person it left is like a house that someone has swept clean and organized by putting everything where it belongs”

See: Biblical Imagery — Extended Metaphors

Luke 11:25 (#3)

"it finds {it} having been swept out and put in order"

The implication is that the house is still empty. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the demon finds that the person it left is like a house that someone has swept clean and organized by putting everything where it belongs, but which is still empty”

See: Assumed Knowledge and Implicit Information

Luke 11:26 (#1)

"the last things of that man become worse than the first things"

Here the adjectives **last** and **first** function as nouns. They are plural, and ULT supplies the noun **things** in each case to show that. If your language does not use adjectives in this way, you can supply a more specific singular noun. Alternate translation: "the final condition of that person is worse than his original condition"

See: Nominal Adjectives

Luke 11:26 (#2)

"of that man"

Here Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: "that person"

See: When Masculine Words Include Women

Luke 11:27 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 11:27 (#2)

"lifting up her voice, said"

The idiom **lifting up her voice** means that the woman spoke loudly. Alternate translation: "said in a loud voice"

See: Idiom

Luke 11:27 (#3)

"lifting up her voice, said"

The phrase **lifting up her voice** tells how the woman **said** what she did. If it would be helpful in your language, you could combine these two terms. Alternate translation: "shouted out"

See: Hendiadys

Luke 11:27 (#4)

"Blessed {is} the womb that bore you and the breasts that you nursed at"

The woman who is shouting out to Jesus is using some of a woman's body to refer to the whole woman. Alternate translation: "How good it is for the woman who gave birth to you and nursed you" or "How happy the woman must be who gave birth to you and nursed you"

See: Synecdoche

Luke 11:27 (#5)

"Blessed {is} the womb that bore you and the breasts that you nursed at"

While this woman is speaking about the mother of Jesus, she is actually pronouncing a blessing on him. Alternate translation: "I bless you, because this world is a better place because your mother brought you into it"

Luke 11:28 (#1)

"Rather, blessed {are"

Jesus is not saying that his mother is not blessed. He is saying that the people he is about to describe are even more **blessed**. Alternate translation: "It is even better for"

Luke 11:28 (#2)

"the ones hearing the word of God and keeping {it"

Alternate translation: "those who listen carefully to the message God has spoken and obey it"

Luke 11:28 (#3)

"the word of God"

Jesus uses the term **word** to describe the message that has come from God in the form of words.

Alternate translation: “the message God has spoken”

See: Metonymy

Luke 11:29 (#1)

"And as the crowds were increasing"

If it would be helpful to your readers, you could state what these **crowds** were. Alternate translation: “as the crowds around Jesus were growing larger” or “as more people kept joining the crowds around Jesus”

See: Assumed Knowledge and Implicit Information

Luke 11:29 (#2)

"This generation is an evil generation. It seeks a sign"

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: “The people living at this time are evil people. They seek”

See: Metonymy

Luke 11:29 (#3)

"It seeks a sign"

If it would be helpful to your readers, you could indicate the purpose of the **sign** that the people were seeking. Alternate translation: “They want me to perform a miracle to prove that I have come from God”

See: Assumed Knowledge and Implicit Information

Luke 11:29 (#4)

"a sign will not be given to it except the sign of Jonah"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “God will only give it the sign of Jonah”

See: Connect — Exception Clauses

Luke 11:29 (#5)

"a sign will not be given to it"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “God will not give it a sign”

See: Active or Passive

Luke 11:29 (#6)

"the sign of Jonah"

Alternate translation: “a miracle like the one that God did for Jonah”

Luke 11:30 (#1)

"as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation"

If it would be helpful to your readers, you could state explicitly in what way Jesus will be a sign to this generation the way Jonah was a sign to the Ninevites. Alternate translation: “God did a miracle to show the people who lived long ago in the city of Nineveh that Jonah was his prophet. He brought Jonah out alive after he had been inside the great fish for three days. In the same way, God will do a miracle to show the people living at this time that I have come from him. He will bring me out alive after I have been in the grave for three days”

See: Assumed Knowledge and Implicit Information

Luke 11:30 (#2)

"to the Ninevites"

Ninevites describes the people who lived in the ancient city of Nineveh.

See: How to Translate Names

Luke 11:30 (#3)

"the Son of Man"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “I, the Son of Man”

See: First, Second or Third Person

Luke 11:30 (#4)

"the Son of Man"

See how you translated this title in 5:24. Alternate translation: "I, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 11:30 (#5)

"to this generation"

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: "to the people living at this time"

See: Metonymy

Luke 11:31 (#1)

"The Queen of the South"

This means the Queen of Sheba. Sheba was a kingdom south of Israel. Alternate translation: "The Queen of Sheba"

See: How to Translate Names

Luke 11:31 (#2)

"will stand up" - "with the men of this generation"

In this culture, a person would **stand up** to give testimony in a legal proceeding. If it would be helpful to your readers, you could explain that this will be the reason for her action. Alternate translation: "will stand up ... to give testimony before God against the people who lived at this time"

See: Symbolic Action

Luke 11:31 (#3)

"in the judgment"

Alternate translation: "at the time when God judges people"

Luke 11:31 (#4)

"the men of this generation"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "the people who lived at this time"

See: When Masculine Words Include Women

Luke 11:31 (#5)

"she came from the ends of the earth"

This is an idiom that means she came from very far away. Alternate translation: "she traveled a great distance" or "she came from a faraway place"

See: Idiom

Luke 11:31 (#6)

"the wisdom of Solomon"

If it would be helpful in your language, you could express the idea behind the abstract noun **wisdom** with an adjective such as "wise." Alternate translation: "the wise things that Solomon said"

See: Abstract Nouns

Luke 11:31 (#7)

"behold"

Jesus uses the term **behold** to get the crowd to focus its attention on what he is about to say. Alternate translation: "now listen carefully"

See: Metaphor

Luke 11:31 (#8)

"something greater than Solomon {is} here"

Jesus is using the phrase **something greater** to refer to a specific person, the Son of Man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "someone greater than Solomon is here"

See: Assumed Knowledge and Implicit Information

Luke 11:31 (#9)

"something greater than Solomon {is} here"

Jesus is speaking about himself in the third person. Alternate translation: “I, who am greater than Solomon, am here”

See: First, Second or Third Person

Luke 11:31 (#10)

"something greater than Solomon {is} here"

It may be helpful to state explicitly that these people have not listened to Jesus. Alternate translation: “even though I, who am greater than Solomon, am here, the people of this time have not listened to me”

See: Assumed Knowledge and Implicit Information

Luke 11:32 (#1)

"The men of Nineveh"

It may be helpful to state explicitly that **Nineveh** refers to the ancient city of **Nineveh**. Alternate translation: “The people who lived in the ancient city of Nineveh”

See: Assumed Knowledge and Implicit Information

Luke 11:32 (#2)

"The men"

Here, **men** is generic and includes both men and women. Alternate translation: “The people”

See: When Masculine Words Include Women

Luke 11:32 (#3)

"will rise up" - **"with this generation"**

Here, **rise up** means to stand up. In this culture, people would stand up to give testimony in a legal proceeding. If it would be helpful to your readers, you could explain that this will be the reason for their action. Alternate translation: “will stand up … to give testimony before God against the people who lived at this time”

See: Symbolic Action

Luke 11:32 (#4)

"in the judgment"

Alternate translation: “at the time when God judges people”

Luke 11:32 (#5)

"this generation"

Alternate translation: “the people who lived at this time”

Luke 11:32 (#6)

"behold"

Jesus uses the term **behold** to get the crowd to focus its attention on what he is about to say. Alternate translation: “indeed”

See: Metaphor

Luke 11:32 (#7)

"something greater than Jonah {is} here"

Jesus is using the phrase **something greater** to refer to a specific person, the Son of Man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “someone greater than Jonah is here”

See: Assumed Knowledge and Implicit Information

Luke 11:32 (#8)

"something greater than Jonah {is} here"

Jesus is speaking about himself in the third person. Alternate translation: “I, who am greater than Jonah, am here”

See: First, Second or Third Person

Luke 11:32 (#9)

"something greater than Jonah {is} here"

It may be helpful to state explicitly that these people have not repented after hearing the message of Jesus. Alternate translation: “even though I, who am greater than Jonah, am here, you still have not repented after hearing my message”

See: Assumed Knowledge and Implicit Information

Luke 11:33 (#1)

"No one, having lit a lamp"

To help the people in the crowd understand what he has been teaching, Jesus offers a brief illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Then Jesus gave the crowd this illustration to help them understand. ‘No one who lights a lamp’”

See: Parables

Luke 11:33 (#2)

"a hidden place"

This expression means a place in a house that would not ordinarily be seen. If it would be helpful to your readers, you could use the name of any part of a dwelling in your culture that would not ordinarily be seen. Alternate translation: “a closet”

See: Translate Unknowns

Luke 11:33 (#3)

"the measure"

The term **the measure** refers to a container for dry material that had a capacity of about eight liters or about two gallons. You can represent the term in your translation with the name of a corresponding container in your culture. Alternate translation: “a basket” or “a bowl”

See: Translate Unknowns

Luke 11:33 (#4)

"but on the lampstand"

If it would be helpful to your readers, you could supply the understood subject and verb in this clause. It may also be helpful to begin a new sentence here. Alternate translation: “Instead, a person places a lighted lamp on a lampstand”

See: Ellipsis

Luke 11:34 (#1)

"The lamp of the body is your eye"

The **eye** is a **lamp** in a figurative sense. It is not a source of light, but a channel of light. Alternate translation: “Your eye lets light into your body”

See: Metaphor

Luke 11:34 (#2)

"your"

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **your** and **you** are singular in 11:34–36. But if the singular form of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 11:34 (#3)

"When your eye is healthy, your whole body is also illuminated"

Jesus is drawing an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: “When your eye is healthy, it lets light into your whole body. In the same way, if you are willing to obey God, you will understand and live by his message for every part of your life”

See: Biblical Imagery — Extended Metaphors

Luke 11:34 (#4)

"But when it is evil, your body {is} also dark"

Jesus continues to draw an extended comparison between physical vision and spiritual receptivity. If

it would be helpful to your readers, you could explain the comparison. Alternate translation: "But when your eye is unhealthy, it does not let light into any of your body. In the same way, if you are not willing to obey God, you will not understand and live by his message for any part of your life"

See: Biblical Imagery — Extended Metaphors

Luke 11:34 (#5)

"But when it is evil"

In this context, Jesus is using the term **evil** to contrast with **healthy**, so it means "unhealthy." Alternate translation: "But when your eye is unhealthy"

Luke 11:35 (#1)

"beware that the light {that is} in you is not darkness"

Jesus continues to draw an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: "it would be dangerous for you to think that you could see clearly if you actually could not. In the same way, be careful not to think that you understand and live by God's message if you really do not"

See: Biblical Imagery — Extended Metaphors

Luke 11:36 (#1)

"it will all be illuminated, as when the lamp with {its} brightness illuminates you"

Jesus now uses a simile to connect the illustration of the lamp with the extended metaphor of the eye. If it would be helpful to your readers, you could explain the meaning of the simile. Alternate translation: "light will come into your whole body. In the same way, if you are willing to obey God, you will be able to understand his message and live by it completely, just as a lamp shines a bright light that allows you to see yourself and everything around you clearly"

See: Simile

Luke 11:37 (#1)

"And when he had spoken"

Luke uses this phrase to introduce a new event in the story. Alternate translation: "And when Jesus had finished saying these things"

See: Introduction of a New Event

Luke 11:37 (#2)

"a Pharisee asks him"

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: "a Pharisee asked him"

See: Irregular Use of Tenses

Luke 11:37 (#3)

"a Pharisee"

This introduces a new character into the story. Alternate translation: "a Pharisee who was there"

See: Introduction of New and Old Participants

Luke 11:37 (#4)

"he reclined to eat"

It was the custom in this culture at a relaxed meal such as this one for host and guests to eat while lying down comfortably around the table. You could translate this by using the expression in your language for the customary posture at a meal. Alternate translation: "he sat down at the table"

See: Translate Unknowns

Luke 11:38 (#1)

"he did not first wash"

The Pharisees had a rule that people had to **wash** their hands before eating in order to be ceremonially clean before God. Alternate

translation: “he wash his hands in order to be ceremonially clean”

See: Assumed Knowledge and Implicit Information

Luke 11:39 (#1)

"the Lord"

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

Luke 11:39 (#2)

"you Pharisees clean the outside of the cup and of the bowl, but the inside of you is full of greed and evil"

It becomes clear from the second part of this sentence that Jesus is using the cup and the bowl in the first part to represent the Pharisees. Alternate translation: “you Pharisees are careful to maintain good appearances on the outside, but your true character is that you are greedy and wicked people”

See: Metaphor

Luke 11:39 (#3)

"you Pharisees clean the outside of the cup and of the bowl"

Washing the outside of containers was a part of the ritual practices of the Pharisees. Alternate translation: “as part of your rituals, you Pharisees always clean the things that you are going to eat and drink from”

See: Assumed Knowledge and Implicit Information

Luke 11:39 (#4)

"but the inside of you is full of greed and evil"

If it would be helpful in your language, you could express the ideas behind the abstract nouns **greed** and **evil** with adjectives, as UST does. Alternate translation: “but your true character is that you are greedy and wicked people”

See: Abstract Nouns

Luke 11:40 (#1)

"You foolish ones"

Jesus is using an adjective as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: “You foolish people”

See: Nominal Adjectives

Luke 11:40 (#2)

"Did not the one having made the outside also make the inside"

Jesus is using the question form to challenge and correct the Pharisees. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “The one who made the outside also made the inside!”

See: Rhetorical Question

Luke 11:41 (#1)

"give as charity {what} is inside"

Jesus assumes that the Pharisees will know that he is now referring literally to the cups and bowls because he wants to speak about what they contain. So in this saying, they no longer represent the Pharisees. Alternate translation: “give to the poor what is in your cups and bowls”

See: Assumed Knowledge and Implicit Information

Luke 11:41 (#2)

"give as charity {what} is inside"

Jesus is referring to food by association with the cups and bowls that the food is **inside**. Alternate translation: “share your food with the poor”

See: Metonymy

Luke 11:41 (#3)

"behold"

Jesus uses the term **behold** to get the Pharisees to focus their attention on what he is about to say. Alternate translation: “indeed”

See: Metaphor

Luke 11:41 (#4)

"all things are clean to you"

The implication is that if the Pharisees devote themselves to what is most important, helping people in need, then they will recognize that ceremonial cleansing is less important and less worthy of their attention. Alternate translation: “you will not have to be so concerned about ritually washing cups and bowls”

See: Assumed Knowledge and Implicit Information

Luke 11:42 (#1)

"you tithe the mint and the rue and every garden herb"

The implication is that the Pharisees are counting the leaves on their garden herbs and giving a tenth of those to God, and that by doing that, they are going to almost absurd extremes in pursuing that devotional practice. Alternate translation: “you are so extreme that you give every tenth leaf from your mint and rue and other garden plants to God”

See: Assumed Knowledge and Implicit Information

Luke 11:42 (#2)

"the mint and the rue"

These are the names of herbs. People put just a little bit of their leaves into their food to give it flavor. If your readers would not know what **mint** and **rue** are, you could use the name of herbs that they would know.

See: Translate Unknowns

Luke 11:42 (#3)

"every garden herb"

This does not mean every **herb** that exists, but every **herb** that the Pharisees were growing in their gardens. Alternate translation: “every other herb in your gardens”

See: Hyperbole

Luke 11:42 (#4)

"the love of God"

Alternate translation: “to make sure that people are treated fairly and compassionately, as God would want”

Luke 11:42 (#5)

"these and those"

By **these**, Jesus means the justice and the love of God. By **those**, he means devotional practices such as tithing. Your language may have its own way of expressing distinctions like this. Alternate translation: “the latter and the former”

Luke 11:42 (#6)

"and those not to neglect"

If it would be helpful in your language, you could translate this double negative, which consists of a negative particle and a negative verb, as a positive statement. Alternate translation: “while making sure to express your devotion to God as well”

See: Double Negatives

Luke 11:43 (#1)

"the first seats"

This is an idiom. Alternate translation: “the best seats”

See: Idiom

Luke 11:43 (#2)

"the greetings"

The implication is that people would greet the Pharisees in public by addressing them with honorary titles. Alternate translation: “for people to greet you with special titles”

See: Assumed Knowledge and Implicit Information

Luke 11:44 (#1)

"you are like the unseen graves, and the men walking over them do not know it"

Jesus is saying that the Pharisees are like unmarked graves because they appear to be ceremonially clean, and so people do not realize that they should avoid them and their teaching. Alternate translation: "you are like burial places that people should not go near, but people do not realize that because the places are unmarked"

See: Simile

Luke 11:44 (#2)

"you are like the unseen graves"

The implication is that these **graves** are **unseen**, that is, people do not know that they are there, because they do not have markers such as the stones or plaques that are customarily used to identify graves and to memorialize the people who are buried in them. Alternate translation: "you are like unmarked graves"

See: Assumed Knowledge and Implicit Information

Luke 11:44 (#3)

"graves"

The term **graves** refers to holes dug in the ground where dead bodies are buried. If your readers would not be familiar with **graves**, you could use a general term. Alternate translation: "burial places"

See: Translate Unknowns

Luke 11:44 (#4)

"and the men walking over them"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "that people walk over"

See: When Masculine Words Include Women

Luke 11:44 (#5)

"do not know it"

The implication is that if the Jews walked over a grave, they would become ceremonially unclean because they had come close to a dead body. Unmarked graves would cause them to do that accidentally. Alternate translation: "do not realize that and so become ceremonially unclean"

See: Assumed Knowledge and Implicit Information

Luke 11:44 (#6)

"do not know it"

Jesus is using the implied ceremonial uncleanness to represent not doing what pleases God. He has just said in 11:42 that this is really a matter of showing love and justice to others. Alternate translation: "without realizing it and so, because they follow your teaching, they do not do the things that God wants them to do most"

See: Metaphor

Luke 11:45 (#1)

"Then answering, one of the lawyers says to him"

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: "Then one of the experts in the Jewish law who was there said to him"

See: Irregular Use of Tenses

Luke 11:45 (#2)

"answering, one of the lawyers says"

Together the two verbs **answering** and **says** mean that this lawyer was responding to what Jesus had said about the Pharisees. Alternate translation: "one of the lawyers responded"

See: Hendiadys

Luke 11:45 (#3)

"one of the lawyers"

This phrase introduces a new character into the story. Alternate translation: “one of the experts in the Jewish law who was there”

See: Introduction of New and Old Participants

Luke 11:45 (#4)

"one of the lawyers"

See how you translated “lawyer” in 7:30. Alternate translation: “one of the experts in the Jewish law who was there”

See: Translate Unknowns

Luke 11:45 (#5)

"Teacher"

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

Luke 11:45 (#6)

"saying these things, you insult us too"

Alternate translation: “those are not very nice things to say, and they apply to us too”

Luke 11:46 (#1)

"Woe also to you lawyers"

The implication is that Jesus did intend to condemn the actions of the experts in the law along with the actions of the Pharisees. Alternate translation: “God is just as displeased with you experts in the law”

See: Assumed Knowledge and Implicit Information

Luke 11:46 (#2)

"lawyers"

See how you translated **lawyers** in 11:45. Alternate translation: “experts in the Jewish law”

See: Translate Unknowns

Luke 11:46 (#3)

"you burden men with burdens difficult to carry"

Jesus is describing the many rules that these experts give people as burdens that are too heavy to carry. Alternate translation: “you give people more rules than they can possibly follow”

See: Metaphor

Luke 11:46 (#4)

"men"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “people”

See: When Masculine Words Include Women

Luke 11:46 (#5)

"you yourselves do not touch the burdens with one of your fingers"

Jesus uses the least possible thing someone could do to help someone else carry a burden, lifting part of it with a single finger, to emphasize how little these experts are actually doing to help people follow the law of Moses. Alternate translation: “you are not doing anything at all to help people truly obey the law”

See: Hyperbole

Luke 11:47 (#1)

"fathers"

Jesus is using the term **fathers** in a generic sense that includes both men and women. Alternate translation: “ancestors”

See: When Masculine Words Include Women

Luke 11:48 (#1)

"you testify and consent to the works of your fathers"

The implication is that the Pharisees and experts in the law are not really honoring the prophets whom their ancestors killed when they build elaborate tombs for them. Rather, their ancestors began the job by actually killing them, and now they are finishing the job by burying them. Alternate translation: "you show that you approve of and agree with what your ancestors did when you bury the prophets to finish the job of killing them"

See: Assumed Knowledge and Implicit Information

Luke 11:48 (#2)

"of your fathers"

Jesus is using the term **fathers** in a generic sense that includes both men and women. Alternate translation: "your ancestors"

See: When Masculine Words Include Women

Luke 11:48 (#3)

"you are building"

The implication is that the Pharisees and law experts are building tombs for the prophets, as 11:47 says explicitly. Alternate translation: "you are building tombs for them"

See: Assumed Knowledge and Implicit Information

Luke 11:49 (#1)

"Because of this"

The expression **Because of this** refers to the way that the current generation was effectively continuing the actions of its ancestors, who had killed the prophets. Alternate translation: "Because you are just as hostile to the prophets as your ancestors were"

Luke 11:49 (#2)

"the wisdom of God also said"

Jesus speaks of God's **wisdom** as if it were able to speak by itself. Alternate translation: "God in his wisdom also said" or "God also wisely said"

See: Personification

Luke 11:49 (#3)

"I will send to them prophets and apostles, and some of them they will kill and persecute"

Jesus is saying that God was not so foolish or naïve as to think that the Israelites would welcome the message of the prophets and apostles. God in his wisdom knew that they would oppose his messengers. But he sent them anyway, because their message was necessary and important. Alternate translation: "I am going to send prophets and apostles to them with my message, even though I know they will persecute and kill some of them"

See: Assumed Knowledge and Implicit Information

Luke 11:49 (#4)

"they will kill and persecute"

Here, Jesus may be expressing a single idea by using two words connected with **and.** The word **persecute** may be telling why and how the people would **kill** the prophets. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: "persecute even to the point of killing"

See: Hendiadys

Luke 11:50 (#1)

"that the blood of all the prophets having been shed from the foundation of the world may be required from this generation"

The implication seems to be that God will also send prophets to the people living at this time because the people's violent persecution of the prophets will constitute a conscious, deliberate rejection of God's message that will provide grounds for definitive judgment. That is because the people of this time should know better than to persecute the prophets, based on the prominent bad example of their own ancestors. Alternate translation: "so that the people living at this time, who should have

known better, can be held accountable for the blood that people have shed of all the prophets since the beginning of the world"

See: Assumed Knowledge and Implicit Information

Luke 11:50 (#2)

"that the blood of all the prophets having been shed from the foundation of the world may be required from this generation"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "so that God can hold the people living at this time accountable for the blood of all the prophets that people shed from the foundation of the world"

See: Active or Passive

Luke 11:50 (#3)

"the blood" - "having been shed"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "the blood … that people have shed"

See: Active or Passive

Luke 11:50 (#4)

"the blood of all the prophets having been shed"

Jesus uses the term **the blood … that has been shed** to refer to the deaths of **the prophets** by association with their **blood.** Alternate translation: "the deaths of all the prophets"

See: Metonymy

Luke 11:50 (#5)

"from the foundation of the world"

Alternate translation: "since the beginning of the world" or "since God made the world"

Luke 11:50 (#6)

"this generation"

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: "the people living at this time"

See: Metonymy

Luke 11:51 (#1)

"the blood of Abel" - "the blood of Zechariah"

Jesus uses the terms **the blood of Abel … the blood of Zechariah** to refer to the deaths of these men by association with the shedding of their blood. Alternate translation: "the death of Abel … the death of Zechariah"

See: Metonymy

Luke 11:51 (#2)

"of Zechariah"

Zechariah is the name of a man. It is not the same man as father of John the Baptist, whose story Luke tells at the beginning of this book. Rather, Jesus means the priest whom King Joash ordered the officials of Judah to stone to death in the temple courtyard after he rebuked the people of Judah for worshipping idols. See 2 Chronicles 24:21.

See: How to Translate Names

Luke 11:51 (#3)

"the house"

Jesus calls the temple the **house**, meaning the "house of God," since God's presence was in the temple. Alternate translation: "the temple"

See: Metaphor

Luke 11:51 (#4)

"it will be required from this generation"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation:

"God will hold the people living at this time accountable for all these deaths"

See: Active or Passive

Luke 11:51 (#5)

"this generation"

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: "the people living at this time"

See: Metonymy

Luke 11:52 (#1)

"lawyers"

See how you translated **lawyers** in 11:45. Alternate translation: "experts in the Jewish law"

See: Translate Unknowns

Luke 11:52 (#2)

"you have taken away the key of knowledge"

Jesus speaks about the **knowledge** of God's truth as if it were in a building whose door was locked, and about proper teaching as if it were a **key** that could unlock that door. Alternate translation: "you prevent people from knowing God's truth"

See: Metaphor

Luke 11:52 (#3)

"the key"

A **key** is a small metal device that opens a lock that is used to keep things like a door, a box, or a drawer closed. If your readers would not know what a **key** is, you could use the name of a comparable device in your culture.

See: Translate Unknowns

Luke 11:52 (#4)

"you have not entered yourselves, and you have hindered the ones entering"

Jesus continues the metaphor by saying that these experts in the law have not gone into the building where they could learn God's truth, and they have not given others the **key** that would allow them to unlock the door and go inside to learn. Alternate translation: "you do not know God's truth yourselves, and you are preventing others from knowing it as well"

See: Metaphor

Luke 11:53 (#1)

"After} he went out from there"

In this verse and the next verse, Luke comments on what happened as a result of the episode he has just related. Alternate translation: "After Jesus left the Pharisee's house"

See: End of Story

Luke 11:54 (#1)

"lying in wait for him to trap something from his mouth"

Luke speaks of the scribes and Pharisees trying to find grounds to accuse Jesus as if they were hunters hiding behind cover in order to catch an animal. Luke then speaks of what Jesus was saying as if it were the animal that these hunters were trying to catch. Alternate translation: "listening carefully to Jesus to see if they could use something he said to accuse him of teaching the wrong things"

See: Metaphor

Luke 11:54 (#2)

"something from his mouth"

Luke describes what Jesus was saying by association with his **mouth**, by which he spoke these things. Alternate translation: "something he said"

See: Metonymy

Luke 12:1 (#1)

"When"

Luke uses the word **When** to mark the beginning of a new event. This phrase seems to refer back to 11:54. Alternate translation: “While the scribes and Pharisees were still looking for a way to trap him”

See: Introduction of a New Event

Luke 12:1 (#2)

"myriads of the crowd were gathered together so that they trampled on each other"

Luke provides this background information to give the setting for the events he is about to describe. Alternate translation: “while tens of thousands of the common people were gathering”

See: Connect — Background Information

Luke 12:1 (#3)

"myriads"

The word **myriads** is the plural of the Greek word “myriad,” which means ten thousand (10,000). You can express this number in the way that would be most natural in your language. Alternate translation: “tens of thousands”

See: Translate Unknowns

Luke 12:1 (#4)

"of the crowd"

In this context, the word **crowd** refers to ordinary people. Alternate translation: “of the common people”

Luke 12:1 (#5)

"were gathered together"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “were coming together” or “were crowding around”

See: Active or Passive

Luke 12:1 (#6)

"so that they trampled on each other"

This could be an exaggeration to emphasize how tightly packed together the crowd as. Alternate translation: “so that they were all tightly packed together”

See: Hyperbole

Luke 12:1 (#7)

"he began to say to his disciples first"

This could mean: (1) Jesus addressed his disciples before speaking to the crowd. Alternate translation: “Jesus first started speaking to his disciples, and said to them” (2) this was the first thing Jesus said to his disciples when he began to speak to them. Alternate translation: “Jesus started speaking to his disciples, and the first thing he said was”

Luke 12:1 (#8)

"Guard yourselves from the yeast of the Pharisees, which is hypocrisy"

Jesus is describing the influence of **the Pharisees** by comparing its spread throughout the community to the way **yeast** spreads through a whole batch of dough or batter. You could represent this metaphor as a simile in your translation. Alternate translation: “Be careful that you do not become hypocrites like the Pharisees, whose behavior is influencing everyone around them, just as yeast spreads through a whole batch of dough”

See: Metaphor

Luke 12:1 (#9)

"yeast"

The word **yeast** refers to a substance that causes fermentation and expansion within a batch of dough or batter. If your readers would not be familiar with yeast, you could use the name of a substance that they would be familiar with, or you could use a general term. Alternate translation: “leaven”

See: Translate Unknowns

Luke 12:2 (#1)

"But"

But connects the statement it introduces to the previous statement about the hypocrisy of the Pharisees. In your translation, you could use the term that would show this connection in the way that is most natural in your language.

See: Connecting Words and Phrases

Luke 12:2 (#2)

"nothing is concealed that will not be revealed, and hidden, that will not be known"

These two phrases mean similar things. Jesus uses them together to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine them, especially if including both phrases might be confusing for your readers. Alternate translation: "people will learn about everything that others try to hide"

See: Parallelism

Luke 12:2 (#3)

"nothing is concealed that will not be revealed"

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: "everything that is now concealed will be revealed"

See: Double Negatives

Luke 12:2 (#4)

"nothing is concealed that will not be revealed"

If it would be helpful in your language, you could use active verbal forms in place of the two passive forms here, and you could state who will do the action. Alternate translation: "God will reveal everything that people are now concealing"

See: Active or Passive

Luke 12:2 (#5)

"and hidden, that will not be known"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: "and nothing is hidden that will not be known"

See: Ellipsis

Luke 12:2 (#6)

"and hidden, that will not be known"

Supplying **nothing** from earlier in the sentence shows that this is a double negative. If it would be helpful in your language, you could translate it as a positive statement. Alternate translation: "and everything that is now hidden will be known"

See: Double Negatives

Luke 12:2 (#7)

"and hidden, that will not be known"

If it would be helpful in your language, you could use active verbal forms in place of the two passive forms here, and you could state who will do the action. Alternate translation: "and God will let everyone know about everything that people are now hiding"

See: Active or Passive

Luke 12:3 (#1)

"whatever you have said in the darkness"

Jesus uses the image of **darkness** to represent the idea of concealment. Alternate translation: "whatever you have said secretly"

See: Metaphor

Luke 12:3 (#2)

"will be heard in the light"

Jesus uses the image of **light** to represent the idea of no concealment. Alternate translation: "people will hear openly"

See: Metaphor

Luke 12:3 (#3)

"will be heard in the light"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: “people will hear openly”

See: Active or Passive

Luke 12:3 (#4)

"you have spoken in the ear"

Alternate translation: “whispered to another person”

See: Idiom

Luke 12:3 (#5)

"in the inner rooms"

Jesus uses the image of this location to represent the idea of privacy. Alternate translation: “privately”

See: Metaphor

Luke 12:3 (#6)

"will be proclaimed"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: “people will proclaim”

See: Active or Passive

Luke 12:3 (#7)

"upon the housetops"

Houses in Israel had flat roofs that were reached by stairs or ladders, so people could easily go up and stand on top of them. If houses are different in your culture and you think your readers might wonder how people would get up onto **housetops** and stand there, you could translate this with a general expression. Alternate translation: “from a high place from which everyone will be able to hear”

See: Translate Unknowns

Luke 12:4 (#1)

"But I say to you, my friends"

Jesus readdresses his disciples to mark a shift in his speech to a new topic, about not being afraid. Alternate translation: “Let me tell you, friends”

Luke 12:4 (#2)

"the body"

Jesus speaks about a person by association with **the body**, which is mortal. Alternate translation: “a person”

See: Metonymy

Luke 12:4 (#3)

"not having anything more to do"

Alternate translation: “cannot cause any more harm”

Luke 12:5 (#1)

"Fear the one," - "having authority"

The expression **the one** refers to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Fear God, who … has authority” or “Fear God, because he … has authority”

See: Assumed Knowledge and Implicit Information

Luke 12:5 (#2)

"after he has killed, having authority"

Jesus is not suggesting that God actively kills each person. Alternate translation: “who, after a person dies, has authority”

Luke 12:5 (#3)

"Gehenna"

Gehenna is the Greek name for a place, the Valley of Hinnom just outside Jerusalem.

See: How to Translate Names

Luke 12:5 (#4)

"Gehenna"

Jesus uses the name of this place, where refuse was thrown and fires burned continually, to mean hell.

See: Metaphor

Luke 12:6 (#1)

"Are not five sparrows sold for two assaria"

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: "Do people not sell five sparrows for only two small copper coins"

See: Active or Passive

Luke 12:6 (#2)

"Are not five sparrows sold for two assaria"

Jesus is using this question to teach the disciples. He is not asking them to verify the market price for sparrows. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "You know that five sparrows are sold for only two small copper coins."

See: Rhetorical Question

Luke 12:6 (#3)

"sparrows"

The word **sparrows** refers to small, seed-eating birds. If your readers would not know what **sparrows** are, you could use a general expression instead. Alternate translation: "small birds"

See: Translate Unknowns

Luke 12:6 (#4)

"for two assaria"

The word **assaria** is the plural of "assarion." An assarion was a small copper coin equivalent to about half an hour's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "two small copper coins" or "half an hour's wages"

See: Biblical Money

Luke 12:6 (#5)

"not one of them is forgotten before God"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "God never forgets a single one of them"

See: Active or Passive

Luke 12:6 (#6)

"not one of them is forgotten before God"

If it would be helpful in your language, you could translate this double negative, which consists of a negative particle and a negative verb, as a positive statement. Alternate translation: "God is always aware of every one of them"

See: Double Negatives

Luke 12:6 (#7)

"not one of them is forgotten before God"

The expression **before God** means "in front of God," that is, "where God can see." Sight, in turn, represents attention. Alternate translation: "God is always aware of every one of them"

See: Metaphor

Luke 12:7 (#1)

"even the hairs of your head have all been numbered"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "God has even counted all the hairs on your head"

See: Active or Passive

Luke 12:7 (#2)

"even the hairs of your head have all been numbered"

Jesus is using one small part of a person, the **hairs** on the **head**, to indicate the entire person. Alternate translation: "God is aware of everything about you, right down to the smallest detail"

See: Synecdoche

Luke 12:7 (#3)

"of your head"

Although **head** is singular because Jesus is describing an individual situation, **your** is plural because he is speaking to his disciples as a group.

See: Forms of You

Luke 12:7 (#4)

"have all been numbered"

The word **numbered** can also mean "counted." Jesus is not necessarily saying that God has assigned a number to each individual hair on a person's head. Alternate translation: "have all been counted"

Luke 12:7 (#5)

"Do not fear: you are more valuable than many sparrows"

The implication is that if God is aware of and concerned for sparrows, which are of less value, then God is certainly aware of and concerned for people, who are of greater value. And so followers of Jesus do not need to be afraid, since God is watching over them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "You are more valuable than many sparrows, so God is certainly even more aware of you and concerned for you, and so you do not need to be afraid"

See: Assumed Knowledge and Implicit Information

Luke 12:8 (#1)

"But I say to you"

Jesus readdresses his disciples to mark a shift in his speech to a new topic, confession. Alternate translation: "Let me tell you"

Luke 12:8 (#2)

"everyone who confesses about me before men"

If it would be helpful to your readers, you could state explicitly what someone would **confess** or acknowledge. Alternate translation: "whoever tells other people that he believes in me"

See: Assumed Knowledge and Implicit Information

Luke 12:8 (#3)

"before men"

Here, **before** means "in front of" or "in the presence of" other people. Alternate translation: "in the presence of other people" or "so other people can hear"

See: Metaphor

Luke 12:8 (#4)

"men"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "other people"

See: When Masculine Words Include Women

Luke 12:8 (#5)

"the Son of Man will also confess about him"

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Son of Man, will also say that he belongs to me"

See: First, Second or Third Person

Luke 12:8 (#6)

"the Son of Man"

See how you translated this title in 5:24. Alternate translation: "I, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 12:8 (#7)

"before the angels"

Here, **before** means "in front of" or "in the presence of." Alternate translation: "in the presence of the angels"

See: Metaphor

Luke 12:9 (#1)

"but the one having denied me before men"

If it would be helpful to your readers, you could state explicitly what someone **having denied** might have said. Alternate translation: "but whoever denies to others that he is my disciple"

See: Assumed Knowledge and Implicit Information

Luke 12:9 (#2)

"before men"

Here, **before** means "in front of" or "in the presence of." Alternate translation: "in the presence of other people" or "so other people can hear"

See: Metaphor

Luke 12:9 (#3)

"men"

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "other people"

See: When Masculine Words Include Women

Luke 12:9 (#4)

"will be denied"

If it would be helpful in your language, you could express this with an active form, and you could state who will would do the action. Alternate translation: "the Son of Man will deny that he belongs to him" or (if you translated with the first person) "I will deny that he belongs to me"

See: Active or Passive

Luke 12:9 (#5)

"before the angels"

Here, **before** means "in front of" or "in the presence of." Alternate translation: "in the presence of the angels"

See: Metaphor

Luke 12:10 (#1)

"And everyone who speaks a word against the Son of Man"

Jesus uses **word** to describe something someone might say by using words. Alternate translation: "And everyone who says something bad about the Son of Man"

See: Metonymy

Luke 12:10 (#2)

"the Son of Man"

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "me, the Son of Man"

See: First, Second or Third Person

Luke 12:10 (#3)

"the Son of Man"

See how you translated this title in 5:24. Alternate translation: "me, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 12:10 (#4)

"it will be forgiven him"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will forgive"

See: Active or Passive

Luke 12:10 (#5)

"it will not be forgiven"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will not extend forgiveness"

See: Active or Passive

Luke 12:11 (#1)

"when they bring you"

The implication is that the opponents of Jesus would do this to his disciples. Alternate translation: "when my opponents bring you"

See: Assumed Knowledge and Implicit Information

Luke 12:11 (#2)

"to the synagogues"

Jesus is referring to local Jewish tribunals by reference to the place where they met, in **synagogues**. Alternate translation: "to be tried by local Jewish tribunals"

See: Metonymy

Luke 12:11 (#3)

"the rulers and the authorities"

These two terms mean similar things. Jesus may be using them together for emphasis. He is referring to officials of the Roman Empire. If it would be helpful to your readers, you could combine the terms into a single phrase. Alternate translation: "the officials whom the Romans have appointed"

See: Doublet

Luke 12:12 (#1)

"the Holy Spirit will teach you" - "what is necessary to say"

Alternate translation: "the Holy Spirit will tell you … what to say" or "the Holy Spirit will give you … the words to say"

Luke 12:12 (#2)

"in that hour"

Jesus is using the term **hour** to refer to a specific time. Alternate translation: "at that time" or "in that moment"

See: Idiom

Luke 12:13 (#1)

"Then someone from the crowd said to him"

Luke uses this phrase to introduce a new character into the story. Alternate translation: "Then a man who was there in the crowd said to Jesus"

See: Introduction of New and Old Participants

Luke 12:13 (#2)

"Teacher"

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 12:13 (#3)

"to divide the inheritance with me"

In this culture, inheritances came from the father, usually after the father had died. You may need to make explicit that the speaker's father had probably died. Alternate translation: "to divide the family property with me now that our father is dead"

See: Assumed Knowledge and Implicit Information

Luke 12:14 (#1)

"Man"

Here Jesus is using the impersonal term **Man** to put some social distance between himself and the questioner, by contrast with the way he called his disciples "friends" in 12:4. He is effectively rebuking the man for asking such a question. Your language might have a way of addressing people in a similar situation. Alternate translation: "Mister"

Luke 12:14 (#2)

"who appointed me a judge or a mediator over you"

Jesus is using the question form to rebuke the man. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "no one appointed me to be a judge or mediator over you."

See: Rhetorical Question

Luke 12:14 (#3)

"a judge or a mediator"

These two terms mean similar things. Jesus may be using them together for emphasis as he rebukes this man. If it would be helpful in your language, you could translate them with a single word that would carry the meaning of both terms. Alternate translation: "an arbitrator"

See: Doublet

Luke 12:14 (#4)

"a judge or a mediator"

Jesus could also be using these two words to express a single idea. The term **mediator** may explain for what purpose a person was appointed as a **judge**, specifically, to settle disputes. Alternate translation: "a judge who settles disputes"

See: Hendiadys

Luke 12:14 (#5)

"you"

The term **you** refers to the man and his brother. It would be in the dual form if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Luke 12:15 (#1)

"he said to them"

The implication is that Jesus said what follows to the whole crowd, which included the man who asked about the inheritance. Alternate translation: "Jesus said to the crowd"

See: Assumed Knowledge and Implicit Information

Luke 12:15 (#2)

"See"

Jesus uses a word for seeing to indicate a need for caution. Alternate translation: "Watch out" or "Be careful"

See: Metaphor

Luke 12:15 (#3)

"all covetousness"

If it would be helpful in your language, you could express the idea behind the abstract noun **covetousness** with an equivalent phrase. Alternate translation: "the urge to have more things"

See: Abstract Nouns

Luke 12:15 (#4)

"the abounding to him of his possessions"

Alternate translation: “the number of things he has”

Luke 12:16 (#1)

"Then he spoke to them a parable"

Jesus now gives a brief illustration to teach something that is true in a way that is easy to understand and remember. Alternate translation: “Then he told them this story to help them understand this teaching”

See: Parables

Luke 12:16 (#2)

"them"

The pronoun **them** refers to the whole crowd, to which Jesus is continuing to speak. Alternate translation: “the whole crowd”

See: Pronouns — When to Use Them

Luke 12:16 (#3)

"yielded abundantly"

Alternate translation: “produced a very good harvest”

Luke 12:17 (#1)

"he reasoned with himself, saying, ‘What should I do, since I do not have anywhere to gather my crops"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he asked himself what he should do, since he did not have anywhere to store his crops”

See: Quotes within Quotes

Luke 12:17 (#2)

"anywhere"

This is a generalization for emphasis. As the man says in the next verse, he already does have some barns. He means that those barns do not have the capacity to store this new large harvest. Alternate translation: “anywhere large enough” or “enough room in my barns”

See: Hyperbole

Luke 12:18 (#1)

"he said, ‘I will do this: I will take down my barns and build bigger ones, and there I will gather all of my grain and good things"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he finally decided that he should tear down the barns he had and build bigger barns so that he could store all of his grain and other possessions in them”

See: Quotes within Quotes

Luke 12:18 (#2)

"barns"

The term **barns** describes buildings in which farmers store crops they have harvested. If your readers would not be familiar with **barns**, you could use a general term. Alternate translation: “storage buildings”

See: Translate Unknowns

Luke 12:18 (#3)

"my" - **"good things"**

Alternate translation: “my other possessions”

Luke 12:19 (#1)

"I will say to my soul, “Soul, you have many good things lying in store for many years. Relax, eat, drink, be merry"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: “he told himself that he had many goods stored up for many years, and so he could relax, eat, drink, be merry”

See: Quotes within Quotes

Luke 12:19 (#2)

"to my soul"

The man addresses one part of himself, his **soul** or inner being, in order to speak to all of himself. Alternate translation: "to myself"

See: Synecdoche

Luke 12:20 (#1)

"But God said to him, 'Foolish one, this night they are demanding your soul from you, and what you have prepared, whose will it be"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: "But God told him that he was very foolish, because he was going to die that night, and the things he had stored up would belong to someone else"

See: Quotes within Quotes

Luke 12:20 (#2)

"Foolish one"

God is using the adjective **foolish** as a noun in order to indicate what kind of person this man is. ULT adds the term **one** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: "You foolish person"

See: Nominal Adjectives

Luke 12:20 (#3)

"this night they are demanding your soul from you"

This is an indefinite construction, such as many languages use, but God is the actual subject. Alternate translation: "I am demanding your soul from you this very night"

Luke 12:20 (#4)

"this night they are demanding your soul from you"

The term **soul** means the life of a person. God is using the same term as the man did, but with a different meaning, to show that he was foolish to have such confidence in his possessions. Alternate translation: "you are going to lose your life this very night"

See: Idiom

Luke 12:20 (#5)

"they are demanding your soul from you"

This expression speaks about death in a discreet way. Alternate translation: "you are going to die"

See: Euphemism

Luke 12:20 (#6)

"and what you have prepared, whose will it be"

God does not expect the man to tell him who will inherit his things. Rather, God is using the question as a teaching tool, to make the man realize that he could not count on possessing those things, and so he was wrong to put his confidence in them. If it would be helpful in your language, you could translate these words as a statement or an exclamation. Alternate translation: "the things you have stored up will belong to someone else!"

See: Rhetorical Question

Luke 12:21 (#1)

"the one storing up treasure"

Alternate translation: "a person who saves up valuable things"

Luke 12:21 (#2)

"not being rich toward God"

Jesus uses the term **rich** to mean using one's time and possessions for the things that are important to God. Alternate translation: "has not invested in the things that matter to God"

See: Metaphor

Luke 12:22 (#1)

"he said to his disciples"

Since Peter asks in 12:41 whether Jesus has been speaking only to the disciples, or also to the crowd as well, the implication is that Jesus did not say these things to his disciples privately, as in 12:1–12, but rather to them publicly so that the crowd could also hear. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he said to his disciples, as the crowd was listening"

See: Assumed Knowledge and Implicit Information

Luke 12:22 (#2)

"Because of this"

By **this** Jesus means the lesson of the story, that it is foolish to be overly concerned about having a lot of food and possessions. Alternate translation: "In light of what this story teaches"

See: Assumed Knowledge and Implicit Information

Luke 12:22 (#3)

"I say to you, do not worry"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: "I want you to know that you should not worry"

Luke 12:22 (#4)

"about your body, what you might wear"

Alternate translation: "about having clothes to put on your body"

Luke 12:23 (#1)

"For life is more than food, and the body {than} clothing"

Jesus leaves out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: "Life is more than food, and the body is more than clothing"

See: Ellipsis

Luke 12:23 (#2)

"For life is more than food, and the body {than} clothing"

This is a general statement of value. Alternate translation: "There is more to life than the food you eat, and there is more to the body than the clothing that you wear"

Luke 12:24 (#1)

"the ravens"

The word **ravens** refers to large black birds, and it can apply either to crows or to actual **ravens**. If your readers would not be familiar with either of those birds, you could use a general term. Alternate translation: "the birds"

See: Translate Unknowns

Luke 12:24 (#2)

"neither storeroom nor barn"

These two words mean similar things. Jesus may be using them together to express a general meaning. Alternate translation: "no place to store food"

See: Doublet

Luke 12:24 (#3)

"neither storeroom nor barn"

These are places where food is stored. If your readers would not be familiar with either term, you could use a more general one. Alternate translation: "no place to store food"

See: Translate Unknowns

Luke 12:24 (#4)

"How much more valuable you are than the birds"

This is an exclamation, not a question. Jesus uses the exclamation to emphasize the point he wants his listeners to realize. If it would be helpful in your language, you could translate this as a statement. Alternate translation: “You need to realize how much more valuable people are to God than birds.”

See: Exclamations

Luke 12:25 (#1)

"which of you, being anxious, is able to add a cubit to his lifespan"

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: “no one can make his life any longer by being anxious!”

See: Rhetorical Question

Luke 12:25 (#2)

"to add a cubit to his lifespan"

Jesus is speaking of the **lifespan** as if it were measured in length rather than in time. Alternate translation: “make his life any longer”

See: Metaphor

Luke 12:25 (#3)

"a cubit"

A **cubit** is a measure of length equal to about half a meter or about a foot and a half. If it would be helpful to your readers, you could express this length using the measure that is customary your culture.

See: Translate Unknowns

Luke 12:25 (#4)

"a cubit"

The implication may be that since a **cubit** is a relatively short distance, it represents only a short time. Alternate translation: “even a little bit” or “even a short time”

See: Assumed Knowledge and Implicit Information

Luke 12:26 (#1)

"If then you are not able to do the least, why do you worry about the rest"

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “Since you could not do even this small thing, you should not worry about the other things!”

See: Rhetorical Question

Luke 12:26 (#2)

"the least"

Jesus is using the adjective **least** as a noun. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: “such a very little thing”

See: Nominal Adjectives

Luke 12:26 (#3)

"the rest"

The implication in context is that Jesus is referring to having food to eat and clothes to wear. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “having food and clothing”

See: Assumed Knowledge and Implicit Information

Luke 12:27 (#1)

"Consider the lilies—how they grow"

Alternate translation: “Think about how the lilies grow”

Luke 12:27 (#2)

"the lilies"

The word **lilies** describes beautiful flowers that grow wild in the fields. If your language does not have a word for this flower, you can use the name of a similar flower that your readers would

recognize, or you can use a general term. Alternate translation: “the flowers”

See: Translate Unknowns

Luke 12:27 (#3)

"neither do they spin"

In this context, to **spin** means to make thread or yarn for cloth. It does not mean to turn in a circle while standing in one place. If your readers might be confused by the term, you could explain the meaning with a phrase. Alternate translation: “and they do not make thread for cloth” or “and they do not make yarn for cloth”

See: Translate Unknowns

Luke 12:27 (#4)

"But I say to you, not even Solomon"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: “I can assure you that not even Solomon”

Luke 12:27 (#5)

"Solomon in all his glory"

The abstract noun **glory** could mean: (1) “Solomon, who had great wealth.” (2) “Solomon, who wore beautiful clothes.”

See: Abstract Nouns

Luke 12:28 (#1)

"if God thus clothes the grass in the field, existing today and tomorrow being thrown into an oven"

Jesus speaks of God making the wild plants beautiful as if God were putting beautiful clothing on them. Alternate translation: “if God makes the wild plants beautiful like this, even though they are alive today and are thrown into an oven tomorrow”

See: Metaphor

Luke 12:28 (#2)

"if God thus clothes the grass in the field, existing today and tomorrow being thrown into an oven"

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you can translate his words as an affirmative statement. Alternate translation: “since God makes the wild plants so beautiful, even though they are alive today and are thrown into an oven tomorrow”

See: Connect — Factual Conditions

Luke 12:28 (#3)

"the grass in the field, existing today and tomorrow being thrown into an oven"

While Jesus uses a term that typically means **grass**, in this context he must implicitly mean wild plants in general, since he is referring back to the wild lilies he has just mentioned. So you could express this with a general term in your translation. Alternate translation: “the wild plants, which are alive today and tomorrow are thrown into an oven”

See: Assumed Knowledge and Implicit Information

Luke 12:28 (#4)

"the grass in the field, existing today and tomorrow being thrown into an oven"

It would be particularly appropriate to use a general term in your translation if your readers would not know what **grass** is. Alternate translation: “the wild plants, which are alive today and tomorrow are thrown into an oven”

See: Translate Unknowns

Luke 12:28 (#5)

"the grass in the field, existing today and tomorrow being thrown into an oven"

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: “the grass in the field, which exists today, but

tomorrow someone throws it into an oven" or, if you decided to say "plants," "the wild plants, which exist today, but tomorrow someone throws them into an oven"

See: Active or Passive

Luke 12:28 (#6)

"the grass in the field, existing today and tomorrow being thrown into an oven"

The implication is that dried plant matter would be used for fuel, for heating and cooking. If your readers would not be familiar with this practice, you could describe it explicitly. Alternate translation: "the grass in the field, which exists today, but tomorrow people use it for fuel" or, if you decided to say "plants," "the wild plants, which exist today, but tomorrow people use them for fuel"

See: Assumed Knowledge and Implicit Information

Luke 12:28 (#7)

"how much more you"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: "how much more will God clothe you"

See: Ellipsis

Luke 12:28 (#8)

"how much more you"

This is an exclamation, not a question. Jesus is emphasizing that God will certainly take care of people even better than he takes care of grass. Alternate translation: "God will certainly clothe you even better"

See: Exclamations

Luke 12:29 (#1)

"you, do not seek what you might eat and what you might drink"

The word **seek** has a specific meaning here. It does not mean to look for these things because they have been lost. Alternate translation: "do not concentrate on what you will eat and drink"

Luke 12:30 (#1)

"all the nations of the world"

The term **nations** means non-Jewish people groups. The term **all** is not a generalization for emphasis. Jesus is saying that this is the way of life for any group that does not know God. Alternate translation: "all the people groups who do not know God"

See: Assumed Knowledge and Implicit Information

Luke 12:30 (#2)

"your Father"

Father is an important title for God.

See: Translating Son and Father

Luke 12:31 (#1)

"seek his kingdom"

As in 12:29, the word **seek** has a specific meaning here. Alternate translation: "concentrate on God's kingdom"

Luke 12:31 (#2)

"these things will be added to you"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will also give you these things"

See: Active or Passive

Luke 12:31 (#3)

"these things will be added to you"

In context, the expression **these things** refers to food and clothing. If it would be helpful to your readers, you could state that explicitly. Alternate

translation: “God will also give you the food and clothing that you need”

See: Assumed Knowledge and Implicit Information

Luke 12:32 (#1)

"little flock"

Jesus speaks to his disciples as if they were a small group of sheep or goats. The image means that as a shepherd cares for his **flock**, God will care for the disciples. Alternate translation: “my dear disciples”

See: Metaphor

Luke 12:32 (#2)

"Father"

Father is an important title for God.

See: Translating Son and Father

Luke 12:33 (#1)

"Sell your possessions and give alms"

This culture referred to charitable donations or gifts to the poor as **alms**. Alternate translation: “Sell your possessions and give the proceeds to the poor”

See: Translate Unknowns

Luke 12:33 (#2)

"Make for yourselves"

The implication is that this will be the result of selling one’s possessions and giving the proceeds to the poor. Alternate translation: “In this way you will make for yourselves”

See: Assumed Knowledge and Implicit Information

Luke 12:33 (#3)

"purses that do not wear out—unfailing treasure in the heavens"

These two phrases mean basically the same thing. If it would be helpful in your language, you could combine them, especially if putting both phrases in your translation might be confusing for your readers. Alternate translation: “treasure that will always be safe in heaven”

See: Parallelism

Luke 12:33 (#4)

"purses that do not wear out"

If you would like to reproduce the figure of speech that Jesus uses, but you think your readers might not know what **purses** are, you could explain that term, or you could use the name of a different container that people in your culture use to keep valuable things safe. Alternate translation: “moneybags that will not get holes in them” or “a jar that will never break”

See: Translate Unknowns

Luke 12:33 (#5)

"purses that do not wear out"

Jesus is describing valuable things that will last by reference to **purses** or moneybags that will keep these things safe because they will never wear out. He makes this clear by speaking literally of **unfailing treasure** right afterwards. Alternate translation: “wealth that will always be safe”

See: Metonymy

Luke 12:33 (#6)

"unfailing treasure"

You could state this in a positive form. Alternate translation: “treasure that will always last”

Luke 12:33 (#7)

"where thief does not come near"

Jesus speaks of a thief coming **near** to wealth to mean stealing it. Alternate translation: “where no thief ever steals anything”

See: Metonymy

Luke 12:33 (#8)

"nor moth destroy"

Jesus leaves out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "and where no moth ever destroys anything"

See: Ellipsis

Luke 12:33 (#9)

"moth"

A **moth** is a small insect that eats holes in fabric. If your readers would not know what a **moth** is, you could use the name of a different insect they would recognize that destroys materials, such as an ant or termite.

See: Translate Unknowns

Luke 12:34 (#1)

"where your treasure is, there your heart will be also"

Jesus speaks of a person's **heart** and **treasure** being in the same location. Alternate translation: "the things you value are the things you will think about and try to obtain"

See: Metaphor

Luke 12:34 (#2)

"where your treasure is"

Jesus uses the word **treasure** to mean what a person values. Alternate translation: "the things you value"

See: Metaphor

Luke 12:34 (#3)

"your heart will be also"

Here, the **heart** represents the thoughts and desires. Alternate translation: "are the things you will think about and want to have"

See: Metaphor

Luke 12:34 (#4)

"your" - "your"

Jesus is speaking of each individual person's values and desires, but **your** is plural because he is addressing the disciples as a group. You could use the singular form of **your** in your translation if that is what your language would do in a context like this.

See: Forms of You

Luke 12:35 (#1)

"Let your loins be girded"

To help his disciples understand what he has been teaching, Jesus provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus gave his disciples this illustration to help them understand. 'Wrap the lower part of your robe around your hips'"

See: Parables

Luke 12:35 (#2)

"Let your loins be girded"

People in this culture wore long flowing robes. They would wrap the lower part of the robe around their hips to keep it out of the way while they engaged in physical activity. Alternate translation: "Wrap the lower part of your robe around your hips"

See: Translate Unknowns

Luke 12:35 (#3)

"Let your loins be girded"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "Wrap the lower part of your robe around your hips"

See: Active or Passive

Luke 12:35 (#4)

"Let your loins be girded"

The implication within the illustration is that a servant would do this in order to be ready to do any physical activity that was needed as soon as the master returned. Alternate translation: "Be dressed and ready to serve"

See: Assumed Knowledge and Implicit Information

Luke 12:35 (#5)

"Let your loins be girded"

Jesus is speaking of what an individual should do, but **your** is plural because he is addressing the disciples as a group. You could use the singular form of **your** in your translation if that is what your language would do in a context like this.

See: Forms of You

Luke 12:35 (#6)

"and the lamps be kept burning"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "and keep the lamps burning"

See: Active or Passive

Luke 12:35 (#7)

"and the lamps be kept burning"

The implication within the illustration is that a servant would do this so that the house would be well lit when the master returned. Alternate translation: "and make sure that the house is well lit"

See: Assumed Knowledge and Implicit Information

Luke 12:36 (#1)

"you {be} like men waiting for"

This is a simile. Alternate translation: "you should be like people who are waiting"

See: Simile

Luke 12:36 (#2)

"you {be} like men waiting for"

The implication is that Jesus' disciples should be like this as they wait for his return. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "as you wait for my return, you should be like people who are waiting for"

See: Assumed Knowledge and Implicit Information

Luke 12:36 (#3)

"men"

Since household servants would probably include women as well as men, Jesus is likely using the term **men** here in a generic sense that includes all people. Alternate translation: "people"

See: When Masculine Words Include Women

Luke 12:36 (#4)

"when he returns from the wedding feast"

Alternate translation: "to come home after a wedding celebration"

Luke 12:36 (#5)

"knocks"

See how you translated the word "knock" in 11:9. Alternate translation: "calls out" or "coughs" or "claps"

See: Translate Unknowns

Luke 12:36 (#6)

"they may immediately open for him"

The phrase **open for him** refers to the door of the master's house. It was the responsibility of his servants to open it for him. Alternate translation: "they can open the door for him right away"

See: Assumed Knowledge and Implicit Information

Luke 12:37 (#1)

"Blessed {are"

Alternate translation: “How good it will be for”

Luke 12:37 (#2)

"whom the master will find watching {when} he comes"

Alternate translation: “whose master finds them waiting for him when he returns” or “who are ready when the master returns”

Luke 12:37 (#3)

"Truly I say to you"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: “I can assure you”

Luke 12:37 (#4)

"he will come {and} serve them"

The implication is that, because the servants were faithful in their tasks and they were ready to serve their master when he arrived, the master will now reward them by serving them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “he will come and serve them as a reward”

See: Assumed Knowledge and Implicit Information

Luke 12:38 (#1)

"Even if he comes in the second, or even in the third watch"

Alternate translation: “Even if he comes in the second or third watch of the night”

Luke 12:38 (#2)

"in the second," - "watch"

The **second watch** of the night was from 9:00 PM until midnight. Alternate translation: “late at night”

See: Translate Unknowns

Luke 12:38 (#3)

"or even in the third watch"

The **third watch** was from midnight until 3:00 AM. Alternate translation: “or even after midnight”

See: Translate Unknowns

Luke 12:38 (#4)

"and finds them thus, blessed are those"

Alternate translation: “how good it will be for servants whom he finds waiting for him” or “how good it will be for servants who are ready when he returns”

Luke 12:39 (#1)

"But know this"

Jesus says this to encourage his disciples to think carefully about what he is going to tell them. Alternate translation: “Now I want you to think carefully about this”

Luke 12:39 (#2)

"But know this, that if the master of the house had known"

To help his disciples understand what he has been teaching, Jesus provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Then Jesus gave his disciples this further illustration to help them understand. ‘If the owner of the house had known’”

See: Parables

Luke 12:39 (#3)

"But know this, that if the master of the house had known at which hour the thief comes"

The illustration that Jesus chooses involves a hypothetical situation. Alternate translation: “Suppose a thief were going to rob a house, and

suppose the owner of the house knew when the thief was coming"

See: Hypothetical Situations

Luke 12:39 (#4)

"at which hour"

Jesus uses the term **hour** to refer to a particular time. Alternate translation: "when" or "at what time"

See: Idiom

Luke 12:39 (#5)

"he would not have let his house be broken into"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "he would not have let the thief break into his house"

See: Active or Passive

Luke 12:39 (#6)

"he would not have let his house be broken into"

If you translated the earlier part of this verse as a hypothetical condition, you could translate this part as the result. You may want to make this part a separate sentence. Alternate translation: "Then he would not let the thief break into his house"

See: Hypothetical Situations

Luke 12:40 (#1)

"in that hour you do not think"

Jesus is using the term **hour** to refer to a particular time. Alternate translation: "at a time when you are not expecting him"

See: Idiom

Luke 12:40 (#2)

"the Son of Man comes"

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the Son of Man, will return" (and for the previous phrase, "at a time when you are not expecting me")

See: First, Second or Third Person

Luke 12:40 (#3)

"the Son of Man comes"

See how you translated the title **Son of Man** in 5:24. Alternate translation: "I, the Messiah, will return"

See: Assumed Knowledge and Implicit Information

Luke 12:41 (#1)

"Then Peter said"

Luke says this to reintroduce **Peter** as a participant in the story. If it would be helpful to your readers, you could remind them who Peter was. Alternate translation: "Then Peter, one of his disciples, asked"

See: Introduction of New and Old Participants

Luke 12:41 (#2)

"us"

By **us**, Peter means "me and the rest of your disciples" but not Jesus himself. So **us** would be exclusive, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Luke 12:41 (#3)

"everyone"

Peter is generalizing to mean "everyone who can hear you." Alternate translation: "everyone here" or "the crowd"

See: Hyperbole

Luke 12:42 (#1)

"the Lord"

Here, Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: "the Lord Jesus"

Luke 12:42 (#2)

"Who then is the faithful, wise manager"

Jesus uses a question to answer Peter's question indirectly. He means that he expected that those who recognized that they should be like faithful managers would understand that the parable had been about them. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "I said it for everyone who would recognize that they should be like a faithful, wise manager"

See: Rhetorical Question

Luke 12:42 (#3)

"Who then is the faithful, wise manager"

In the course of using a question to answer Peter's question indirectly, Jesus provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Jesus gave Peter this further illustration to answer his question. 'I said it for everyone who would recognize that they should be like a faithful, wise manager'"

See: Parables

Luke 12:42 (#4)

"whom the master will appoint over his care"

Jesus refers to the other servants as the master's **care** by association with the way they care for him. Alternate translation: "will put in charge of his other servants"

See: Metonymy

Luke 12:42 (#5)

"whom the master will appoint over his care"

The implication, as the rest of the parable makes clear, is that the master is making this arrangement temporarily and provisionally because he is going to be absent for a time. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "will put in charge of his other servants while he goes away for a while"

See: Assumed Knowledge and Implicit Information

Luke 12:43 (#1)

"Blessed {is} that slave"

Alternate translation: "How good it will be for that slave"

Luke 12:43 (#2)

"whom his master, having come, will find doing thus"

Alternate translation: "if his master finds him doing that work when he comes back"

Luke 12:44 (#1)

"Truly I say to you"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: "I can assure you"

Luke 12:44 (#2)

"he will appoint him over all his possessions"

Alternate translation: "he will put him in charge of all of his property"

Luke 12:45 (#1)

"But if that slave says in his heart, 'My master delays to come"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But if that slave thinks to himself that his master is going to come back later than he said"

See: Quotes within Quotes

Luke 12:45 (#2)

"But if that slave says in his heart, '" - "and he begins"

The illustration that Jesus is using involves a hypothetical situation. Alternate translation: "But suppose that slave thinks to himself … and suppose he begins"

See: Hypothetical Situations

Luke 12:45 (#3)

"says in his heart"

Here, the **heart** represents the thoughts. Alternate translation: "thinks to himself"

See: Metaphor

Luke 12:45 (#4)

"My master delays to come"

Alternate translation: "My master is going to come back later than he said"

Luke 12:45 (#5)

"the male servants and the female servants"

Jesus is using the two types of servants to mean all of the master's servants. Alternate translation: "all the other servants"

See: Merism

Luke 12:46 (#1)

"the master of that slave will come"

If you translated the previous verse as a hypothetical condition, you could translate this verse as the result of that condition. It may be helpful to begin a new sentence here. Alternate translation: "Then the master of that slave will arrive"

See: Hypothetical Situations

Luke 12:46 (#2)

"on a day that he does not expect and at an hour that he does not know"

These two phrases mean the same thing. Jesus is likely using the repetition to emphasize that the return of the master will be completely unexpected by the servant. If it would be helpful in your language, you could combine these phrases, especially if putting both of them in your translation might be confusing for your readers. Alternate translation: "at a time that is a complete surprise to the servant"

See: Parallelism

Luke 12:46 (#3)

"on a day that he does not expect"

Here, Jesus uses the term **day** to refer to a specific time. Alternate translation: "at a time when he is not expecting him"

See: Idiom

Luke 12:46 (#4)

"at an hour that he does not know"

Here, Jesus uses the term **hour** to refer to a specific time. Alternate translation: "at a time when he does not think he will come"

See: Idiom

Luke 12:46 (#5)

"he will cut him in two"

The expression **cut him in two** could mean one of two things, depending on how the word **unfaithful** is understood (See: next note): (1) if **unfaithful** means "untrustworthy," then the expression is probably figurative, since the master could not reassign this servant to less important responsibilities if he **cut him in two**. Alternate translation: "will punish him severely" (2) if **unfaithful** means "unbelieving," then the expression is more literal, since it would describe something that will happen when God judges the world. Alternate translation: "destroy his body"

See: Metaphor

Luke 12:46 (#6)

"appoint his place with the unfaithful"

The term that ULT translates as **unfaithful** could mean: (1) "untrustworthy." The meaning would be that the master will assign this servant to less important responsibilities, along with other servants who have shown that they cannot be trusted with important ones. Alternate translation: "will give him unimportant responsibilities, like other servants who have shown that they cannot be trusted" (2) "unbelieving." The master in the parable represents God, and Jesus would be speaking of what God will do, when he judges the world, to people who show by their disobedience that they do not have genuine faith. Alternate translation: "will assign him a place with the unbelievers"

Luke 12:46 (#7)

"the unfaithful"

Jesus is using the adjective **unfaithful** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent phrase. The meaning will depend on how you decided to translate **unfaithful** (See: previous note). Alternate translation: "servants who have shown that they cannot be trusted" or "people who have shown that they are not genuine believers"

See: Nominal Adjectives

Luke 12:47 (#1)

"Now that slave, the one having known the will of his master and not having gotten ready or having done according to his will, will be beaten much"

Jesus is describing a hypothetical situation. It may be helpful to use two sentences if you translate it that way. Alternate translation: "Suppose a slave knew what his master wanted him to do, and suppose he did not get ready or do what the master wanted. Then his master would punish him severely"

See: Hypothetical Situations

Luke 12:47 (#2)

"the will of his master"

Alternate translation: "what his master wanted him to do"

Luke 12:47 (#3)

"will be beaten much"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "his master will punish him severely"

See: Active or Passive

Luke 12:48 (#1)

"But the one not having known and having done things worthy of blows will be beaten little"

Jesus is describing a hypothetical situation. It may be helpful to use two sentences if you translate it that way. Alternate translation: "But suppose a servant did not know what his master wanted him to do, and suppose he did things that deserved punishment. Then his master would punish him lightly"

See: Hypothetical Situations

Luke 12:48 (#2)

"will be beaten little"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "his master would punish him lightly"

See: Active or Passive

Luke 12:48 (#3)

"everyone to whom much has been given, much will be required from him, and to whom much has been provided, even more will be asked of him"

These two clauses mean the same thing. Jesus is using repetition for emphasis. If it would be helpful in your language, you could combine them, especially if putting both of them in your translation might be confusing for your readers. Alternate translation: “if someone entrusts many resources to a person, he will expect that person to produce much from those resources”

See: Parallelism

Luke 12:48 (#4)

"everyone to whom much has been given, much will be required from him"

If it would be helpful in your language, you could use active verbal forms to express the meaning of the two passive verbal forms here. Alternate translation: “the master will require more of everyone to whom he has given much”

See: Active or Passive

Luke 12:48 (#5)

"to whom much has been provided, even more will be asked of him"

If it would be helpful in your language, you could use active verbal forms to express the meaning of the two passive verbal forms here. Alternate translation: “the master will ask even more of the one to whom he has given much property to care for”

See: Active or Passive

Luke 12:49 (#1)

"I came to throw fire upon the earth"

Jesus is speaking of the effects of his ministry and teaching. In context, since he says contrastingly in 12:51 that he did not come to bring peace to the earth, **fire** likely represents the passionate responses to him, both favorable and unfavorable, that would lead to the divisions he describes in 12:52–53. Alternate translation: “My coming will lead to conflict among people”

See: Metaphor

Luke 12:49 (#2)

"the earth"

Jesus says **the earth** to mean the people living on the earth. Alternate translation: “people”

See: Metonymy

Luke 12:49 (#3)

"how I wish that it were already kindled"

This exclamation emphasizes how much Jesus wants this to happen. Alternate translation: “I wish very much that this fire were already lit”

See: Exclamations

Luke 12:49 (#4)

"how I wish that it were already kindled"

This exclamation continues the metaphor of **fire** as conflict. Alternate translation: “how I wish that people were already taking sides”

See: Metaphor

Luke 12:49 (#5)

"it were already kindled"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the fire were already burning” or “people were already taking sides”

See: Active or Passive

Luke 12:50 (#1)

"But"

Jesus uses the word **But** to indicate that he cannot do what the previous sentence describes until after he does what this sentence describes. Alternate translation: “But first”

See: Connect — Contrast Relationship

Luke 12:50 (#2)

"I have a baptism to be baptized with"

Jesus speaks of **baptism** to describe how he must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: “I must be overwhelmed by suffering”

See: Metaphor

Luke 12:50 (#3)

"I have a baptism to be baptized with"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “suffering must overwhelm me”

See: Active or Passive

Luke 12:50 (#4)

"how I am distressed until it is completed"

This exclamation emphasizes how distressed Jesus is. Alternate translation: “I am terribly distressed and will continue to be distressed until my suffering is completed”

See: Exclamations

Luke 12:50 (#5)

"how I am distressed"

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: “this suffering will continue to distress me terribly”

See: Active or Passive

Luke 12:50 (#6)

"until it is completed"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: “until I have endured all of it”

See: Active or Passive

Luke 12:51 (#1)

"Do you think that I came to give peace on the earth"

Jesus is not asking the people in the crowd to tell him what they think. He is using the question form as a teaching tool. If it would be helpful in your language, you could translate these words as a statement. Alternate translation: “Do not think that I came to bring peace on the earth.”

See: Rhetorical Question

Luke 12:51 (#2)

"Do you think that I came to give peace on the earth"

Jesus says **the earth** to mean the people living on the earth. Alternate translation: “Do you think that I came to make peace between people”

See: Metonymy

Luke 12:51 (#3)

"to give peace on the earth"

If it would be helpful in your language, you could express the idea behind the abstract noun **peace** with an equivalent expression. Alternate translation: “to make people get along with one another”

See: Abstract Nouns

Luke 12:51 (#4)

"No," - "but rather division"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: “No … I came to bring division instead”

See: Ellipsis

Luke 12:51 (#5)

"No," - "but rather division"

If it would be helpful in your language, you could express the idea behind the abstract noun **division** with an equivalent expression. Alternate translation: “No … my coming will cause people to oppose each other”

See: Abstract Nouns

Luke 12:51 (#6)

"I say to you"

Jesus uses this expression to emphasize what he is about to tell his disciples and the crowd. Alternate translation: “I want you to understand”

Luke 12:52 (#1)

"five in one house"

Jesus uses the term **house** to refer to people who live together in a house, that is, to a family. Alternate translation: “five members of the same family”

See: Metonymy

Luke 12:52 (#2)

"divided"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “who will take sides against one another”

See: Active or Passive

Luke 12:52 (#3)

"three against two and two against three"

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. you could supply these words from what he says earlier in the sentence. Alternate translation: “three of the family members will be on one side, and the other two will be on the opposing side”

See: Ellipsis

Luke 12:52 (#4)

"three against two and two against three"

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: “three of the family members will be on one side, and the other two will be on the opposing side”

See: Parallelism

Luke 12:53 (#1)

"They will be divided"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “Family members will oppose one another”

See: Active or Passive

Luke 12:53 (#2)

"father against son and son against father"

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: “Fathers and sons will oppose one another”

See: Parallelism

Luke 12:53 (#3)

"mother against her daughter and daughter against her mother"

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: “Mothers and daughters will oppose one another”

See: Parallelism

Luke 12:53 (#4)

"mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law"

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: "Mothers-in-law and daughters-in-law will oppose one another"

See: Parallelism

Luke 12:54 (#1)

"a cloud rising"

A **cloud rising** in the west would indicate that rain was coming in Israel, because the sea was to the **west**. If rainstorms tend to come from a different direction in your region, you could use a general expression here. Alternate translation: "clouds forming in a certain direction"

See: Assumed Knowledge and Implicit Information

Luke 12:54 (#2)

"you say, 'A shower is coming"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you say that it is going to rain"

See: Quotes within Quotes

Luke 12:54 (#3)

"and it happens thus"

Alternate translation: "and it does rain"

Luke 12:55 (#1)

"a south wind is blowing"

Wind coming from this direction would indicate that hot weather was coming in Israel, because the desert was to the **south**. If hot winds blow from a different direction in your region, you could use a general expression here. Alternate translation: "the wind is blowing from a certain direction"

See: Assumed Knowledge and Implicit Information

Luke 12:55 (#2)

"you say, 'There will be scorching heat"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you say that it is going to be very hot"

See: Quotes within Quotes

Luke 12:55 (#3)

"and it happens"

Alternate translation: "and it does get hot"

Luke 12:56 (#1)

"Hypocrites"

The implication, which Jesus draws out in the rest of this verse, is that people who could understand the weather from signs such as wind and clouds also ought to be able to understand what God was doing through Jesus from the signs surrounding his ministry. So if they did not welcome him, it was not because they did not see or understand these signs. Rather, it was because they were pretending not to see or understand them. Alternate translation: "You are pretending not to understand!"

See: Assumed Knowledge and Implicit Information

Luke 12:56 (#2)

"the face"

Jesus uses the term **face** to mean "appearance." Alternate translation: "the appearance"

See: Metaphor

Luke 12:56 (#3)

"but how do you not know how to interpret this time"

Jesus is using the question form to rebuke the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “so you ought to be able to understand what is happening right now.”

See: Rhetorical Question

Luke 12:57 (#1)

"And why do you not even judge for yourselves {what is} righteous"

Jesus is using the question form to rebuke the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “You ought to discern on your own what is right.”

See: Rhetorical Question

Luke 12:58 (#1)

"For as you are going with your adversary to a magistrate"

Jesus is using a hypothetical situation to teach the crowd. Alternate translation: “Suppose you owed someone money, and suppose they were taking you to court to collect it”

See: Hypothetical Situations

Luke 12:58 (#2)

"For as you are going with your adversary to a magistrate"

This hypothetical situation is also an illustration designed to help the people understand that they should be welcoming Jesus. Just as the debtor is going to be judged imminently, God is going to judge them imminently based on their responses to Jesus, and so they should make a positive response now, before it is too late. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Then Jesus gave the crowd this illustration to help them understand. ‘Suppose you owed someone money, and suppose he was taking you to court to collect it’”

See: Parables

Luke 12:58 (#3)

"you are going" - "your" - "you"

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation.

See: Singular Pronouns that refer to Groups

Luke 12:58 (#4)

"your adversary"

In the context of this story, the term **adversary** means specifically an opponent in a legal proceeding. You could translate it with the equivalent term in your language. Alternatively, since the next verse indicates that the **adversary** is trying to collect a debt, you could describe him in a way that indicates that. Alternate translation: “your opponent” or “your creditor”

See: Translate Unknowns

Luke 12:58 (#5)

"a magistrate"

A **magistrate** is a general term for a person in legal authority. You can translate it with the equivalent general term in your language. Alternate translation: “the official”

See: Translate Unknowns

Luke 12:58 (#6)

"to be released from him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “to settle the matter out of court” or “to have him forgive your debt”

See: Active or Passive

Luke 12:58 (#7)

"the judge"

The term **the judge** refers to the same person as the **magistrate**, but the term here is more specific and threatening. In your translation you can use the specific term in your language that describes someone with the power to deliver a verdict and pass sentence on a defendant.

See: Translate Unknowns

Luke 12:58 (#8)

"to the officer"

In the context of the story, the term **the officer** refers to a court official who was empowered to collect debts that a judge had ruled were owed and to put the debtor in prison if he did not pay. Your language may have a similar term that you can use. Alternate translation: "the bailiff"

See: Translate Unknowns

Luke 12:59 (#1)

"I say to you"

Jesus uses this expression to emphasize what he is about to tell his disciples and the crowd. If you translated the previous verse as a hypothetical condition, you could translate this expression as an introduction to the result of that condition. Alternate translation: "If that happens, then"

See: Hypothetical Situations

Luke 12:59 (#2)

"I say to you"

Even though Jesus is speaking directly to the crowd, he is still addressing an individual situation, so **you** is singular here and in the rest of this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation.

See: Singular Pronouns that refer to Groups

Luke 12:59 (#3)

"the very last lepton"

A **lepton** was the smallest and least valuable coin in circulation in this place and time. It was equivalent to about a tenth of an hour's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: "the very last penny" or "every bit of money that your creditor demands"

See: Biblical Money

Luke 13:1 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: "Now"

See: Connect — Background Information

Luke 13:1 (#2)

"some were present at that time reporting to him"

Luke uses this phrase to introduce new characters into the story. Alternate translation: "there were some people present at that time who were telling him"

See: Introduction of New and Old Participants

Luke 13:1 (#3)

"some were present at that time"

This implicitly means while Jesus was still teaching the crowds, as Luke said he was doing in 11:54. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "while he was still teaching the crowds, some of them were"

See: Assumed Knowledge and Implicit Information

Luke 13:1 (#4)

"whose blood Pilate had mixed with their sacrifices"

Luke is speaking about this event to indicate that the **blood** of the Galileans was shed at the same time as the blood of their animal **sacrifices**. Alternate translation: "whom Pilate had killed while they were offering sacrifices at the temple"

See: Metaphor

Luke 13:1 (#5)

"whose blood Pilate had mixed with their sacrifices"

Luke uses the term **blood** to refer to the death of these Galileans. Alternate translation: "whom Pilate had killed while they were offering sacrifices at the temple"

See: Metonymy

Luke 13:1 (#6)

"whose blood Pilate had mixed with their sacrifices"

Pilate likely did not kill these Galileans personally. Rather, he ordered his soldiers to kill them. Alternate translation: "whom Pilate's soldiers had killed as they were offering sacrifices at the temple" or "whom Pilate had ordered his soldiers to kill as they were offering sacrifices at the temple"

See: Metonymy

Luke 13:2 (#1)

"answering, he said to them"

Together the two words **answering** and **said** mean that Jesus responded to what the people in the crowd told him. Alternate translation: "Jesus responded to them"

See: Hendiadys

Luke 13:2 (#2)

"Do you think that these Galileans were more sinful than all the Galileans because they suffered this"

Jesus is using the question form to teach these people and the whole crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "Do not think that these Galileans were more sinful than all the Galileans because they suffered this!"

See: Rhetorical Question

Luke 13:2 (#3)

"more sinful than all the Galileans"

Alternate translation: "more sinful than all the other Galileans" or "the most sinful of all Galileans"

Luke 13:2 (#4)

"they suffered this"

Alternate translation: "this happened to them"

Luke 13:3 (#1)

"No, I say to you"

Jesus uses this expression to emphasize what he is about to tell these people and the crowd. Alternate translation: "That is certainly not the case"

Luke 13:3 (#2)

"you will all perish in the same way"

This statement seems to be similar to the one that Jesus makes in 19:41–44, in which he says that if the Jewish people reject him and instead follow violent false messiahs, this will bring them into conflict with the Romans and they will be destroyed. That seems to be the implicit meaning here as well, and you could express that in your translation. Alternate translation: "you too will be destroyed by the Romans"

See: Assumed Knowledge and Implicit Information

Luke 13:4 (#1)

"Or those"

Jesus is giving a second example of people who suffered. Alternate translation: "Also consider those"

Luke 13:4 (#2)

"those 18"

Jesus is using the adjective **18** (eighteen) as a noun in order to indicate a certain group of people. Alternate translation: "those 18 people"

See: Nominal Adjectives

Luke 13:4 (#3)

"Siloam"

Siloam is the name of an area in Jerusalem.

See: How to Translate Names

Luke 13:4 (#4)

"Do you think that they were worse debtors than all the men residing in Jerusalem"

Jesus is using the question form to teach these the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "Do not think that they were worse debtors than all the men residing in Jerusalem!"

See: Rhetorical Question

Luke 13:4 (#5)

"debtors"

This is a figurative way of describing someone as a sinner. Alternate translation: "sinners"

See: Metaphor

Luke 13:4 (#6)

"men"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people"

See: When Masculine Words Include Women

Luke 13:5 (#1)

"No, I say to you"

Jesus uses this expression to emphasize what he is about to tell these people and the crowd. Alternate translation: "That is certainly not the case"

Luke 13:5 (#2)

"you will all likewise perish"

See how you translated the similar statement in 13:3. In this case, the people whom Jesus is using as an example were not destroyed by the Romans, so the comparison does not include that detail. Alternate translation: "you too will be destroyed"

See: Assumed Knowledge and Implicit Information

Luke 13:6 (#1)

"Then he spoke this parable"

Jesus now gives a brief illustration to help the crowd understand what he has been saying. Alternate translation: "Then he told them this story to help them understand what he had been saying"

See: Parables

Luke 13:6 (#2)

"Someone had a fig tree planted in his vineyard"

This introduces a character in the parable. Alternate translation: "There was a man who owned a vineyard in which a fig tree had been planted"

See: Introduction of New and Old Participants

Luke 13:6 (#3)

"Someone had a fig tree planted"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "Someone had planted a fig tree"

See: Active or Passive

Luke 13:6 (#4)

"a fig tree"

A **fig tree** is a type of fruit tree that is common in the land of Israel. If your readers would not know what a fig tree is, you could use a general expression. Alternate translation: “a fruit tree”

See: Translate Unknowns

Luke 13:6 (#5)

"he came seeking fruit on it, but did not find any"

This is background information that helps listeners understand what happens next in the story. Alternate translation: “he went to see if there were any figs on the tree, but there were none”

See: Background Information

Luke 13:6 (#6)

"he came seeking fruit on it"

Here your language might use a form of “go” rather than a form of “come.” Alternate translation: “he went to see if there were any figs on the tree”

See: Go and Come

Luke 13:7 (#1)

""

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he told the gardener to pay attention, that he had been coming for three years to look for fruit on the fig tree, but he had not found any, and so the gardener should cut the tree down because it was keeping the ground from being productive.”

See: Quotes within Quotes

Luke 13:7 (#2)

"Behold"

The man uses the term **behold** to get the gardener to pay attention to what he is about to say. Alternate translation: “Pay attention”

See: Metaphor

Luke 13:7 (#3)

"For what {reason} is it even idling the ground"

The man uses the question form to emphasize that the tree is useless and that the gardener should cut it down. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “Do not let it keep the ground from being productive any longer.”

See: Rhetorical Question

Luke 13:7 (#4)

"is it even idling the ground"

The man speaks of the tree as if it were keeping the ground from working, since the ground would be productive if a different tree that actually was bearing fruit were in its place. Alternate translation: “is it even keeping the ground from being productive”

See: Metaphor

Luke 13:8 (#1)

"But answering, he says to him"

To call attention to a development in the story, Jesus uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: “But he responded”

See: Irregular Use of Tenses

Luke 13:8 (#2)

"answering, he says"

Together the terms **answering** and **says** mean that the gardener responded to what his master told him to do. Alternate translation: “he responded”

See: Hendiadys

Luke 13:8 (#3)

"leave it this year also"

Alternate translation: “wait one more year before cutting down the tree”

Luke 13:8 (#4)

"put on manure"

The word **manure** means animal dung. In some places people mix it into the ground to make the soil more fertile for plants and trees. If your readers would not be familiar with this practice, you could explain it, or you could use a general expression. Alternate translation: “mix animal dung into the soil to enrich it” or “fertilize it”

See: Translate Unknowns

Luke 13:9 (#1)

"If it indeed bears fruit in the coming one"

The gardener does not specify what he thinks the master should do with the tree if it does bear fruit, but you can supply that information from the context. Alternate translation: “If the tree has figs on it next year, then you can allow it to keep growing”

See: Ellipsis

Luke 13:9 (#2)

"you will cut it down"

The servant is using a statement to make a suggestion. He is not giving a command in the form of a future statement, as some languages allow speakers to do. Alternate translation: “you can have me cut it down for you”

See: Statements — Other Uses

Luke 13:10 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 13:10 (#2)

"on the Sabbaths"

Your language might use an indefinite article rather than the definite article here, since Luke does not specify which particular Sabbath day this was. Alternate translation: “on a Sabbath day”

Luke 13:11 (#1)

"behold"

Luke uses the term **behold** to calls the reader’s attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 13:11 (#2)

"a woman"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: “there was a woman there”

See: Introduction of New and Old Participants

Luke 13:11 (#3)

"having a spirit of weakness"

Alternate translation: “whom an evil spirit had been making weak”

Luke 13:11 (#4)

"to the complete"

Luke is using the adjective **complete** as a noun in order to indicate the woman’s full height. Alternate translation: “to her complete height” or “completely”

See: Nominal Adjectives

Luke 13:12 (#1)

"Woman"

Unlike the term **man** in 12:14, in this context Jesus uses the term **Woman** gently and compassionately. Alternate translation: “My dear woman”

See: Idiom

Luke 13:12 (#2)

"you are released from your weakness"

By saying this, Jesus healed the woman. You could express this in your translation with a statement that shows that Jesus was causing this to happen. Alternate translation: “I now set you free from your weakness”

See: Statements — Other Uses

Luke 13:12 (#3)

"Woman, you are released from your weakness"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “I now set you free from your weakness”

See: Active or Passive

Luke 13:13 (#1)

"she was straightened up"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “she stood up straight”

See: Active or Passive

Luke 13:14 (#1)

"But answering, the synagogue ruler, being indignant because Jesus had healed on the Sabbath, said"

Together the two words **answering** and **said** mean that the synagogue leader spoke in response to the healing he had just witnessed. Alternate translation: “the synagogue ruler, being indignant because Jesus had healed on the Sabbath, responded”

See: Hendiadys

Luke 13:14 (#2)

"There are six days on which it is necessary to work"

Alternate translation: “You must only do work on the first six days of the week”

Luke 13:14 (#3)

"come {and} be healed on them"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “come and have Jesus heal you on those days”

See: Active or Passive

Luke 13:14 (#4)

"on the day of the Sabbath"

Your language might use an indefinite article rather than the definite article here, since the synagogue ruler is not speaking of a specific Sabbath. Alternate translation: “on a Sabbath day”

Luke 13:15 (#1)

"the Lord"

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

Luke 13:15 (#2)

"answered him and said"

Together the two words **answered** and **said** mean that Jesus responded to the synagogue ruler.

Alternate translation: “responded to the synagogue ruler”

See: Hendiadys

Luke 13:15 (#3)

"Hypocrites"

Jesus is speaking directly to the synagogue ruler, but the plural form indicates that he is including other religious leaders as well. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “You and your fellow religious leaders are hypocrites”

See: Assumed Knowledge and Implicit Information

Luke 13:15 (#4)

"Does not each of you on the Sabbath untie his ox or donkey from the stall and lead it away to drink"

Jesus is using the question form as a teaching tool. He is not asking his listeners to tell him whether they would do this. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “On the Sabbath, each one of you unties his ox or donkey from the stall and leads it away to drink.”

See: Rhetorical Question

Luke 13:15 (#5)

"his ox or donkey"

These are domesticated animals. If your readers would not be familiar with what an **ox** or a **donkey** is, you could use a general expression. Alternate translation: “his farm animals”

See: Translate Unknowns

Luke 13:15 (#6)

"on the Sabbath"

Here your language might use an indefinite article rather than the definite article, since Jesus is not speaking of a specific Sabbath. Alternate translation: “even on a Sabbath day”

Luke 13:16 (#1)

"a daughter of Abraham"

Jesus is using the word **daughter** to mean “descendant.” Alternate translation: “a descendant of Abraham”

See: Metaphor

Luke 13:16 (#2)

"whom Satan bound"

Jesus speaks of the evil spirit causing the crippling disease as if Satan had tied the woman up. Alternate translation: “whom Satan kept crippled by this illness”

See: Metaphor

Luke 13:16 (#3)

"Satan"

Jesus calls the evil spirit **Satan** by association with the leader of the evil spirits. Alternate translation: “this evil spirit”

See: Metonymy

Luke 13:16 (#4)

"behold, for 18 years"

Jesus uses the term **behold** to emphasize the fact that eighteen years was a very long time for the woman to suffer. Your language may have its own way of emphasizing this. Alternate translation: “for eighteen long years”

See: Metaphor

Luke 13:16 (#5)

"ought she not to have been released from this bond on the day of the Sabbath"

Jesus is using the question form to challenge the synagogue ruler’s assertion that people should not come for healing on the Sabbath. If it would be helpful in your language, you could translate his

words as a statement. Alternate translation: “it is right to free her from this bond on the day of the Sabbath!”

See: Rhetorical Question

Luke 13:16 (#6)

"from this bond"

Jesus speaks again about the woman’s disease as if it had kept her tied up. Alternate translation: “from this crippling illness”

See: Metaphor

Luke 13:16 (#7)

"on the day of the Sabbath"

Here your language might use an indefinite article rather than the definite article, since Jesus is not speaking of a specific Sabbath. Alternate translation: “on a Sabbath day”

Luke 13:17 (#1)

"were put to shame"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “felt ashamed”

See: Active or Passive

Luke 13:17 (#2)

"the glorious things being done by him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the glorious things Jesus was doing”

See: Active or Passive

Luke 13:18 (#1)

"What is the kingdom of God like, and to what will I compare it"

These two questions mean basically the same thing. Jesus uses the repetition to catch the attention of his audience. If it would be helpful in your language, you could combine the questions, especially if it might be confusing for your readers if you put both of them in. Alternate translation: “What example can I use to show you what the kingdom of God is like”

See: Parallelism

Luke 13:18 (#2)

"What is the kingdom of God like, and to what will I compare it"

Jesus is using the question form as teaching tool. If it would be helpful in your language, you could translate his words as a statement. It may be helpful to make this two sentences. Alternate translation: “I want to tell you what the kingdom of God is like. I am going to compare it with something.”

See: Rhetorical Question

Luke 13:18 (#3)

"What is the kingdom of God like"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: “What is it like when God rules”

See: Abstract Nouns

Luke 13:19 (#1)

"It is like a mustard seed"

This is a simile or comparison. Alternate translation: “The kingdom of God is like a mustard seed”

See: Simile

Luke 13:19 (#2)

"It is like a mustard seed"

This comparison is also a parable, a brief illustration designed to help the people understand what Jesus is teaching. If it would be helpful to your readers, you could state that explicitly in your

translation. Alternate translation: "Then Jesus gave the people in the synagogue this illustration to help them understand. 'The kingdom of God is like a mustard seed'"

See: Parables

Luke 13:19 (#3)

"a mustard seed"

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with it, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: "a very small seed"

See: Translate Unknowns

Luke 13:19 (#4)

"a man"

This could: (1) be a generic sense that includes all people. Alternate translation: "a person" (2) refers to a man and a woman in paired examples to offer a comprehensive teaching about the kingdom of God, since Jesus speaks in his next illustration of a **woman** doing something. In that case, it would be appropriate to say **a man** here.

See: When Masculine Words Include Women

Luke 13:19 (#5)

"and} threw into his garden"

In this culture, people planted some kinds of seeds by throwing them so that they scattered in a garden. Jesus assumes that his listeners will know this. Alternate translation: "and planted in his garden"

See: Assumed Knowledge and Implicit Information

Luke 13:19 (#6)

"the birds of the sky nested in its branches"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of "sky." Alternate translation: "birds built their nests in its branches" or "birds flew down and made nests in its branches"

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 13:20 (#1)

"To what will I compare the kingdom of God"

Jesus once again uses a question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "I am going to compare the kingdom of God to something else."

See: Rhetorical Question

Luke 13:20 (#2)

"To what will I compare the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "I am going to use another comparison to show you what is it like when God rules."

See: Abstract Nouns

Luke 13:21 (#1)

"It is like yeast"

This is a simile or comparison. Alternate translation: "The kingdom of God is like yeast"

See: Simile

Luke 13:21 (#2)

"It is like yeast"

This comparison is also a parable, a brief illustration designed to help the crowds understand what Jesus is teaching. If it would be helpful to your readers, you could state that explicitly in your translation. Alternate translation: "Then Jesus gave them this further illustration to help them understand. 'The kingdom of God is like yeast'"

See: Parables

Luke 13:21 (#3)

"yeast"

See how you translated **yeast** in 12:1. Alternate translation: “leaven”

See: Translate Unknowns

Luke 13:21 (#4)

"yeast"

Jesus assumes that his listeners will know that only a little bit of **yeast** is needed to make a lot of dough rise. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “a little bit of yeast”

See: Assumed Knowledge and Implicit Information

Luke 13:21 (#5)

"three seahs of flour"

The term **seahs** is the plural of “seah,” a dry measure equivalent to nearly eight liters or two gallons. You can express this quantity in terms of a measure that your culture uses, or you can use a general expression. Alternate translation: “a large amount of flour”

See: Translate Unknowns

Luke 13:21 (#6)

"was all leavened"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the yeast caused all of it to rise”

See: Active or Passive

Luke 13:22 (#1)

"And he was traveling through cities and villages"

Luke provides this background information to help readers understand what happens next. Alternate translation: “Now he was traveling through cities and villages”

See: Connect — Background Information

Luke 13:23 (#1)

"someone said to him"

Luke uses this phrase to introduce a new character into the story. Alternate translation: “someone in one of those places asked him”

See: Introduction of New and Old Participants

Luke 13:23 (#2)

"if the ones being saved {are} few"

This was an idiomatic way of asking a question. Alternate translation: “is God going to save only a few people?”

See: Idiom

Luke 13:23 (#3)

"if the ones being saved {are} few"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “is God going to save only a few people?”

See: Active or Passive

Luke 13:23 (#4)

"he said to them"

The implication is that a crowd had gathered to meet Jesus as he went through this place on his journey, and that the questioner was one person in the crowd. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Jesus replied to this person and to the whole crowd that was there”

See: Assumed Knowledge and Implicit Information

Luke 13:24 (#1)

"Struggle to enter through the narrow door"

Jesus is speaking about God's kingdom as if people had to go through a small doorway with great difficulty to enter it. Alternate translation: "Work hard to overcome every difficulty that would keep you from entering God's kingdom"

See: Metaphor

Luke 13:24 (#2)

"I say to you"

Jesus says this to emphasize what he is telling the crowd. Alternate translation: "you must understand"

Luke 13:24 (#3)

"I say to you"

Even though Jesus is answering an individual's question, he is talking to the whole crowd, so the word **you** is plural. The implied **you** in the command to **struggle** earlier in this verse is also plural.

See: Forms of You

Luke 13:24 (#4)

"many," - "will seek to enter, but will not be able"

The implication is that they will not be able to enter because it is so difficult. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "many of the people who try to enter the kingdom of God ... will not be able to, because it is so difficult"

See: Assumed Knowledge and Implicit Information

Luke 13:25 (#1)

"After the master of the house gets up and closes the door"

Jesus extends the metaphor of the **door** by speaking of God at the time of final judgment as if God were the owner of a house and the people he is addressing were outside the house trying to get in. Alternate translation: "After God has admitted everyone who is going to enter his kingdom and is not letting anyone else in"

See: Biblical Imagery — Extended Metaphors

Luke 13:25 (#2)

"you will begin" - "to you, '" - "you"

Even though Jesus is answering an individual's question, he is talking to the whole crowd, so the word **you** is plural in all of these cases.

See: Forms of You

Luke 13:25 (#3)

"to knock on the door, saying, 'Lord, open for us"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "knock on the door and ask the Lord to open it for you"

See: Quotes within Quotes

Luke 13:25 (#4)

"to knock on the door"

See how you translated the word "knock" in 11:9. Alternate translation: "call out" or "cough" or "clap"

See: Translate Unknowns

Luke 13:25 (#5)

"for us"

The people knocking on the door mean themselves but not the owner of the house, so if your language distinguishes between exclusive and inclusive **us,** use the exclusive form here.

See: Exclusive and Inclusive 'We'

Luke 13:25 (#6)

"he will answer {and} say"

Together the two words **answer** and **say** mean that the owner of the house will respond to the people who are knocking on the door. Alternate translation: “he will respond”

See: Hendiadys

Luke 13:25 (#7)

"he will answer {and} say to you, ‘I do not know you, where you are from"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he will respond that he does not know you or where you are from”

See: Quotes within Quotes

Luke 13:25 (#8)

"I do not know you, where you are from"

The owner is speaking in an abbreviated way. If it would be helpful to your readers, you could draw on the first phrase to supply the words that are missing from the second phrase, as UST does. Alternate translation: “I do not know you, and I do not know where you are from”

See: Ellipsis

Luke 13:25 (#9)

"I do not know you, where you are from"

The owner is also using repetition for emphasis. If this would not be clear in your language and your readers might wonder why he was saying the same thing twice, you could translate this with a single phrase that expresses the basic meaning. Alternate translation: “I do not know who you are”

See: Parallelism

Luke 13:26 (#1)

"you will begin to say, ‘We ate and drank before you, and you taught in our streets"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “you will begin to tell him that you shared meals with him and he taught in the streets of your town”

See: Quotes within Quotes

Luke 13:26 (#2)

"We ate and drank before you"

Here, **before** means “in the presence” of another person. Alternate translation: “You were with us when we ate and drank” or “We ate and drank together with you”

See: Metaphor

Luke 13:26 (#3)

"We ate and drank"

The people are using the two components of a meal to mean an entire meal. Alternate translation: “We shared meals”

See: Merism

Luke 13:26 (#4)

"you"

Since the people are addressing the owner alone, the pronoun **you** would be singular here, and also in any case where it is needed in your language as a pronoun for a verb, for example, **you taught**.

See: Forms of You

Luke 13:26 (#5)

"in our streets"

Within the extended metaphor, the people are addressing Jesus, who was not from their town, but who taught them as he traveled through. So the people would consider the streets to be theirs but not his, and **our** would be exclusive, if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

Luke 13:27 (#1)

"he will speak, saying to you, 'I do not know where you are from. Get away from me, all you workers of unrighteousness"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he will reply that he does not know where you are from, and he will tell you to go away because you are evildoers"

See: Quotes within Quotes

Luke 13:27 (#2)

"he will speak, saying to you"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: "he will tell you"

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 13:27 (#3)

"to you, '" - "all"

Since the owner of the house is speaking to the people outside, **you** would be plural in these instances. The implied "you" in the command to **get away** would also be plural.

See: Forms of You

Luke 13:27 (#4)

"I do not know where you are from"

This is a shorter version of what the house owner says at first. If it would be helpful in your language, you could express the implicit meaning in your translation. Alternate translation: "I do not know who you are"

See: Assumed Knowledge and Implicit Information

Luke 13:27 (#5)

"Get away from me"

Alternate translation: "Go away from here"

Luke 13:27 (#6)

"you workers of unrighteousness"

Alternate translation: "you evildoers"

Luke 13:28 (#1)

"wailing and the grinding of teeth"

These are actions that indicate deep regret and sadness. If people in your culture would not express themselves in this way, you could use a general expression. Alternate translation: "actions that express great mourning"

See: Symbolic Action

Luke 13:28 (#2)

"Abraham and Isaac and Jacob"

These are the names of three men. See how you translated them in 3:34.

See: How to Translate Names

Luke 13:28 (#3)

"in the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "in the place where God rules"

See: Abstract Nouns

Luke 13:28 (#4)

"but you are thrown outside"

If it would be helpful in your language, you could express this with an active form, and you could state who will have done the action. Alternate translation: "when God will have thrown you outside"

See: Active or Passive

Luke 13:29 (#1)

"from east and west and from north and south"

Jesus speaks of all directions in order to include everything in between. Alternate translation: “from all over the world”

See: Merism

Luke 13:29 (#2)

"will recline to eat in the kingdom of God"

Jesus speaks of the joy that people will share in God’s kingdom as if they were all having a feast. Alternate translation: “will feast together in the kingdom of God” or “will rejoice together in the kingdom of God”

See: Metaphor

Luke 13:29 (#3)

"will recline to eat"

If you decide to translate this phrase literally, see how you did that in 5:29. Alternate translation: “will take their places at the table”

See: Translate Unknowns

Luke 13:29 (#4)

"in the kingdom of God"

See how you decided to translate this phrase in 13:28. Alternate translation: “in the place where God rules”

See: Abstract Nouns

Luke 13:30 (#1)

"And behold"

Jesus uses this expression to call attention to what he is about to say. Alternate translation: “Indeed”

See: Metaphor

Luke 13:30 (#2)

"there are last ones who will be first"

Being **last** represents having few privileges, being **first** represents having many privileges. Alternate translation: “people who are not privileged now will come to have great privileges”

See: Metaphor

Luke 13:30 (#3)

"last ones"

Jesus is using the adjective **last** as a noun in order to indicate a group of people. ULT adds the word **ones** to show that. Your language may use adjectives in the same way. If not, you could translate this term with an equivalent phrase. Alternate translation: “people who are not privileged”

See: Nominal Adjectives

Luke 13:30 (#4)

"there are first ones who will be last"

Being **first** represents having many privileges, and being **last** represents having few privileges. Alternate translation: “people who are greatly privileged now will lose those privileges”

See: Metaphor

Luke 13:30 (#5)

"first"

Jesus is using the adjective **first** as a noun in order to indicate a group of people. ULT adds the word **ones** to show that. Your language may use adjectives in the same way. If not, you could translate this term with an equivalent phrases. Alternate translation: “people who are greatly privileged”

See: Nominal Adjectives

Luke 13:31 (#1)

"At that hour"

Luke uses the term **hour** to refer to a specific time. Alternate translation: “At that same time”

See: Idiom

Luke 13:31 (#2)

"At that hour"

Luke also uses this time reference to introduce a new event in the story. If it would be helpful to your readers, you could translate the phrase in a way that shows how this next event follows the previous event. Alternate translation: “Soon after Jesus finished speaking”

See: Introduction of a New Event

Luke 13:31 (#3)

"certain Pharisees approached, saying to him"

Luke uses this phrase to introduce new characters into the story. Alternate translation: “some Pharisees who were there came and told him”

See: Introduction of New and Old Participants

Luke 13:31 (#4)

"Leave and go away from here"

These two expressions mean the same thing. The Pharisees are using repetition to emphasize how urgent they believe it is for Jesus to flee for his life. Alternate translation: “You need to get away from here right now”

See: Doublet

Luke 13:31 (#5)

"Herod wants to kill you"

Herod would not kill Jesus personally. Rather, he would order people to do it. Alternate translation: “Herod plans to send his soldiers to kill you”

See: Metonymy

Luke 13:32 (#1)

"Go {and} tell that fox, ‘Behold, I am casting out demons and performing healings"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “Go and tell that fox that I will certainly continue to drive out demons and perform healings”

See: Quotes within Quotes

Luke 13:32 (#2)

"that fox"

A **fox** is a small wild dog. If your readers would not be familiar with what a **fox** is, you could use the name of a similar animal in your region, or a general expression. Alternate translation: “that little dog”

See: Translate Unknowns

Luke 13:32 (#3)

"that fox"

Jesus is referring to Herod as a **fox**. This could mean: (1) since foxes need to rely on cunning to catch their prey, Jesus may be saying that Herod is devious. Alternate translation: “that devious person” (2) since a fox is a small animal, Jesus may be saying that Herod was not much of a threat. Alternate translation: “that insignificant person”

See: Metaphor

Luke 13:32 (#4)

"Behold"

Jesus uses the term **Behold** to call attention to what he is about to say. Alternate translation: “Indeed”

See: Metaphor

Luke 13:32 (#5)

"I am casting out demons and performing healings today and tomorrow"

The expression **today and tomorrow** is an idiom that means “at the present time” or “for now.” Alternate translation: “for now I will continue to drive out demons and perform healings”

See: Idiom

Luke 13:32 (#6)

"I am casting out demons and performing healings today and tomorrow"

Jesus speaks of two parts of his ministry, **driving out demons and performing healings**, to mean all of his ministry, which also included teaching and other things. Alternate translation: "for now I will continue to carry on my ministry"

See: Synecdoche

Luke 13:32 (#7)

"I am casting out demons and performing healings today and tomorrow"

The implication is that Jesus is saying he knows he does not need to be afraid of Herod's deadly intentions, even though he is in territory that Herod rules, because God will keep him safe while he carries out his ministry. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "I know that for now, with God's protection, I can safely carry on my ministry even in Herod's territory"

See: Assumed Knowledge and Implicit Information

Luke 13:32 (#8)

"on the third {day"

In this culture, **the third day** meant "the day after tomorrow." Jesus is using the expression as an idiom. Alternate translation: "at a short time in the future" or "soon"

See: Idiom

Luke 13:32 (#9)

"I will be finished"

If it would be helpful in your language, you could express this with an active form. This could mean: (1) Jesus is saying he will soon complete his work of teaching and healing. Alternate translation: "I will complete my ministry" (2) this expression refers to someone reaching a goal or destination. Alternate translation: "I will finish traveling through Herod's territory and reach Jerusalem" (3) Jesus is referring to a goal or destination, and mean that he will reach the end of his life. Alternate translation: "I will give my life as a sacrifice" (4) the expression describes someone reaching maturity or perfection of character, and if that is what it means here, it would describe the character that Jesus demonstrated when he gave his life as the Savior. Alternate translation: "I will demonstrate supreme love"

See: Active or Passive

Luke 13:33 (#1)

"Nevertheless, it is necessary for me to journey"

Alternate translation: "But I must keep traveling"

Luke 13:33 (#2)

"today, and tomorrow, and the following {day"

This is an idiom. Alternate translation: "now and in the time just ahead"

See: Idiom

Luke 13:33 (#3)

"it is not possible for a prophet to perish outside of Jerusalem"

This could also mean "it is not acceptable." Either way, Jesus is speaking ironically. The Jewish leaders claimed to serve God, and yet their ancestors killed many of God's prophets in Jerusalem. Jesus knew that they would kill him there too. Alternate translation: "it is in Jerusalem that the Jewish leaders have killed so many of God's messengers"

See: Irony

Luke 13:34 (#1)

"Jerusalem, Jerusalem"

Jesus is addressing something he knows cannot hear him, the city of Jerusalem, in order to show his listeners in a strong way how he feels about it. Alternate translation: "I am very upset with the city of Jerusalem" or, if you decide to use the second person (See: later note), "I am very upset with you, Jerusalem"

See: Apostrophe

Luke 13:34 (#2)

"the one killing the prophets and stoning the ones having been sent to her"

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine the phrases. Alternate translation: "the one killing the prophets God sends her by stoning them"

See: Parallelism

Luke 13:34 (#3)

"the one killing the prophets and stoning the ones having been sent to her"

Jesus speaks of the city as if it were female. Your language may customarily use neuter pronouns for cities. Alternate translation: "the one killing the prophets and stoning the ones having been sent to it"

See: Personification

Luke 13:34 (#4)

"the one killing the prophets and stoning the ones having been sent to her"

If your readers would find it strange that Jesus is addressing the city, you could make it clear that he is really speaking about the people who live in the city: "whose people kill the prophets and stone those sent to them"

See: Metonymy

Luke 13:34 (#5)

"the one killing the prophets and stoning the ones having been sent to her"

Jesus speaks of the city in the third person, even though he is addressing it directly. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "you who kill the prophets and stone those who are sent to you"

See: First, Second or Third Person

Luke 13:34 (#6)

"the ones having been sent to her"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "those God has sent to her" or "those God has sent to it" or "those God has sent to you"

See: Active or Passive

Luke 13:34 (#7)

"How often I desired"

This is an exclamation and not a question. Alternate translation: "I have desired so often"

See: Exclamations

Luke 13:34 (#8)

"to gather your children"

Jesus is describing the people who live in Jerusalem as if they were the **children** of the city. Alternate translation: "to gather your people"

See: Metaphor

Luke 13:34 (#9)

"the way a hen her own brood under her wings"

Jesus is leaving out the word **gathers** that in many languages a sentence would need in order to be complete. you could supply this word from earlier in the sentence. Alternate translation: "the way a hen gathers her own brood under her wings"

See: Ellipsis

Luke 13:34 (#10)

"your"

Even though Jesus is speaking of the people who live in Jerusalem, he is addressing the city, so **your** would be singular. The pronoun **you** would also be a singular pronoun in any case where it is needed in your language as a pronoun for a verb, for example, "you were not willing," and in the phrase

"sent to you," if you decide to use the second person.

See: Forms of You

Luke 13:34 (#11)

"the way a hen her own brood under her wings"

Jesus uses this comparison to describe how he wishes he could care for the people of Jerusalem. Alternate translation: "just as if I were a hen gathering her chicks under her wings"

See: Simile

Luke 13:34 (#12)

"her own brood"

The term **brood** refers collectively to all of the young offspring of a bird. Alternate translation: "her chicks"

See: Translate Unknowns

Luke 13:34 (#13)

"under her wings"

The implication is that a hen would put her baby chicks there to protect them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "under her wings to protect them"

See: Assumed Knowledge and Implicit Information

Luke 13:35 (#1)

"Behold"

Jesus uses the term **Behold** to call attention to what he is about to say. Alternate translation: "Indeed"

See: Metaphor

Luke 13:35 (#2)

"your house is left to you"

Jesus is using the present tense in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. Alternate translation: "your house will be left to you alone"

See: Irregular Use of Tenses

Luke 13:35 (#3)

"your house is left to you"

Jesus speaks of the city of Jerusalem as if it were a **house** in which its people lived. Alternate translation: "your city will be left to you alone"

See: Metaphor

Luke 13:35 (#4)

"your house is left to you"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God is going to leave your city to you alone"

See: Active or Passive

Luke 13:35 (#5)

"your house is left to you"

The implications of this statement are that God will no longer consider that Jerusalem belongs to him, as a holy city where he dwells in his temple, and that God will therefore not protect the people of Jerusalem from their enemies. Alternate translation: "God will not protect you from your enemies"

See: Assumed Knowledge and Implicit Information

Luke 13:35 (#6)

"your" - "to you." - "to you"

Jesus is now speaking directly to the people who live in Jerusalem, so **your** and **you** would be plural. The pronoun **you** would also be a plural pronoun in any case where it is needed in your language as a pronoun for a verb, for example, "you say."

See: Forms of You

Luke 13:35 (#7)

"And I say to you"

Jesus says this to emphasize what he is telling the people of Jerusalem. Alternate translation: “I can assure you”

Luke 13:35 (#8)

"you will certainly not see me until it comes when you say"

If it would be helpful in your language, you could make this a positive statement. Alternate translation: “the next time you see me, you will say”

Luke 13:35 (#9)

"until it comes when you say"

The expression **it comes** means “the time comes.” You could express that in your translation, or, if your language does not speak of time as “coming,” you can use an equivalent expression. Alternate translation: “until the time comes when you say” or “until the time when you say”

See: Idiom

Luke 13:35 (#10)

"when you say, ‘Blessed is the one coming in the name of the Lord"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “when you say that the one who comes in the name of the Lord is blessed”

See: Quotes within Quotes

Luke 13:35 (#11)

"in the name of the Lord"

God’s **name** represents his power and authority. Alternate translation: “as God’s representative”

See: Metonymy

Luke 14:1 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 14:1 (#2)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 14:1 (#3)

"he"

The pronoun **he** refers to Jesus. Alternate translation: “Jesus”

See: Pronouns — When to Use Them

Luke 14:1 (#4)

"to eat bread"

Luke refers to **bread**, one kind of food, to mean food in general. Alternate translation: “to have a meal”

See: Synecdoche

Luke 14:1 (#5)

"they were also watching him closely"

The implication is that other Pharisees were also present, as 14:3 indicates explicitly, and that they all wanted to find a way to accuse Jesus of saying or doing something wrong. If it would be helpful to your readers, you could state that explicitly. It might be helpful to begin a new sentence here. Alternate translation: “Many other Pharisees were present, and they were all watching Jesus closely to try to catch him saying or doing something wrong”

See: Assumed Knowledge and Implicit Information

Luke 14:2 (#1)

"behold"

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 14:2 (#2)

"a certain man"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was a man there"

See: Introduction of New and Old Participants

Luke 14:2 (#3)

"who was edematous"

This means that the man had edema. That is a condition that causes swelling when water builds up in parts of the body. Your language may have a specific name for this condition. If not, you could use a general expression. Alternate translation: "who was suffering because parts of his body were swollen with water"

See: Translate Unknowns

Luke 14:2 (#4)

"who was edematous"

Luke provides this background information about the man to help readers understand what happens in this episode. Jesus was facing the issue of whether to heal this man on the Sabbath, which the Pharisees thought was wrong. Alternate translation: "who was suffering because parts of his body were swollen with water"

See: Background Information

Luke 14:2 (#5)

"was} before him"

Here, the word **before** means "in front of" or "in the presence of" another person. Alternate translation: "was in the presence of Jesus"

See: Metaphor

Luke 14:3 (#1)

"answering, Jesus spoke"

The term **answering** indicates that Jesus **spoke** in response to the situation that he observed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "when he saw the man, Jesus spoke"

See: Assumed Knowledge and Implicit Information

Luke 14:3 (#2)

"the lawyers"

See how you translated **lawyers** in 7:45. In this context, the term **lawyers** refers to experts in the law of Moses and its application to various situations. Alternate translation: "the experts in the Jewish law"

See: Translate Unknowns

Luke 14:3 (#3)

"Is it lawful to heal on the Sabbath, or not"

Jesus is not asking this question for information or to get guidance about what he should do. Rather, he is using the question to challenge the Pharisees and lawyers to think about the meaning and purpose of the Sabbath. If it would be helpful in your language, you could translate this as an imperative. Alternate translation: "If you think the law does not permit healing on the Sabbath, explain why."

See: Rhetorical Question

Luke 14:4 (#1)

"But they kept silent"

Alternate translation: “But the religious leaders would not answer Jesus’ question”

Luke 14:4 (#2)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Because the religious leaders made no objection to healing on the Sabbath, as a result, Jesus healed the man. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 14:4 (#3)

"taking hold of him"

Alternate translation: “Jesus took hold of the man who was suffering from edema and”

See: Pronouns — When to Use Them

Luke 14:5 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 14:5 (#2)

"Of which of you will a son or an ox fall into a well, and he will not immediately pull him out on the Sabbath day"

Jesus does not expect these religious leaders to tell him whether they would do this. Rather, he is using the question form as a teaching tool. He wants these religious leaders to recognize that on the Sabbath day, they themselves would do something to address a situation of suffering and need. If it would be helpful in your language, you could translate his words as a statement. It may be helpful to make this two sentences. Alternate translation: “If one of you had a son who fell into a well on the Sabbath, surely you would pull him out immediately. You would even do the same thing for your ox.”

See: Rhetorical Question

Luke 14:6 (#1)

"And they were not able to give an answer to these things"

Alternate translation: “And there was nothing they could say in response”

Luke 14:7 (#1)

"he was speaking a parable to the ones that had been invited, noticing how they were choosing the first places, {and} saying"

If it would be helpful in your language, you could reverse the order of the phrases in this verse, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “Jesus noticed that those whom the leader of the Pharisees had invited to the meal were trying to sit in the seats for honored guests, so he gave them an illustration, saying”

See: Connect — Reason-and-Result Relationship

Luke 14:7 (#2)

"he was speaking a parable"

In this instance, Luke is not using the term **parable** to mean a brief story that teaches something true in a way that is easy to understand and remember. Jesus used a hypothetical situation as an illustration to get the guests at this meal to consider how they should behave at feasts. Alternate translation: “he gave an illustration”

See: Parables

Luke 14:7 (#3)

"the ones that had been invited"

If it would be helpful in your language, you could express this with an active form, and you could state who had done the action. Alternate translation: “those whom this Pharisee had invited to the meal”

See: Active or Passive

Luke 14:7 (#4)

"the first places"

The term **first** represents being important and honored. If your culture has a way of placing people at meals to show honor, you could use that in your translation. Otherwise, you could use a general expression. Alternate translation: "the seats closest to the host" or "the seats for honored guests"

See: Metaphor

Luke 14:8 (#1)

"When you are invited by someone to a wedding feast, do not recline to eat"

Jesus is using a hypothetical situation to teach the guests at this meal. Alternate translation: "Suppose someone invites you to a wedding celebration. Then you should not take your place at the table"

See: Hypothetical Situations

Luke 14:8 (#2)

"When you are invited by someone"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "When someone invites you"

See: Active or Passive

Luke 14:8 (#3)

"do not recline to eat"

See how you translated this phrase in 5:29. Alternate translation: "do not take your place at the table"

See: Translate Unknowns

Luke 14:8 (#4)

"the first place"

See how you translated this phrase in 14:7. Alternate translation: "in a seat for an honored guest"

See: Metaphor

Luke 14:8 (#5)

"a more honorable than you may have been invited by him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the host may also have invited a person who is more important than you"

See: Active or Passive

Luke 14:8 (#6)

"a more honorable than"

Jesus is using the comparative adjective **more honorable** as a noun. If it would be helpful in your language, you could translate it with a noun phrase. Alternate translation: "a person who is more important"

See: Nominal Adjectives

Luke 14:8 (#7)

"you"

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **you** and **your** are singular in 14:8–10. But if the singular forms of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 14:9 (#1)

"when} the one having invited you and him arrives"

In this culture, the host would come into the banquet hall after all the guests were seated. If the practice is different in your culture, you could use a general expression in your translation here. Alternate translation: "when the person who invited both of you sees the seating arrangements"

See: Translate Unknowns

Luke 14:9 (#2)

"you will begin with shame to take the last place"

Jesus uses the term **begin** to suggest slowly unfolding, reluctant action. Alternate translation: "you will be ashamed and reluctantly have to take the last place"

See: Idiom

Luke 14:9 (#3)

"the last place"

The term **last** represents being unimportant and not honored. If your culture has a way of placing people at meals to show honor, you could use that in your translation. Otherwise, you could use a general expression. Alternate translation: "a seat far from the host" or "a seat for the least important person"

See: Metaphor

Luke 14:9 (#4)

"the last place"

The implication is that this guest must go to the least important section of seats because all the other places have been taken in the meantime. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "a seat for the least important person, since all the other seats will be taken"

See: Assumed Knowledge and Implicit Information

Luke 14:10 (#1)

"when you are invited"

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: "when someone invites you to a feast"

See: Active or Passive

Luke 14:10 (#2)

"and} recline to eat"

See how you translated this phrase in 14:8. Alternate translation: "take your place at the table"

See: Translate Unknowns

Luke 14:10 (#3)

"in the last place"

See how you translated this phrase in 14:9. Alternate translation: "among the least important people"

See: Metaphor

Luke 14:10 (#4)

"when the one that had invited you comes"

In this culture, the host would come into the banqueting hall after all the guests were seated. If the practice is different in your culture, you could use a general expression in your translation here. Alternate translation: "when the person who invited you sees where you are sitting"

See: Translate Unknowns

Luke 14:10 (#5)

"come up higher"

The host speaks of the more important places at the feast being **higher** than the less important ones. Alternate translation: "move to a seat for a more important person"

See: Metaphor

Luke 14:10 (#6)

"there will be glory to you"

This is an idiom. If it would be helpful to your readers, you could state who would make this happen. Alternate translation: "your host will honor you"

See: Idiom

Luke 14:10 (#7)

"before"

Here, the word **before** means "in front of" or "in the presence of." Alternate translation: "in the presence of all the other guests" or "as all the other guests are watching"

See: Metaphor

Luke 14:11 (#1)

"everyone exalting himself"

Alternate translation: "the one who tries to look important" or "everyone who takes an important position"

Luke 14:11 (#2)

"will be humbled"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "will have to act humbly"

See: Active or Passive

Luke 14:11 (#3)

"the one humbling himself"

Alternate translation: "the one who chooses to look unimportant" or "everyone who takes an unimportant position"

Luke 14:11 (#4)

"will be exalted"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "will receive honor"

See: Active or Passive

Luke 14:12 (#1)

"to the one that had invited him"

Alternate translation: "to the Pharisee who had invited him to his house for a meal"

Luke 14:12 (#2)

"When you make"

Even though this is general advice for everyone listening, the word **you** is singular here, and **you** and **your** are singular in all of 14:12–14, because Jesus is speaking directly to the Pharisee who invited him.

See: Forms of You

Luke 14:12 (#3)

"do not invite"

Jesus is probably not telling his host never to invite such people. Rather, this is likely a generalization that means he should invite others as well. Alternate translation: "do not invite only"

See: Hyperbole

Luke 14:12 (#4)

"your brothers," - "your relatives"

The term **brothers** probably refers to close family members, while the term **relatives** likely indicates more distant members of an extended family. Alternate translation: "your close family members … other relatives"

See: Metaphor

Luke 14:12 (#5)

"your brothers"

If **brothers** is a figurative term, then Jesus is using it in a generic sense that includes both men and women. Alternate translation: "your close family members"

See: When Masculine Words Include Women

Luke 14:12 (#6)

"lest they also invite you in return"

Alternate translation: "because they might feel an obligation to invite you to a banquet of their own"

Luke 14:12 (#7)

"repayment happen to you"

Your language may require you to say who would make this happen. Alternate translation: "they would repay you"

Luke 14:13 (#1)

"invite"

It may be helpful to add "also" in your translation, since, as in 14:12, Jesus probably does not mean to invite only these people. Alternate translation: "also invite"

Luke 14:13 (#2)

"the poor, the crippled, the lame, {and the} blind"

Jesus is using these adjectives as nouns to refer to groups of people. Your language may use adjectives in the same way. If not, you could translate these with equivalent phrases. Alternate translation: "people who are poor, people with disabilities, people who are handicapped, and people who are blind"

See: Nominal Adjectives

Luke 14:14 (#1)

"you will be blessed"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will bless you"

See: Active or Passive

Luke 14:14 (#2)

"they do not have to repay you"

This expression does not mean that these people would not have a social obligation to return hospitality, the way others would. Rather, Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "they do not have the means to repay you" or "they cannot invite you to a banquet in return"

See: Ellipsis

Luke 14:14 (#3)

"it will be repaid to you"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will repay you"

See: Active or Passive

Luke 14:14 (#4)

"in the resurrection of the righteous"

Alternate translation: "when God brings righteous people back to life"

Luke 14:15 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: "Now"

See: Connect — Background Information

Luke 14:15 (#2)

"one of the ones reclining to eat"

Luke uses this phrase to introduce a new character into the story. Alternate translation: "another one of the guests at that meal"

See: Introduction of New and Old Participants

Luke 14:15 (#3)

"one of the ones reclining to eat"

See how you translated the expression "recline to eat" in 14:8. Alternate translation: "another one of the guests at that meal"

See: Translate Unknowns

Luke 14:15 (#4)

"whoever will eat bread in the kingdom of God"

This man is using the word **bread** to refer to an entire meal. Alternate translation: "anyone who is invited to the feast in the kingdom of God"

See: Synecdoche

Luke 14:15 (#5)

"whoever will eat bread in the kingdom of God"

This man is using the image of a feast to depict the joy that people will share in God's kingdom. Alternate translation: "anyone who will rejoice with others in the kingdom of God"

See: Metaphor

Luke 14:15 (#6)

"in the kingdom of God"

See how you decided to translate this phrase in 13:28. Alternate translation: "in the place where God rules"

See: Abstract Nouns

Luke 14:16 (#1)

"But he said to him, "A certain man made a large supper"

To help this guest understand better what he has been teaching, Jesus tells a brief story that provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "In response, Jesus told this guest a story to help him understand. 'There was a man who prepared a large banquet'"

See: Parables

Luke 14:16 (#2)

"A certain man"

This introduces a character in the parable. Alternate translation: "There was a man who"

See: Introduction of New and Old Participants

Luke 14:16 (#3)

"made a large supper and invited many"

The implication is that this man had his servants prepare the meal and invite the guests. Alternate translation: "told his servants to prepare a large banquet and to invite many guests"

See: Assumed Knowledge and Implicit Information

Luke 14:17 (#1)

"at the hour of the supper"

Jesus is using the term **hour** to refer to a specific time. Alternate translation: "at the time for the dinner" or "when the dinner was about to begin"

See: Idiom

Luke 14:17 (#2)

"to the ones that had been invited"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "to those he had invited"

See: Active or Passive

Luke 14:17 (#3)

"Come, because it is now ready"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "that they should come because everything was now ready"

See: Quotes within Quotes

Luke 14:18 (#1)

"And"

The word **And** introduces a contrast between what was expected, that all the invited guests would come to the dinner, and what happened, that they all declined to do that. Alternate translation: "But"

See: Connect — Contrast Relationship

Luke 14:18 (#2)

"all from one"

Jesus is leaving out a word that this sentence would need in many languages in order to be complete. This could mean a number of things, depending on what word is supplied, but the general sense is the same in every case: (1) "all from one mind" or "all from one voice," that is, unanimously. Alternate translation: "all alike" (2) "all from one manner." Alternate translation: "all in the same way" (3) "all from one time" Alternate translation: "all, as soon as the servant came to them"

See: Ellipsis

Luke 14:18 (#3)

"to excuse themselves"

Alternate translation: "to give polite reasons why they could not come to the dinner"

Luke 14:18 (#4)

"The first said to him"

While **him** refers to the servant, the implication is that this first guest was giving the servant a message for his master, since it would be the master, not the servant, who would excuse him from attending the banquet. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "The first guest whom the servant approached told him to give this message to his master"

See: Assumed Knowledge and Implicit Information

Luke 14:18 (#5)

"The first"

Jesus is using the adjective **first** as a noun in order to indicate a person. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: "The first guest whom the servant approached"

See: Nominal Adjectives

Luke 14:18 (#6)

"I have bought a field, and I have need to go out to see it. I ask you, have me excused"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "that he had just bought a field and that he needed to go out and look at it, so he wanted to be excused"

See: Quotes within Quotes

Luke 14:18 (#7)

"I ask you, have me excused"

In this culture, this was a polite formula for declining a social invitation. If your language has a similar formula, you could use it in your translation. Alternate translation: "Please accept my apology for not being able to attend"

See: Idiom

Luke 14:18 (#8)

"have me excused"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "excuse me from attending"

See: Active or Passive

Luke 14:19 (#1)

"another said"

See how you translated this phrase in 14:18. Alternate translation: "another guest told the servant to give this message to his master"

See: Assumed Knowledge and Implicit Information

Luke 14:19 (#2)

"I have bought five pairs of oxen, and I am going to try them out. I ask you, have me excused"

If it would be helpful in your language, you could translate this so that there is not a quotation within

a quotation. Alternate translation: “that he had just bought five pairs of oxen and that he was going to try them out, so he wanted to be excused”

See: Quotes within Quotes

Luke 14:19 (#3)

"five pairs of oxen"

Oxen are large cattle. In this culture, they were used in pairs to pull farming tools such as plows. Alternate translation: “five pairs of oxen to work in my fields”

See: Translate Unknowns

Luke 14:19 (#4)

"I ask you, have me excused"

See how you translated this phrase in 14:18. Alternate translation: “Please accept my apology for not being able to attend”

See: Idiom

Luke 14:19 (#5)

"have me excused"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “excuse me from attending”

See: Active or Passive

Luke 14:20 (#1)

"another said"

See how you translated this phrase in 14:18. Alternate translation: “Another guest told the servant to give this message to his master”

See: Assumed Knowledge and Implicit Information

Luke 14:20 (#2)

"I have married a wife, and because of this I am not able to come"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “that he had just gotten married and so he could not come”

See: Quotes within Quotes

Luke 14:20 (#3)

"I have married a wife"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Use the expression that is most natural in your language. Alternate translation: “I have just gotten married”

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 14:20 (#4)

"I am not able to come"

This is not the same polite formula that the previous two people used. This man feels he has solid grounds to decline the invitation, and he says so directly. Reflect this difference in the way your language naturally would. Alternate translation: “I will not be coming”

Luke 14:21 (#1)

"becoming angry"

The implication is that the host became angry with the people who had turned down his invitation, not with his servant. Alternate translation: “becoming angry with the people he had invited”

See: Assumed Knowledge and Implicit Information

Luke 14:21 (#2)

"bring in here"

Alternate translation: “invite to my house”

Luke 14:21 (#3)

"the poor and crippled and blind and lame"

Jesus is using these adjectives as nouns to refer to groups of people. Your language may use adjectives in the same way. If not, you could translate these with equivalent phrases. Alternate translation: “people who are poor, people with disabilities, people who are blind, and people who are handicapped”

See: Nominal Adjectives

Luke 14:22 (#1)

"And the servant said"

The implication is that the servant did what the master commanded him and then came back with this report. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “After the servant went out and did that, he came back and reported”

See: Assumed Knowledge and Implicit Information

Luke 14:22 (#2)

"Master, what you commanded has happened, and there is still room"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “that he had done what the master had commanded but there was still room”

See: Quotes within Quotes

Luke 14:22 (#3)

"what you commanded has happened"

Alternate translation: “I have done what you commanded”

Luke 14:23 (#1)

"the master said to the servant, ‘Go out into the roads and hedges and compel {them} to come in, so that my house may be filled"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “the master told the servant to go out into the roads and hedges and compel people to come in so that his house would be filled”

See: Quotes within Quotes

Luke 14:23 (#2)

"hedges"

The word **hedges** describes boundary fences that enclose and protect fields and buildings. They may be made of bushes and shrubs growing closely together, or they may be made of wood or stone or similar building materials. This could mean: (1) actual hedges. In that case, you could use the equivalent term in your language or a general expression. Alternate translation: “boundary fences” (2) since the term is paired with **roads**, it may mean the footpaths that run along hedges at the borders of fields. Alternate translation: “paths”

See: Metonymy

Luke 14:23 (#3)

"so that my house may be filled"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “so that guests may fill my house”

See: Active or Passive

Luke 14:24 (#1)

"For I say to you that none of those men that had been invited will taste of my supper"

The master is using a future statement to express the result he desires from the instructions he has just given his servants. Alternate translation: “For I say to you that I do not want any of those men who were invited to taste of my supper”

See: Statements — Other Uses

Luke 14:24 (#2)

"For I say to you that none of those men that had been invited will taste of my supper"

While the word **you** is singular in 14:21–23 because the master and the servant are addressing

one another individually, here the word **you** is plural. It is not clear why. Possibly it may be assumed that other servants have been helping and that the master is now addressing all of the servants at once. In that case, it would make sense to translate **you** using the plural form, if your language marks that distinction.

See: Forms of You

Luke 14:24 (#3)

"I say to you"

The master says this to emphasize what he is telling his servants. Alternate translation: "I can assure you"

Luke 14:24 (#4)

"For I say to you that none of those men that had been invited will taste of my supper"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The master told all of his servants that he did not want any of the men he had invited to taste his supper"

See: Quotes within Quotes

Luke 14:24 (#5)

"of those men"

Here, the word for **men** means "male adults," not people in general. So it would be appropriate to use a specifically masculine term in your translation.

See: When Masculine Words Include Women

Luke 14:24 (#6)

"that had been invited"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "whom I invited"

See: Active or Passive

Luke 14:24 (#7)

"will taste of my supper"

The master may be using the word **taste** to mean eating the meal. Alternate translation: "will enjoy the dinner that I have prepared"

See: Metonymy

Luke 14:24 (#8)

"will taste of my supper"

Alternatively, the master may be making an extreme statement for emphasis. Alternate translation: "will get even a taste of the dinner that I have prepared"

See: Hyperbole

Luke 14:24 (#9)

"of my supper"

By this expression, the master does not mean his own meal, but the dinner that he has prepared for others. Alternate translation: "the dinner that I have prepared"

Luke 14:25 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: "Now"

See: Connect — Background Information

Luke 14:25 (#2)

"large crowds were journeying with him"

Luke uses this phrase to introduce a new event in the story. Jesus is no longer at the dinner at the home of the Pharisee. He has resumed his journey to Jerusalem. If it would be helpful to your readers, you could introduce this new situation more fully. Alternate translation: "Jesus then continued on his way to Jerusalem, and large crowds were traveling with him"

See: Introduction of a New Event

Luke 14:26 (#1)

"If anyone comes to me"

This is an idiom. Alternate translation: “If anyone wants to be my disciple”

See: Idiom

Luke 14:26 (#2)

"If anyone" - "does not hate" - "he is not able to be my disciple"

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: “Only someone who … loves me more than … is able to be my disciple”

See: Double Negatives

Luke 14:26 (#3)

"and"

Jesus uses the word **and** to introduce a contrast. Alternate translation: “but”

See: Connect — Contrast Relationship

Luke 14:26 (#4)

"does not hate"

Jesus is using the word **hate** as an exaggeration to say that his disciples are not to love other people and themselves more than they love Jesus. Alternate translation: “does not love me more than”

See: Hyperbole

Luke 14:27 (#1)

"Whoever does not carry his cross and come after me is not able to be my disciple"

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: “Whoever wants to be my disciple must carry his cross and follow me”

See: Double Negatives

Luke 14:27 (#2)

"does not carry his cross"

Jesus assumes that the crowds will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus assumes that the crowds will also know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. Alternate translation: “does not carry the wooden cross on which he will be executed”

See: Assumed Knowledge and Implicit Information

Luke 14:27 (#3)

"does not carry his cross"

Jesus uses the phrase **carry his cross**, referring to this practice of execution, to say that his disciples must be people who have given up their lives to God and who are willing to suffer. Alternate translation: “does not surrender his life to God and be willing to suffer”

See: Metaphor

Luke 14:27 (#4)

"come after me"

This is an idiom. Alternate translation: “follow my example” or “obey me”

See: Idiom

Luke 14:28 (#1)

"For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion"

Jesus is using this question as a teaching tool. Alternate translation: “If one of you wanted to build a tower, he would certainly sit down first and

determine whether he had enough money to complete it."

See: Rhetorical Question

Luke 14:28 (#2)

"For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion"

Jesus is offering the crowds an illustration that involves a hypothetical situation. Alternate translation: "Suppose one of you wanted to build a tower. Then you would certainly sit down first and determine whether you had enough money to complete it."

See: Hypothetical Situations

Luke 14:28 (#3)

"a tower"

This may mean a watchtower. In one of his parables, recorded in 21:33, Jesus uses this same word to describe a watchtower that a man built for a vineyard he was planting. Alternate translation: "a high lookout platform"

See: Translate Unknowns

Luke 14:28 (#4)

"whether he has for completion"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: "whether he has enough money to complete the project"

See: Ellipsis

Luke 14:29 (#1)

"Otherwise"

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: "If he does not first calculate the cost"

See: Assumed Knowledge and Implicit Information

Luke 14:29 (#2)

"he having laid a foundation"

See how you translated the word **foundation** in 6:48. Alternate translation: "once he has built a base" or "once he has completed the lower part of the building"

See: Translate Unknowns

Luke 14:29 (#3)

"and not being able to finish"

The implication is that this person was not able to finish the building because he did not have enough money. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "but does not have enough money to finish the whole building"

See: Assumed Knowledge and Implicit Information

Luke 14:29 (#4)

"all who see it"

This is a generalization that describes what the common reaction would be. Alternate translation: "those who see it"

See: Hyperbole

Luke 14:30 (#1)

"This man"

Since Jesus addresses his question in 14:28 to the whole crowd, his illustration envisions all of them, so the term **man** here may be generic. Alternate translation: "This person"

See: When Masculine Words Include Women

Luke 14:30 (#2)

"and"

The word **and** introduces a contrast between what the man planned to do and what he failed to do in the end. Alternate translation: "but"

See: Connect — Contrast Relationship

Luke 14:31 (#1)

"Or what king, going to fight with another king in war, will not sit down {and} first determine whether he is able with 10,000 to meet the one coming against him with 20,000"

Jesus is using this question as a teaching tool. If it would be helpful to your readers, you could translate it as a statement. Alternate translation: "Certainly a king who was going to war against another king would sit down first and determine whether with 10,000 troops he would be able to defeat a king who was attacking him with 20,000 troops."

See: Rhetorical Question

Luke 14:31 (#2)

"Or what king, going to fight with another king in war, will not sit down {and} first determine"

Jesus is offering the crowds an illustration that involves a hypothetical situation. Alternate translation: "Or suppose one king were going to fight a war against another king. Then he would certainly sit down first and determine"

See: Hypothetical Situations

Luke 14:31 (#3)

"and}" - "determine"

This could mean: (1) he would think carefully about it. (2) he would consult with his advisors to decide.

Luke 14:32 (#1)

"But if not"

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: "If he realizes that he will not be able to defeat the other king"

See: Assumed Knowledge and Implicit Information

Luke 14:32 (#2)

"while he is still far away, sending a delegation, he asks the things for peace"

Alternate translation: "while the other king is still far away, the first king sends a delegation and asks for terms of peace"

Luke 14:32 (#3)

"the things for peace"

Alternate translation: "for terms to end the war" or "what the other king wants him to do so that he will not attack"

Luke 14:33 (#1)

"every one of you who does not renounce all the {things that} he himself possesses is not able to be my disciple"

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: "only those of you who give up all that you have are able be my disciples"

See: Double Negatives

Luke 14:33 (#2)

"who does not renounce all the {things that} he himself possesses"

Alternate translation: "who is not willing to give up everything he owns"

Luke 14:34 (#1)

"Salt then {is} good"

To help the people in the crowd understand what he has been teaching, Jesus provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus gave the crowd this illustration to help them understand. 'Salt is certainly useful'"

See: Parables

Luke 14:34 (#2)

"if the salt indeed is made tasteless"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “if something indeed causes salt to lose its flavor”

See: Active or Passive

Luke 14:34 (#3)

"with what will it be seasoned"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “what can make it salty again”

See: Active or Passive

Luke 14:34 (#4)

"with what will it be seasoned"

Jesus is using this question as a teaching tool. He does not expect the crowd to tell him how the flavor of salt can be restored. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “nothing can make it salty again.”

See: Rhetorical Question

Luke 14:35 (#1)

"for the manure pile"

See how you translated this phrase in 13:8. Alternate translation: “to use as fertilizer” or “to add to the compost heap”

See: Translate Unknowns

Luke 14:35 (#2)

"They throw it outside"

They does not refer to any individuals in particular. This is an indefinite usage. Alternate translation: “People throw it outside”

See: Pronouns — When to Use Them

Luke 14:35 (#3)

"The one having ears to hear, let him hear"

Jesus uses this phrase to emphasize that what he has just said is important and that it may take some effort to understand and put into practice. The phrase **ears to hear** represents the willingness to understand and obey by association with the part of the body by which his listeners have been taking in his teaching. Alternate translation: “If anyone is willing to understand, let him understand and obey”

See: Metonymy

Luke 14:35 (#4)

"The one having ears to hear, let him hear"

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: “If you are willing to listen, then listen” or “If you are willing to understand, then understand and obey”

See: First, Second or Third Person

Luke 14:35 (#5)

"The one having ears to hear, let him hear"

If you choose to translate this in the second person, **you** would be plural, since Jesus is speaking to the crowd.

See: Forms of You

Luke 15:1 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 15:1 (#2)

"all the tax collectors and the sinners were coming to him to listen to him"

Luke uses this phrase to introduce new characters into the story. These people were part of the crowd that Luke described generally in 14:25. Alternate translation: “many of the people who were coming to listen to Jesus were tax collectors and sinners”

See: Introduction of New and Old Participants

Luke 15:1 (#3)

"all the tax collectors and the sinners were coming to him to listen to him"

The word **all** is an overstatement for emphasis. Alternate translation: “many of the people who were coming to listen to Jesus were tax collectors and sinners”

See: Hyperbole

Luke 15:2 (#1)

"And"

Luke uses the word **And** to indicate the results of what the previous sentence described. Alternate translation: “As a result”

See: Connect — Reason-and-Result Relationship

Luke 15:2 (#2)

"both the Pharisees and the scribes were grumbling"

Luke uses this phrase to reintroduce these characters into the story. While these may not be exactly the same individuals whom Jesus encountered in places such as 5:17–30, the members of this group in general function as the same character throughout the story. Alternate translation: “some Pharisees and scribes were there, and they were grumbling”

See: Introduction of New and Old Participants

Luke 15:2 (#3)

"This one receives sinners"

Alternate translation: “This man lets sinners into his presence” or “This man associates with sinners”

Luke 15:2 (#4)

"This one"

This expression implicitly means Jesus. Alternate translation: “This man” or “Jesus”

See: Assumed Knowledge and Implicit Information

Luke 15:3 (#1)

"And"

Luke uses the word **And** to indicate the results of what the previous sentence described. Alternate translation: “Then”

See: Connect — Reason-and-Result Relationship

Luke 15:3 (#2)

"he spoke this parable to them"

Alternate translation: “Jesus told this story to the Pharisees and scribes to help them understand”

See: Parables

Luke 15:4 (#1)

"Which man among you, having 100 sheep and having lost one of them, does not leave the 99 in the wilderness and go after the lost one until he finds it"

Jesus is using this question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “If one of you had 100 sheep and lost one of them, he would certainly leave the other 99 sheep in the wilderness and go looking for the sheep that had wandered off until he found it.”

See: Rhetorical Question

Luke 15:4 (#2)

"Which man among you, having 100 sheep and having lost one of them, does not leave"

Jesus is offering the Pharisees and scribes an illustration that involves a hypothetical situation. Alternate translation: “Suppose one of you had 100

sheep and you lost one of them. Then would you not certainly leave"

See: Hypothetical Situations

Luke 15:4 (#3)

"Which man among you, having 100 sheep" - "until he finds it"

Since Jesus begins the parable by asking, "Which man among you," some languages would continue the parable in the second person. Alternate translation: "Which one of you, if you had 100 sheep … until you found it"

See: First, Second or Third Person

Luke 15:4 (#4)

"Which man among you"

This could mean: (1) while all of the Pharisees and scribes who are grumbling are probably men, Jesus is describing what any person, man or woman, would likely do in this situation, and he is telling the parable for the whole crowd to hear. So the term **man** here may be generic. Alternate translation: "Which person among you" (2) since Jesus speaks in his next parable of a woman doing something, he may be using a man and a woman in paired examples to offer a comprehensive teaching about the kingdom of God. In that case, the term **man** here would not be generic. Alternate translation: "Which of you men"

See: When Masculine Words Include Women

Luke 15:5 (#1)

"And having found {it}, he lays {it} on his shoulders, rejoicing"

If you decided in the previous verse that your language would continue this parable in the second person, use the second person here as well. Alternate translation: "Once you found it, you would very happily lay it across your shoulders"

See: First, Second or Third Person

Luke 15:5 (#2)

"he lays {it} on his shoulders"

This is the way a shepherd carries a sheep. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he lays it across his shoulders to carry it home"

See: Assumed Knowledge and Implicit Information

Luke 15:6 (#1)

"And coming to the house, he calls together his friends and his neighbors"

If you decided that your language would continue this parable in the second person, use the second person here as well. Alternate translation: "And when you got back to your house, you would call together your friends and neighbors"

See: First, Second or Third Person

Luke 15:6 (#2)

"saying to them, 'Rejoice together with me, for I have found my lost sheep"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and tells them to rejoice with him because he has found his sheep that was lost" or, if you decided to use the second person, "and you would tell them to rejoice with you because you had found your sheep that was lost"

See: Quotes within Quotes

Luke 15:7 (#1)

"I say to you that"

Jesus says this to emphasize what he is about to tell these Pharisees and scribes. Alternate translation: "I can assure you that"

Luke 15:7 (#2)

"in the same way"

If it would be helpful to your readers, you could express the implicit meaning here. Alternate

translation: “just as the shepherd and his friends and neighbors would rejoice”

See: Assumed Knowledge and Implicit Information

Luke 15:7 (#3)

"there will be joy in heaven"

Jesus is using the word **heaven** to mean the inhabitants of heaven. Alternate translation: “everyone in heaven will rejoice”

See: Metonymy

Luke 15:7 (#4)

"righteous"

Jesus is using the adjective **righteous** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate the word with an equivalent phrase. Alternate translation: “people who are righteous”

See: Nominal Adjectives

Luke 15:8 (#1)

"what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and seek diligently until she has found {it"

Jesus is using this question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “if a woman had ten drachma coins and she lost one of them, she would certainly light a lamp, sweep the house, and seek diligently until she found it.”

See: Rhetorical Question

Luke 15:8 (#2)

"what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and seek diligently until she has found {it"

Jesus is offering an illustration that involves a hypothetical situation. Alternate translation: “Suppose a woman had ten drachma coins and she lost one of them. Then she would certainly light a lamp, sweep the house, and seek diligently until she found it.”

See: Hypothetical Situations

Luke 15:8 (#3)

"drachmas"

A **drachma** was a silver coin equivalent to a day’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: “valuable silver coins” or “coins each worth a day’s wages”

See: Biblical Money

Luke 15:8 (#4)

"sweep the house"

Jesus speaks of the whole **house** to refer to one part of it, the floor. Alternate translation: “sweep the floor”

See: Synecdoche

Luke 15:9 (#1)

"saying, ‘Rejoice together with me, for I have found the drachma that I lost"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “and tells them to rejoice with her because she has found the drachma that she lost”

See: Quotes within Quotes

Luke 15:10 (#1)

"In the same way"

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: “Just as the woman and her friends and neighbors would rejoice”

See: Assumed Knowledge and Implicit Information

Luke 15:10 (#2)

"I say to you"

Jesus says this to emphasize what he is about to tell these Pharisees and scribes. Alternate translation: “indeed”

Luke 15:10 (#3)

"before the angels of God"

The term **before** means “in the presence” of someone. Alternate translation: “in the presence of God’s angels” or “among the angels of God”

See: Metaphor

Luke 15:11 (#1)

"Then he said"

To help the Pharisees and scribes understand what he has been teaching, Jesus tells a brief story that provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Then Jesus told the Pharisees and scribes this story to help them understand”

See: Parables

Luke 15:11 (#2)

"A certain man had two sons"

Jesus uses this phrase to introduce the main characters in the parable. Alternate translation: “There was a man who had two sons”

See: Introduction of New and Old Participants

Luke 15:12 (#1)

"said to his father, ‘Father, give me the portion of the wealth that falls to {me"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “told his father that he wanted the share of the estate that he would inherit”

See: Quotes within Quotes

Luke 15:12 (#2)

"give me"

The son wanted his father to give him his inheritance immediately. If your language has a command form that indicates that the speaker wants something done immediately, it would be appropriate to use that form here.

See: Imperatives — Other Uses

Luke 15:12 (#3)

"the portion of the wealth that falls to {me"

This is an idiom. Alternate translation: “the part of your wealth that you intend to leave to me when you die” or “the share of the estate that I would inherit”

See: Idiom

Luke 15:12 (#4)

"And"

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): “So”

See: Connect — Reason-and-Result Relationship

Luke 15:12 (#5)

"he distributed his livelihood to them"

Alternate translation: “he divided his wealth between his two sons”

Luke 15:13 (#1)

"not many days"

This is a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: “only a few days”

See: Litotes

Luke 15:13 (#2)

"having gathered everything together"

Alternate translation: “having packed all of his things”

Luke 15:13 (#3)

"recklessly"

Alternate translation: “without thinking about the consequences of his actions”

Luke 15:14 (#1)

"And"

Jesus uses the word **And**to introduce background information that will help his listeners understand what happens next in the parable. Alternate translation: “Now”

See: Connect — Background Information

Luke 15:14 (#2)

"a severe famine happened throughout that country"

Alternate translation: “something happened so that the entire country did not have enough food”

Luke 15:14 (#3)

"to be in need"

Alternate translation: “to lack what he needed” or “not to have enough to live on”

Luke 15:15 (#1)

"And"

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): “So”

See: Connect — Reason-and-Result Relationship

Luke 15:15 (#2)

"he went {and} attached himself to one"

This is an idiom. Alternate translation: “he began to work for one”

See: Idiom

Luke 15:15 (#3)

"to one of the citizens of that country"

Alternate translation: “to someone who lived in that country”

Luke 15:15 (#4)

"to feed pigs"

Alternate translation: “to feed the pigs that the man owned”

Luke 15:16 (#1)

"he was longing to be satisfied"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “he wished he could satisfy his hunger”

See: Active or Passive

Luke 15:16 (#2)

"carob pods"

These are the husks of the beans that grow on the **carob** tree. If your readers would not be familiar with this tree, you could use a general expression. Alternate translation: “bean husks”

See: Translate Unknowns

Luke 15:16 (#3)

"and no one gave to him"

This could mean one of two things. Alternate translation: “because no one was giving him

anything else to eat" or "but his master would not allow him to eat even those"

Luke 15:17 (#1)

"coming to himself"

This idiom means that he became able to understand his situation clearly and realized that he had made a terrible mistake. Alternate translation: "realizing the situation he was in"

See: Idiom

Luke 15:17 (#2)

"he said, 'How many hired servants of my father have more than enough loaves, but I am perishing from hunger here"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he told himself that all of his father's hired servants had more than enough loaves to eat, but he was perishing from hunger where he was"

See: Quotes within Quotes

Luke 15:17 (#3)

"How many hired servants of my father have more than enough loaves, but I am perishing from hunger here"

This is an exclamation, not a question. Alternate translation: "All of my father's hired servants have more than enough loaves to eat, but I am perishing from hunger here"

See: Exclamations

Luke 15:17 (#4)

"loaves"

The young man is using one kind of food, **loaves**, to mean food in general. Alternate translation: "food"

See: Synecdoche

Luke 15:17 (#5)

"am perishing from hunger"

This could mean: (1) it is a figurative overstatement for emphasis. Alternate translation: "have so little to eat" (2) the young man has literally been starving. Alternate translation: "am about to die of starvation"

See: Hyperbole

Luke 15:18 (#1)

"I will get up {and} go to my father, and I will say to him, "Father, I have sinned against heaven and before you"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: "He decided that he would leave that place and go to his father and tell him that he had sinned against God and directly against him"

See: Quotes within Quotes

Luke 15:18 (#2)

"I will get up"

This is an idiom. Alternate translation: "I will leave this place"

See: Idiom

Luke 15:18 (#3)

"heaven"

In order to honor the commandment not to misuse God's name, Jewish people often avoided saying the word "God" and used the word **heaven** instead. Alternate translation: "God"

See: Euphemism

Luke 15:18 (#4)

"before"

The term **before** means "in the presence" of another person. In the speech he is planning, the

younger son makes a distinction between the way he has sinned **against** heaven, by committing many sins, and **before** his father, by causing him personal shame and loss. Alternate translation: “directly against”

See: Metaphor

Luke 15:19 (#1)

""

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation within a quotation. Alternate translation: “He decided he would tell his father that he did not deserve to be his son any more, but that he hoped his father would hire him as one of his servants”

See: Quotes within Quotes

Luke 15:19 (#2)

"I am no longer worthy to be called your son"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “I am no longer worthy for you to call me your son”

See: Active or Passive

Luke 15:19 (#3)

"to be called"

This expression could also be an idiom that means “to be.” See how you translated this phrase in 1:32, 1:76, and 2:23. Alternate translation: “to be”

See: Idiom

Luke 15:19 (#4)

"make me as one of your hired servants"

This is a request, not a command. To show that, it may be helpful to add “please,” as UST does. Alternate translation: “please hire me as one of your servants”

See: Imperatives — Other Uses

Luke 15:20 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentences described. Alternate translation (as in UST): “So”

See: Connect — Reason-and-Result Relationship

Luke 15:20 (#2)

"having gotten up"

This is an idiom. Alternate translation: “leaving that place”

See: Idiom

Luke 15:20 (#3)

"But he being still far away"

This does not mean that the younger son was still in the other country. Alternate translation: “while he was still at a great distance from his father’s house”

Luke 15:20 (#4)

"felt compassion"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “had pity on him” or “loved him deeply from his heart”

See: Active or Passive

Luke 15:20 (#5)

"fell upon his neck, and kissed him"

The father did these things to show his son that he loved him and that he was glad he was coming home. If men in your culture would not show affection to their sons in this way, you could use a general expression. Alternate translation: “welcomed him affectionately”

See: Symbolic Action

Luke 15:20 (#6)

"fell upon his neck"

This is an idiom. Alternate translation: “gave him a hug” or “hugged him tightly”

See: Idiom

Luke 15:21 (#1)

"Then the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son"

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: “Then the son told his father that he had sinned against God and directly against him, and that he did not deserve to be called his son anymore”

See: Quotes within Quotes

Luke 15:21 (#2)

"heaven"

In order to honor the commandment not to misuse God’s name, Jewish people often avoided saying the word “God” and used the word **heaven** instead. Alternate translation: “God”

See: Euphemism

Luke 15:21 (#3)

"before"

The term **before** means “in the presence” of another person. The young man is making a distinction between the way he has sinned **against** heaven, by committing many sins, and **before** his father, by causing him personal shame and loss. Alternate translation: “directly against”

See: Metaphor

Luke 15:21 (#4)

"I am no longer worthy to be called your son"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “I am no longer worthy for you to call me your son”

See: Active or Passive

Luke 15:21 (#5)

"to be called"

This expression could also be an idiom that means “to be.” See how you translated this phrase in 1:32, 1:76, and 2:23. Alternate translation: “to be”

See: Idiom

Luke 15:22 (#1)

"But the father said to his servants, ‘Quickly, bring the first robe and clothe him, and put a ring on his hand, and sandals on his feet"

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: “But the father told his servants quickly to bring the best robe they had and put it on his son, and to put a ring on his hand and sandals on his feet”

See: Quotes within Quotes

Luke 15:22 (#2)

"bring" - "clothe" - "put"

Since the father is speaking to a number of servants, the implied “you” in these imperatives would be plural. Your language may need to show that distinction explicitly.

See: Forms of You

Luke 15:22 (#3)

"the first robe" - "a ring" - "sandals"

By having his servants put these things on his son, the father was showing that he was welcoming his son back as a member of the family in good standing. These were all signs of status, authority, and privilege. If it would be helpful to your readers, you could indicate that in some way in your translation.

See: Symbolic Action

Luke 15:22 (#4)

"the first robe"

As in 14:7, here the word **first** means "best." Alternate translation: "the best robe we have" or "the festive garment we save for special occasions"

See: Metaphor

Luke 15:22 (#5)

"put a ring on his hand"

The father says **hand** to mean one part of the hand, a finger. Alternate translation: "put a ring on his finger"

See: Synecdoche

Luke 15:22 (#6)

"sandals"

In this culture, poorer people went barefoot, while more affluent people wore **sandals**. They are a type of open footwear, typically made of leather, consisting of a sole that is held onto the foot with straps. The modern equivalent in many cultures where the poor go barefoot and the more affluent have footwear would be shoes. Alternate translation: "shoes"

See: Translate Unknowns

Luke 15:23 (#1)

"And bring the fattened calf, kill {it}, and let us eat {and} celebrate"

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: "He also told his servants to bring the calf they had been fattening and butcher it so that they could have a celebration feast"

See: Quotes within Quotes

Luke 15:23 (#2)

"bring" - "kill {it"

Since the father is speaking to a number of servants, the implied "you" in these imperatives would be plural. Your language may need to show that distinction explicitly.

See: Forms of You

Luke 15:23 (#3)

"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 butcher and eat that calf. If your readers would not know what a **calf** or a cow is, or if a description of eating a cow would be offensive to them, you could use a general expression here. Alternate translation: "the young animal we have been making fat"

See: Translate Unknowns

Luke 15:23 (#4)

"kill {it"

In this context, the term **kill** means to slaughter an animal and prepare its meat to be eaten. The implication is that the servants were also to cook the meat for the feast that the father wanted to have. Alternate translation: "butcher and cook"

See: Assumed Knowledge and Implicit Information

Luke 15:23 (#5)

"let us eat {and} celebrate"

The phrase **eat and celebrate** expresses a single idea by using two words connected with **and**. The word **eat** indicates how the father wants to **celebrate** his son's homecoming. Alternate translation: "celebrate by having a feast"

See: Hendiadys

Luke 15:23 (#6)

"let us eat {and} celebrate"

The word **us** includes the addressees, since the father means the whole household, including the servants to whom he is speaking. So use the inclusive form of **us** in your translation if your language marks that distinction. Other languages might say "all of us."

See: Exclusive and Inclusive 'We'

Luke 15:24 (#1)

"For this son of mine was dead, and has come back to life; he was lost, and he has been found"

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: "The father said that it was as if his son had died and come back to life, as if he had lost him and found him again"

See: Quotes within Quotes

Luke 15:24 (#2)

"son of mine was dead, and has come back to life"

The father says that when his **son** was in the faraway country, it was as if he was **dead**. You could translate this as a simile or comparison if your readers might otherwise take the father's statement to mean that the son actually had died. Alternate translation: "it was as if my son had died, but now I see he is very much alive"

See: Metaphor

Luke 15:24 (#3)

"he was lost, and he has been found"

The father says that when his **son** was in faraway country, it was as if he was **lost** and no one knew where to find him. You could translate this as a simile or comparison if your readers might otherwise take the father's statement to mean that the son actually had been missing. Alternate translation: "it was as if my son was missing, but now I have found him again"

See: Metaphor

Luke 15:24 (#4)

"he has been found"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: "I have found him again"

See: Active or Passive

Luke 15:24 (#5)

"Then they began to celebrate"

Then introduces the results of what the previous sentence described. The servants carried out the father's orders and prepared a feast, and the people in the household then began to enjoy it.

See: Connect — Reason-and-Result Relationship

Luke 15:25 (#1)

"And"

Jesus uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: "Now"

See: Connect — Background Information

Luke 15:25 (#2)

"was in the field"

The implication was that he was out in the field because he was working there. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "was out working in the field"

See: Assumed Knowledge and Implicit Information

Luke 15:25 (#3)

"as} he came"

Alternate translation: "as he came back home from the field"

See: Assumed Knowledge and Implicit Information

Luke 15:25 (#4)

"he heard music and dancing"

The older son could not literally hear **dancing**, so Jesus is using the term **heard** in that case. Alternate translation: "he heard music and the sound of people dancing" or "he heard music and could tell that people were dancing"

See: Metonymy

Luke 15:26 (#1)

"And"

Jesus uses the word **And** to introduce the results of what the previous sentence described. When the older son heard these sounds, he wondered what was going on, so he called for a servant and asked him. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Luke 15:26 (#2)

"one of the servants"

Here the word that is translated as **servant** ordinarily means "boy." So here it may indicate that the servant was young. Alternate translation: "a young servant"

See: Assumed Knowledge and Implicit Information

Luke 15:26 (#3)

"what these things might be"

Alternate translation: "what was happening"

Luke 15:27 (#1)

"And he said to him, 'Your brother has come and your father has killed the fattened calf because he has received him back in good health"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The servant told him that his brother had come home and that his father had killed the fattened calf because he had received him back in good health"

See: Quotes within Quotes

Luke 15:27 (#2)

"your father has killed the fattened calf"

The father did not do this personally. Alternate translation: "your father ordered us to butcher and cook the fattened calf"

See: Metonymy

Luke 15:27 (#3)

"your father has killed the fattened calf"

The implication, as the father says explicitly in 15:23, was that this was in order to have a celebration. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "your father ordered us to butcher and cook the fattened calf so we could have a celebration"

See: Metonymy

Luke 15:27 (#4)

"the fattened calf"

See how you translated this term in 15:23. Alternate translation: "the young animal we had been making fat"

See: Translate Unknowns

Luke 15:27 (#5)

"because he has received him back in good health"

Alternate translation: "because his son has come home safely"

Luke 15:28 (#1)

"and his father came out {and} entreated him"

Here Jesus uses the term **and** to introduce the results of what the previous sentence described. Alternate translation: "so his father came outside and pleaded with him"

See: Connect — Reason-and-Result Relationship

Luke 15:29 (#1)

"But answering, he said to his father, 'Behold, for so many years I am slaving for you, and I have never disregarded your command, and you never gave a young goat to me so that I might celebrate with my friends"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But he responded to his father that even though he had been slaving for him for so many years and had never disobeyed one of his commands, his father had never given him a young goat so that he could celebrate with his friends"

See: Quotes within Quotes

Luke 15:29 (#2)

"answering, he said"

Together the words **answering** and **said** mean that the older son said what follows in response to his father's pleadings. Alternate translation: "he responded"

See: Hendiadys

Luke 15:29 (#3)

"Behold"

The older son uses **Behold** to get his father to focus his attention on what he is about to say. Alternate translation: "Now listen"

See: Metaphor

Luke 15:29 (#4)

"I am slaving for you"

To emphasize how hard he believes he has worked for his father, the older son describes himself as a slave. You could translate this metaphor as a simile. Alternate translation: "I have been working like a slave for you"

See: Metaphor

Luke 15:29 (#5)

"I have never disregarded your command"

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: "I have always done what you told me to do"

See: Double Negatives

Luke 15:29 (#6)

"I have never disregarded your command"

To emphasize how carefully he believes he has obeyed his father, the older son makes a figurative generalization and says **never**. Alternate translation: "I have not disobeyed your commands" or "I have done what you told me to do"

See: Hyperbole

Luke 15:29 (#7)

"a young goat"

A young goat was smaller and much less expensive than a fatted calf. The son's implication is that his father has not done even a small thing to show appreciation for him. You could express that more explicitly in your translation. Alternate translation: "even a young goat"

See: Assumed Knowledge and Implicit Information

Luke 15:30 (#1)

"but when this son of yours came, the one having devoured your livelihood with prostitutes, you killed for him the fattened calf"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse, if you translated it as an indirect quotation): "but that when this son of his came home, who had wasted his money on prostitutes, he killed the fattened calf for him"

See: Quotes within Quotes

Luke 15:30 (#2)

"this son of yours"

The older son refers to his brother as **this son of yours** because he does not want to be associated with him. He does not want to call him "my brother." Alternate translation: "that other son of yours"

Luke 15:30 (#3)

"the one having devoured your livelihood"

The older son describes his brother as having eaten up the wealth his father gave him, to the point where there is nothing left. Alternate translation: "who squandered your wealth"

See: Metaphor

Luke 15:30 (#4)

"with prostitutes"

In order to depict how the younger son wasted his father's money on reckless living, the older son speaks of one thing he assumes the younger son spent money on. Alternate translation: "living recklessly"

See: Synecdoche

Luke 15:30 (#5)

"you killed for him the fattened calf"

The father did not do this personally. Alternate translation: "you told the servants to butcher and cook the fattened calf"

See: Metonymy

Luke 15:30 (#6)

"you killed for him the fattened calf"

If it would be helpful to your readers, you could state explicitly the implicit purpose for this action. Alternate translation: "you told the servants to butcher and cook the fattened calf so you could hold a celebration for him"

See: Assumed Knowledge and Implicit Information

Luke 15:30 (#7)

"the fattened calf"

See how you translated this term in 15:23. Alternate translation: "the young animal we had been making fat"

See: Translate Unknowns

Luke 15:31 (#1)

"But he said to him, 'Child, you are always with me, and all {that is} mine is yours"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But his father called him his dear son and acknowledged his loyal service and reminded him that now he was heir to the entire remaining estate"

See: Quotes within Quotes

Luke 15:31 (#2)

"Child"

The father is using the word **Child** as a term of affection. Alternate translation: "My dear son"

Luke 15:31 (#3)

"you are always with me"

Alternate translation: "I appreciate the way you have stayed here and helped me"

Luke 15:32 (#1)

"But it was proper to celebrate and to rejoice, for this brother of yours was dead, and lived, and he had been lost, and was found"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But he insisted that it was right to have a celebration for his brother, since it was as if he had died and come back to life, and as if he had been lost and had been found"

See: Quotes within Quotes

Luke 15:32 (#2)

"to celebrate and to rejoice"

The phrase **celebrate and rejoice** expresses a single idea emphatically by using two similar words connected with **and**. Alternate translation: "celebrate joyfully"

See: Hendiadys

Luke 15:32 (#3)

"this brother of yours"

The older son had referred to "this son of yours," but the father wants him to recognize him as his **brother**. Alternate translation: "your very own brother"

Luke 15:32 (#4)

"this brother of yours was dead, and lived"

See how you translated this figurative expression in 15:24. Alternate translation: "it is as if your very own brother had died and come back to life"

See: Metaphor

Luke 15:32 (#5)

"he had been lost, and was found"

See how you translated this figurative expression in 15:24. Alternate translation: "it is as if he had been missing and we found him again"

See: Metaphor

Luke 15:32 (#6)

"and was found"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "we found him again"

See: Active or Passive

Luke 16:1 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: "Now"

See: Connect — Background Information

Luke 16:1 (#2)

"he also said to the disciples"

Luke uses this phrase to reintroduce these characters into the story. Jesus directed the previous three parables to the Pharisees and scribes, although **the disciples**may have been part of the crowd that was listening. He directs this next parable to **the disciples**. Alternate translation: "Jesus then said to his disciples, who were there"

See: Introduction of New and Old Participants

Luke 16:1 (#3)

"And he also said to the disciples"

One theme of the story of the two sons was the use of possessions. To help his disciples understand something further about that, Jesus tells them a brief story that provides an illustration. It may be helpful to make this a separate sentence. Alternate translation: "Jesus then told his disciples an illustrative story"

See: Parables

Luke 16:1 (#4)

"There was a certain rich man who had a manager"

This introduces the main characters in the parable. Alternate translation: "There once was a rich man who employed a manager"

See: Introduction of New and Old Participants

Luke 16:1 (#5)

"he was reported to him as"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “people reported to the rich man that his manager was”

See: Active or Passive

Luke 16:1 (#6)

"wasting his possessions"

Alternate translation: “managing his wealth badly”

Luke 16:2 (#1)

"And"

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): “So”

See: Connect — Reason-and-Result Relationship

Luke 16:2 (#2)

"having called him"

The pronoun **he** refers to the rich man, and **him** refers to the manager. Alternate translation: “the rich man called the manager”

See: Pronouns — When to Use Them

Luke 16:2 (#3)

"he said to him, ‘What {is} this I hear about you? Give a report of your management, for you are no longer able to manage"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “told him that he had been hearing bad things about him and that he needed to turn over his financial records, since he would not be the manager any more”

See: Quotes within Quotes

Luke 16:2 (#4)

"What {is} this I hear about you"

The rich man is not looking for information. He is using the question form to scold the manager. If it would be helpful in your language, you could translate this as an exclamation. Alternate translation: “I have heard what you are doing!”

See: Rhetorical Question

Luke 16:2 (#5)

"Give a report of your management"

Alternate translation: “Turn over your financial records” or “Set your records in order to pass on to someone else”

Luke 16:2 (#6)

"for you are no longer able to manage"

Alternate translation: “since you cannot be my financial manager any longer”

Luke 16:3 (#1)

"said to himself, ‘What should I do, since my master is taking away the management from me? I am not strong to dig. I am ashamed to beg"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “asked himself what he should do, since his master was taking the management job away from him. He realized that he was not strong enough to dig ditches, and that he would be ashamed to beg for money”

See: Quotes within Quotes

Luke 16:3 (#2)

"my master"

The expression **my master** refers to the rich man. The manager was not a slave, although he was financially dependent on the rich man for his housing, food, etc. Alternate translation: “my employer”

See: Assumed Knowledge and Implicit Information

Luke 16:3 (#3)

"I am not strong to dig"

The manager is saying that he is not strong enough to work all day digging ditches in the ground. He is likely using this one kind of manual work to represent all work that would require sustained physical exertion. Alternate translation: "I am not strong enough to do manual labor"

See: Synecdoche

Luke 16:4 (#1)

"I know what I will do, so that when I am removed from the management, they will welcome me into their houses"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He realized that there was something he could do so that when his master took away his management job, his master's debtors would welcome him into their houses"

See: Quotes within Quotes

Luke 16:4 (#2)

"when I am removed from the management"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "when my master takes away my management job"

See: Active or Passive

Luke 16:4 (#3)

"they will welcome me into their houses"

By **they**, the manager means his master's debtors, as the next verse indicates explicitly. Alternate translation: "my master's debtors will welcome me into their houses"

See: Pronouns — When to Use Them

Luke 16:4 (#4)

"they will welcome me into their houses"

The expression **welcome me into their houses** likely refers to providing food and lodging, and perhaps other necessities, for some period of time in acknowledgment of a previous favor. The manager speaks of this by reference to where it would happen. Alternate translation: "my master's debtors will provide for my needs"

See: Metonymy

Luke 16:5 (#1)

"of the debtors of his master"

Alternate translation: "of the people who were in debt to his master" or "of the people who owed things to his master"

Luke 16:5 (#2)

"to the first one"

Jesus is using the adjective **first** as a noun. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent expression. Alternate translation: "to the first of the debtors"

See: Nominal Adjectives

Luke 16:5 (#3)

"he said to the first one, 'How much do you owe to my master"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he asked the first of the debtors how much he owed his master"

See: Quotes within Quotes

Luke 16:6 (#1)

"And he said, '100 baths of olive oil"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "This first

debtor told the manager that he owed 100 baths of olive oil"

See: Quotes within Quotes

Luke 16:6 (#2)

"100 baths"

The word **baths** is the plural of "bath," an ancient measurement equal to about 30 liters or about 8 gallons. If it would be helpful in your language, you could use the equivalent modern measurement in your translation. Alternate translation: "3,000 liters" or "800 gallons"

See: Biblical Volume

Luke 16:6 (#3)

"Then he said to him, 'Take your bill and, sitting down, quickly write 50"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "So the manager told him to take his bill and sit down and quickly change that to 50 baths"

See: Quotes within Quotes

Luke 16:6 (#4)

"your bill"

A **bill** is a piece of paper that tells how much someone owes. Your language may have a specific term for this. Alternate translation: "your statement" or "your note"

See: Translate Unknowns

Luke 16:6 (#5)

"50"

If it would be helpful in your language, you could use the equivalent modern measurement in your translation. Alternate translation: "1,500 liters" or "400 gallons"

See: Biblical Volume

Luke 16:7 (#1)

"Then to another he said, 'And you, how much do you owe"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Then the manager asked another debtor how much he owed"

See: Quotes within Quotes

Luke 16:7 (#2)

"100 cors"

The word **cors** is the plural of "cor," an ancient measurement equal to about one fifth of a metric ton or about ten bushels. If it would be helpful in your language, you could use the equivalent modern measurement in your translation. You could also use a general term, as UST does. Alternate translation: "20 tons" (metric tons) or "1,000 bushels"

See: Biblical Volume

Luke 16:7 (#3)

""

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He told the manager that he owed 100 cors of wheat. The manager told him to take his bill and change that to 80 cors"

See: Quotes within Quotes

Luke 16:7 (#4)

"He says to him"

To convey vividness and immediacy, the parable uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: "He said to him"

Luke 16:7 (#5)

"your bill"

See how you translated **your bill** in 16:6. Alternate translation: "your statement" or "your note"

See: Translate Unknowns

Luke 16:7 (#6)

"80"

If it would be helpful in your language, you could use an equivalent modern measurement in your translation. Alternate translation: "16 tons" or "800 bushels"

See: Biblical Volume

Luke 16:8 (#1)

"he had acted shrewdly"

Alternate translation: "he had looked out for himself" or "he had planned for the future"

Luke 16:8 (#2)

"the sons of this age"

The expression **sons of** is an idiom that means the people in view share the qualities of something. In this case, Jesus is describing people who share the values and outlook of the present world. Alternate translation: "the people of this present world"

See: Idiom

Luke 16:8 (#3)

"of this age"

The term **age** means specifically the long period of time defined by the duration of the created world and, by association, the world itself. Alternate translation: "of this present world"

See: Metonymy

Luke 16:8 (#4)

"the sons of the light"

The expression **sons of** is once again an idiom that means the people in view share the qualities of something, in this case the influence of God. Alternate translation: "the people of God" or "godly people"

See: Metaphor

Luke 16:8 (#5)

"the sons of the light"

The term **light** is a metaphor for the presence and influence of God in the world. Alternate translation: "the people of God" or "godly people"

See: Metaphor

Luke 16:8 (#6)

"in their own generation"

Jesus speaks of **the sons of this age** as if they had all been born in the same **generation**. Alternate translation: "in relation to their own kind"

See: Metaphor

Luke 16:9 (#1)

"And I say to you"

Jesus uses the phrase **I say to you** to mark the end of the story and to introduce a teaching about how his disciples can apply the story to their lives. It may be helpful to make this a separate sentence. Alternate translation: "And you should do something similar"

See: End of Story

Luke 16:9 (#2)

"make friends for yourselves by means of unrighteous wealth, so that when it fails, they may welcome you into the eternal dwellings"

The identity of these **friends** is unclear. Interpreters understand them in a variety of ways. It is also unclear whether it is these **friends** who would **welcome** someone into the **eternal dwellings** or whether the expression is indefinite, equivalent to "you will be welcomed into the eternal dwellings." Because the meaning is unclear

and it is interpreted in such a variety of ways, it might be best if your translation did not say any more about this than ULT does.

Luke 16:9 (#3)

"unrighteous wealth"

Here, the term **unrighteous** is an echo of the previous verse, in which Jesus described the manager by the same term. It likely refers to the various shrewd means by which the people of this world make money. Jesus is applying it by association to money itself. Alternate translation: "the money you have in this world"

See: Metonymy

Luke 16:9 (#4)

"when it fails"

Alternate translation: "when it is gone" or "when it no longer has any value"

Luke 16:10 (#1)

"The one {who is} faithful in very little"

Be sure that this does not sound as if it is describing a person who is not very faithful. Alternate translation: "Someone who is trustworthy even in very small matters"

Luke 16:10 (#2)

"the one {who is} unrighteous in very little"

Be sure that this does not sound as if it is describing a person who is only infrequently unrighteous. Alternate translation: "someone who is not trustworthy even in very small matters"

Luke 16:11 (#1)

"unrighteous wealth"

See how you translated this term in 16:9. Alternate translation: "with the money that you have in this world"

See: Metonymy

Luke 16:11 (#2)

"who will entrust the true to you"

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "no one will trust you with genuine wealth."

See: Rhetorical Question

Luke 16:11 (#3)

"the true"

Jesus is using the adjective **true** as a noun to mean wealth that is more genuine, real, or lasting than money. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent expression. Alternate translation: "genuine wealth"

See: Nominal Adjectives

Luke 16:12 (#1)

"who will give to you {what is} your own"

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "no one will give you property of your own."

See: Rhetorical Question

Luke 16:13 (#1)

"No servant is able to serve two masters"

If it would be helpful in your language, you could make the subject positive and the verb negative in this expression. Alternate translation: "A servant cannot serve two masters"

Luke 16:13 (#2)

"two masters"

The implication is that a servant could not meet the competing demands of two different masters at the

same time with equal loyalty. Alternate translation: “two different masters equally well at the same time”

See: Assumed Knowledge and Implicit Information

Luke 16:13 (#3)

"for either he will hate the one and will love the other, or else he will be devoted to one and will despise the other"

Jesus is basically saying the same thing in two different ways. If it would be helpful in your language, you could combine these statements. Alternate translation: “for he is certain to love and serve one of them much better than the other”

See: Parallelism

Luke 16:13 (#4)

"he will be devoted to one"

Alternate translation: “he will love the first master very strongly”

Luke 16:13 (#5)

"will despise the other"

Alternate translation: “will hold the second master in contempt” or “will hate the second master”

Luke 16:13 (#6)

"You are not able to serve"

Even though Jesus has been describing the situation of an individual servant, as he draws this application, he is addressing his disciples as a group, so **you** is plural.

See: Forms of You

Luke 16:14 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 16:14 (#2)

"the Pharisees"

Here Luke reintroduces **the Pharisees** as participants in the story, but they have been present all along. Jesus told them the three parables in 15:3–32, and they have since been listening to what Jesus has been teaching his disciples. Alternate translation: “the Pharisees who were present”

See: Introduction of New and Old Participants

Luke 16:14 (#3)

"being lovers of money"

Alternate translation: “who loved having money” or “who were very greedy for money”

Luke 16:15 (#1)

"You are the ones justifying yourselves"

Alternate translation: “You are people who try to make yourselves look good”

Luke 16:15 (#2)

"before men"

Jesus is using this expression to mean “where people can see,” and it refers to perception and judgment. Alternate translation: “from the perspective of others”

See: Metaphor

Luke 16:15 (#3)

"men"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “people” or “others”

See: When Masculine Words Include Women

Luke 16:15 (#4)

"but God knows your hearts"

Here, **hearts** represent people's motivations and desires. Alternate translation: "God understands your true desires" or "God knows your real motives"

See: Metaphor

Luke 16:15 (#5)

"what is} exalted among men"

Jesus is using a spatial metaphor to describe things that are valued or honored as if they were high up. Alternate translation: "what people value" or "what people respect"

See: Metaphor

Luke 16:15 (#6)

"men"

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people"

See: When Masculine Words Include Women

Luke 16:15 (#7)

"is} an abomination"

The term **abomination** comes from the regulations for religious life in the Jewish law. It refers to something that provokes feelings of horror and revulsion and must be avoided. Alternate translation: "is detestable"

See: Translate Unknowns

Luke 16:15 (#8)

"before God"

Jesus is using this expression to mean "where God can see," and it refers to perception and judgment. Alternate translation: "from God's perspective"

See: Metaphor

Luke 16:16 (#1)

"The Law and the Prophets"

Jesus is referring to all of God's word that had been written up to that time. He is using the names of two of its major components to do so. Alternate translation: "The Scriptures"

See: Merism

Luke 16:16 (#2)

"were} until"

Alternate translation: "led up to the time of"

Luke 16:16 (#3)

"John"

Jesus assumes that the Pharisees will know that he is referring to **John** the Baptist. Alternate translation: "John the Baptist"

See: Assumed Knowledge and Implicit Information

Luke 16:16 (#4)

"the kingdom of God is proclaimed as good news"

If it would be helpful in your language, you could express this with an active form, and you could state who has been doing the action. Alternate translation: "I have been teaching people the good news about the kingdom of God"

See: Active or Passive

Luke 16:16 (#5)

"the kingdom of God"

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "how God will rule"

See: Abstract Nouns

Luke 16:16 (#6)

"everyone is forcing their way into it"

Jesus says that people have been **forcing their way** into the kingdom to mean that they have been doing everything they can to enter it. Alternate translation: “people have been doing everything they can to enter it”

See: Hyperbole

Luke 16:16 (#7)

"everyone"

The term **everyone** is a generalization for emphasis. Alternate translation: “people”

See: Hyperbole

Luke 16:17 (#1)

"But it is easier for heaven and earth to pass away than for one stroke of the law to fall"

If it would be helpful in your language, you could state this contrast in the reverse order. Alternate translation: “Even the smallest detail of the law will remain valid for longer than the whole creation exists”

Luke 16:17 (#2)

"heaven and earth"

Jesus is describing all of creation by referring to its two components. Alternate translation: “all of creation”

See: Merism

Luke 16:17 (#3)

"to pass away"

Alternate translation: “to go out of existence”

Luke 16:17 (#4)

"than for one stroke of the law"

A **stroke** is the smallest part of a letter. Jesus is referring to the teachings of the law by association with the way they have been recorded in written letters. Alternate translation: “than for any of the law”

See: Metonymy

Luke 16:17 (#5)

"to fall"

Jesus uses the term **fall** to mean to be of no further use, such as a building would be if it collapsed. Alternate translation: “to become invalid”

See: Metaphor

Luke 16:18 (#1)

"Everyone divorcing his wife"

Here Jesus is implicitly giving an example of something in the law that is still valid. Jesus assumes that his listeners will know that the Pharisees allowed divorce, and he is teaching that they should not do that. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: “For example, you Pharisees allow divorce. But that is not what God wants. Anyone who divorces his wife”

See: Assumed Knowledge and Implicit Information

Luke 16:18 (#2)

"Everyone divorcing his wife"

Alternate translation: “Anyone who divorces his wife” or “Any man who divorces his wife”

Luke 16:18 (#3)

"commits adultery"

Alternate translation: “is guilty of adultery”

Luke 16:18 (#4)

"the one marrying"

Alternate translation: “any man who marries”

Luke 16:18 (#5)

"the one marrying one that has been divorced from a husband"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "a woman whose husband has divorced her"

See: Active or Passive

Luke 16:19 (#1)

"Now"

Jesus uses the term **Now** to introduce a story that will help people understand better what he has been teaching. If it would be helpful to your readers, you could indicate that explicitly, as a separate sentence. Alternate translation: "Here is an illustration to help you understand:"

See: Parables

Luke 16:19 (#2)

"Now there was a certain rich man"

This introduces one of the characters in the parable. It is not clear whether this is a real person, or simply a person in a story that Jesus is telling in order to make a point. You may need to begin a new sentence here. Alternate translation: "There once was a rich man"

See: Introduction of New and Old Participants

Luke 16:19 (#3)

"and he was putting on purple and fine linen"

Jesus is using two specific types of expensive clothing to mean expensive clothing in general. These were likely not the only types of clothes that the man owned and wore. It may be helpful to begin a new sentence here. Alternate translation: "He wore very expensive clothes"

See: Synecdoche

Luke 16:19 (#4)

"purple"

Jesus uses the term **purple** to mean clothing colored with purple dye, which was very expensive. Alternate translation: "clothing colored with purple dye"

See: Metonymy

Luke 16:19 (#5)

"fine linen"

The term **fine linen** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: "garments made of fine cloth" or "garments made of good cloth"

See: Translate Unknowns

Luke 16:19 (#6)

"feasting sumptuously every day"

Alternate translation: "and he enjoyed eating expensive food every day"

Luke 16:20 (#1)

"But a certain poor man named Lazarus"

This introduces another character in the parable. It is not clear whether this is a real person or simply a person in a story that Jesus is telling in order to make a point. Alternate translation: "There was also a poor man named Lazarus"

See: Introduction of New and Old Participants

Luke 16:20 (#2)

"was laid at his gate"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "whom people laid at his gate"

See: Active or Passive

Luke 16:20 (#3)

"at his gate"

The implication is that people brought Lazarus there so that he could beg for money and food from those who went in and out. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "at the gate to the rich man's house so that he could beg there" or "at the entrance to the rich man's property so that he could beg there"

See: Assumed Knowledge and Implicit Information

Luke 16:20 (#4)

"afflicted with sores"

It might be helpful to make this a new sentence. Alternate translation: "He was covered with sores" or "He had sores all over his body"

Luke 16:21 (#1)

"longing to be fed from the things falling"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "wishing he could eat the scraps of food that fell"

See: Active or Passive

Luke 16:21 (#2)

"But even the dogs were coming"

Jesus uses the word **even** to show that what follows is worse than what he has already told about Lazarus. Alternate translation: "Worse yet, the dogs came"

Luke 16:21 (#3)

"the dogs"

The Jews considered **dogs** to be unclean animals. Lazarus was too sick and weak to stop them from licking his wounds, so in addition to being poor and sick, he was always ceremonially unclean. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: "the unclean dogs"

See: Assumed Knowledge and Implicit Information

Luke 16:22 (#1)

"Then it happened that"

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

See: Introduction of a New Event

Luke 16:22 (#2)

"he was carried away by the angels"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the angels carried him away"

See: Active or Passive

Luke 16:22 (#3)

"to the bosom of Abraham"

The implication is that Abraham and Lazarus were reclining next to each other at a feast. Within the story, this feast likely represents the joys of heaven, and Jesus may be depicting Abraham, the ancestor of the Jews, as the host. In that case, Lazarus would be in a place of honor next to him. If it would be helpful to your readers, you could express this explicitly. Alternate translation: "to a place of honor next to Abraham at the heavenly feast"

See: Assumed Knowledge and Implicit Information

Luke 16:22 (#4)

"was buried"

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

See: Active or Passive

Luke 16:23 (#1)

"lifting up his eyes"

This is an idiom. Alternate translation: “he looked up”

See: Idiom

Luke 16:23 (#2)

"being in torment"

Alternate translation: “while suffering in terrible pain”

Luke 16:23 (#3)

"he sees"

To call attention to a significant development in the story, Jesus uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: “he saw”

See: Irregular Use of Tenses

Luke 16:23 (#4)

"in his bosom"

See how you translated this expression in 16:22. Alternate translation: “in a place of honor next to him”

See: Assumed Knowledge and Implicit Information

Luke 16:24 (#1)

"crying out, he said, ‘Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he shouted over to Abraham, addressing him respectfully as his ancestor, and asked him to have mercy on him and send Lazarus to dip the tip of his finger in water and cool his tongue, because he was in a flame that was making him suffer greatly”

See: Quotes within Quotes

Luke 16:24 (#2)

"crying out, he said"

Together the terms **crying out** and **said** mean that the rich man spoke what follows as a loud cry. Alternate translation: “the rich man shouted out”

See: Hendiadys

Luke 16:24 (#3)

"Father Abraham"

The rich man is using the term **Father**, which means “ancestor,” as a respectful title. Abraham was the ancestor of all the Jews. Alternate translation: “Abraham, my father” or “Abraham, my ancestor”

See: Metaphor

Luke 16:24 (#4)

"have mercy on me"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please have pity on me” or “please help me”

See: Imperatives — Other Uses

Luke 16:24 (#5)

"and send Lazarus"

Alternate translation: “by sending Lazarus” or “and tell Lazarus to come to me”

Luke 16:24 (#6)

"he may dip the tip of his finger in water and cool my tongue"

The rich man is making an exaggeratedly small request in order to emphasize how hot and thirsty

he is. In your translation, you could indicate that this is not the most he would want Lazarus to do. Alternate translation: “so that he can at least dip his finger in water and cool my tongue with a drop of it” or “so he can bring me water to drink that will cool my tongue”

See: Hyperbole

Luke 16:24 (#7)

"and cool my tongue"

The rich man is describing how thirsty he is by association with the way his **tongue** feels hot. Alternate translation: “so that I will not be so thirsty”

See: Hyperbole

Luke 16:24 (#8)

"I am tormented in this flame"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “this flame is making me suffer greatly”

See: Active or Passive

Luke 16:25 (#1)

""

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “But Abraham, addressing the rich man as his descendant, told him to remember that he had received good things in his lifetime, while Lazarus had received bad things in his lifetime, but now Lazarus was receiving comforts with him, while the rich man was suffering greatly”

See: Quotes within Quotes

Luke 16:25 (#2)

"Child"

Abraham is using the term **Child** to mean “descendant.” As a Jew, the rich man was a descendant of Abraham. Abraham is likely using the term in a compassionate way. Alternate translation: “My dear child”

See: Metaphor

Luke 16:25 (#3)

"your good things"

Abraham is using the adjective **good** as a noun. It is plural. If your language does not use adjectives as nouns, you can translate this with an equivalent expression. Alternate translation: “your good things” or “things that you enjoyed”

See: Nominal Adjectives

Luke 16:25 (#4)

"likewise"

Abraham is referring to the fact that both men received something while they lived on earth. He is not saying that what they received was the same. Alternate translation: “while he was living received”

Luke 16:25 (#5)

"bad things"

Abraham is using the adjective **bad** as a noun. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. It is plural. Alternate translation: “bad things” or “things that caused him to suffer”

See: Nominal Adjectives

Luke 16:25 (#6)

"he is comforted"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “he is comfortable” or “he is receiving things that make him happy”

See: Active or Passive

Luke 16:25 (#7)

"you are tormented"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “you are suffering greatly”

See: Active or Passive

Luke 16:26 (#1)

"And with all these things, between us and you a great chasm has been set in place, so that the ones wanting to cross from here to you may not be able, nor may they go across from there to us"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “Abraham also told him that God had placed a huge pit between them, so that no one who wanted to cross over to where the rich man was, and no one who wanted to come over from there to where Abraham was, would be able to do that”

See: Quotes within Quotes

Luke 16:26 (#2)

"And with all these things"

This is an idiom. Alternate translation: “In addition to this reason”

See: Idiom

Luke 16:26 (#3)

"us" - "us"

Abraham means himself and the people who are with him, but not the rich man, so **us** is exclusive in both instances in this verse, if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

Luke 16:26 (#4)

"you" - "you"

Even though Abraham is speaking to the rich man individually, he is referring to all of the people who are in Hades with him, so **you** is plural in both instances in this verse. Alternate translation: “all of you”

See: Forms of You

Luke 16:26 (#5)

"a great chasm has been set in place"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: “God has placed a huge pit”

See: Active or Passive

Luke 16:26 (#6)

"nor may they go across from there to us"

Abraham is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: “and so that those who want to come across from where you are to where we are will not be able to do that”

See: Ellipsis

Luke 16:27 (#1)

"Then he said, ‘I beg you then, Father, that you would send him to the house of my father"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “So the rich man then begged Abraham, addressing him respectfully as his ancestor, to send Lazarus to his family”

See: Quotes within Quotes

Luke 16:27 (#2)

"Father"

The rich man is using the term **Father**, which means “ancestor,” as a respectful title. Alternate translation: “Abraham, my father” or “Abraham, my ancestor”

See: Metaphor

Luke 16:27 (#3)

"to the house of my father"

The rich man is using the word **house** to mean the people who live together in a household. Alternate translation: “to my family”

See: Metonymy

Luke 16:28 (#1)

"for I have five brothers—in order that he might warn them, so that they may not also come to this place of torment"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this a separate sentence. Alternate translation: “The rich man explained that he had five brothers and that he wanted Lazarus to warn them so that they would not also come to where he was, in a place where they would suffer greatly”

See: Quotes within Quotes

Luke 16:28 (#2)

"in order that he might warn them"

The implication is that the rich man wanted Lazarus to warn his brothers not to act as he had. He had been selfish, self-indulgent, and unconcerned about the needs of people around him who were poor and suffering. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “so that he can warn them not to be self-indulgent and callous, as I was”

See: Assumed Knowledge and Implicit Information

Luke 16:29 (#1)

"But Abraham says"

To call attention to a significant development in the story, Jesus uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: “But Abraham said”

See: Irregular Use of Tenses

Luke 16:29 (#2)

"But Abraham says, ‘They have Moses and the prophets; let them listen to them"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “But Abraham told the rich man that his brothers had what Moses and the prophets had written, and that they should obey their teaching”

See: Quotes within Quotes

Luke 16:29 (#3)

"They have Moses and the prophets"

The implication is that Abraham is refusing to send Lazarus to the rich man’s brothers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “No, I will not do that, because your brothers have what Moses and the prophets have written”

See: Assumed Knowledge and Implicit Information

Luke 16:29 (#4)

"Moses and the prophets"

Abraham is using the names of the authors of the biblical books to refer to their writings. Alternate translation: “what Moses and the prophets have written”

See: Metonymy

Luke 16:29 (#5)

"Moses and the prophets"

Abraham is referring to all of God’s Word that had been written up to that time. He is using two of its major collections of writings to do so. Alternate translation: “the Scriptures”

See: Merism

Luke 16:29 (#6)

"let them listen to them"

Here, **listen to** is an idiom that means "obey." Alternate translation: "let them obey their teaching"

See: Idiom

Luke 16:29 (#7)

"let them listen to them"

The implication is that the rich man's brothers do not need Lazarus to come and warn them, because in the Scriptures they already have all the warning they need. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "your brothers should obey their teaching, because it provides all the warning they need"

See: Assumed Knowledge and Implicit Information

Luke 16:30 (#1)

"But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But the rich man told Abraham, addressing him respectfully as his ancestor, that his brothers would not repent based on the teaching of the Scriptures, but that if someone came to them from the dead, then they would repent"

See: Quotes within Quotes

Luke 16:30 (#2)

"No"

The rich man uses the word **No** to indicate that what Abraham has just said is not true. If it would be helpful to your readers, you could explain the meaning more fully. Alternate translation: "No, my brothers would not repent based on the teaching of the Scriptures"

See: Assumed Knowledge and Implicit Information

Luke 16:30 (#3)

"if someone goes to them from the dead, they will repent"

The rich man is describing a hypothetical situation that he would like to happen. Alternate translation: "suppose someone who had died went and warned them. Then they would repent"

See: Hypothetical Situations

Luke 16:30 (#4)

"from the dead"

The rich man is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "from among the people who have died"

See: Nominal Adjectives

Luke 16:31 (#1)

"But he said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But Abraham told the rich man that if his brothers would not obey the teaching of Moses and the prophets, then they would not change their ways even if someone who had died came back to life and warned them"

See: Quotes within Quotes

Luke 16:31 (#2)

"If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead"

Abraham is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Abraham is saying is not actually the case, then you can translate his words as an affirmative statement. Alternate translation: "Since they will not obey the teaching of Moses and

the prophets, a dead person who came back to life would not be able to convince them either"

See: Connect — Factual Conditions

Luke 16:31 (#3)

"If they do not listen to Moses and the prophets"

The term **listen to** is an idiom that means "obey." See how you translated this idiom in 16:29. Alternate translation: "If they will not obey what Moses and the prophets have written"

See: Idiom

Luke 16:31 (#4)

"to Moses and the prophets"

Abraham is using the names of the authors of the biblical books to refer to their writings. Alternate translation: "what Moses and the prophets have written"

See: Metonymy

Luke 16:31 (#5)

"to Moses and the prophets"

Abraham is referring to all of God's Word that had been written up to that time. He is using two of its major collections of writings to do so. Alternate translation: "the Scriptures"

See: Merism

Luke 16:31 (#6)

"neither will they be persuaded if someone rises from the dead"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "a dead person who came back to life would not be able to convince them either"

See: Active or Passive

Luke 16:31 (#7)

"from the dead"

Abraham is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "from among the people who have died"

See: Nominal Adjectives

Luke 17:1 (#1)

"It is impossible for stumbling blocks not to come"

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: "Stumbling blocks will certainly come"

See: Double Negatives

Luke 17:1 (#2)

"stumbling blocks"

The term **stumbling blocks** refers to any lumps, rocks, or bumps on the ground that cause people to stumble or trip. If your readers would not be familiar with this type of object, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "things that people trip on"

See: Translate Unknowns

Luke 17:1 (#3)

"stumbling blocks"

Here, Jesus speaks of things that cause people to sin as if they were **stumbling blocks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "things that lead people to disobey"

See: Metaphor

Luke 17:1 (#4)

"woe {to the one} through whom they come"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: "how terrible it

will be for anyone who causes these temptations to come" or "how terrible it will be for any person who tempts others to sin"

See: Ellipsis

Luke 17:2 (#1)

"It would be better for him if"

Jesus is drawing a comparison to the punishment for causing people to sin. He means that this person's punishment for causing people to sin will be worse than if he had drowned in the sea. No one would actually put a stone around his neck and throw him into the sea as an alternative to that punishment, and Jesus is not saying that anyone will do so. Alternate translation: "The punishment he will receive will be worse than if"

See: Assumed Knowledge and Implicit Information

Luke 17:2 (#2)

"a millstone were put around his neck"

The implication is that someone would tie the stone around the person's neck. Alternate translation: "if someone were to attach a millstone around his neck"

See: Assumed Knowledge and Implicit Information

Luke 17:2 (#3)

"a millstone"

A **millstone** is a very large, heavy, circular stone that is used for grinding grain into flour. If your readers would not be familiar with a millstone, you could use a general expression in your translation. Alternate translation: "a heavy stone" or "a heavy wheel"

See: Translate Unknowns

Luke 17:2 (#4)

"he should cause" - "to stumble"

See how you translated the similar terms in 17:1. Alternate translation: "he should tempt … to sin"

See: Metaphor

Luke 17:2 (#5)

"of these little ones"

This could be: (1) a reference to children who love Jesus and who are physically **little** compared to adults. Alternate translation: "these children who believe in me" (2) a figurative reference to people whose faith is new and has not yet become mature and strong. Alternate translation: "these new believers" or (3) a figurative reference to people who are not important from a human perspective. Alternate translation: "these common people"

See: Metaphor

Luke 17:3 (#1)

"Pay attention to yourselves"

Since Jesus is teaching about how important it is not to sin and not to encourage others to sin, the implication is that this statement means that he wants his disciples to help one another not to sin. Alternate translation: "Help one another not to sin"

See: Assumed Knowledge and Implicit Information

Luke 17:3 (#2)

"Pay attention"

The implied "you" in this imperative is plural, since Jesus is speaking to his disciples.

See: Forms of You

Luke 17:3 (#3)

"your" - "rebuke" - "forgive"

The word **your** and the implied "you" in the imperatives **rebuke** and **forgive** are singular, since Jesus is addressing an individual situation, even though he is speaking to a group. If these singular forms would not be natural in your language for someone who was speaking to a group of people, you could use plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 17:3 (#4)

"If your brother sins, rebuke him"

Jesus is describing a hypothetical situation in order to tell his disciples what they should do if it takes place. Alternate translation: "Suppose a fellow believer were to sin. Then you should rebuke him"

See: Connect — Hypothetical Conditions

Luke 17:3 (#5)

"your brother"

Jesus is using the term **brother** to mean someone who shares the same faith. Alternate translation: "a fellow believer"

See: Metaphor

Luke 17:3 (#6)

"your brother"

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. Alternate translation: "a fellow believer"

See: When Masculine Words Include Women

Luke 17:3 (#7)

"rebuke him"

Alternate translation: "correct him" or "tell him strongly that what he did was wrong"

Luke 17:3 (#8)

"and if he repents, forgive him"

Jesus is describing another hypothetical situation in order to tell his disciples what they should do if it takes place. It may be helpful to begin a new sentence here. Alternate translation: "And suppose that believer were to repent. Then you should forgive him"

See: Connect — Hypothetical Conditions

Luke 17:4 (#1)

"And if he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you will forgive him"

Jesus is describing a hypothetical situation in order to tell his disciples what they should do if it takes place. Alternate translation: "Suppose a fellow believer were to sin against you seven times in the same day. And suppose each time he came to you and said, 'I am sorry.' Then you would have to forgive him each time"

See: Connect — Hypothetical Conditions

Luke 17:4 (#2)

"seven times in the day, and seven times"

The number **seven** in the Bible represents a large or sufficient quantity. Alternate translation: "many times in the same day, and each time"

See: Idiom

Luke 17:4 (#3)

"in the day"

Alternate translation: "in the same day"

Luke 17:4 (#4)

"you" - "you," - "you will forgive"

The word **you** is singular in this verse, since Jesus is addressing an individual situation, even though he is speaking to a group. If these singular forms would not be natural in your language for someone who was speaking to a group of people, you could use plural forms in your translation.

See: Singular Pronouns that refer to Groups

Luke 17:4 (#5)

"returns to you, saying, 'I repent,' you will forgive him"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "comes to you and says that he is sorry, you must forgive him"

See: Quotes within Quotes

Luke 17:4 (#6)

"you will forgive him"

Jesus is using a future statement to give an instruction and command. Alternate translation: "you must forgive him"

See: Statements — Other Uses

Luke 17:5 (#1)

"the apostles"

This means the 12 disciples whom Jesus appointed as his authoritative representatives in 6:13. See how you translated the term there.

Luke 17:5 (#2)

"to the Lord"

Here Luke is referring to Jesus by a respectful title. Alternate translation: "the Lord Jesus"

Luke 17:5 (#3)

"Increase faith to us"

This is an imperative, but it should be translated as a polite request, rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please give us more faith" or "Please help us to trust God better"

See: Imperatives — Other Uses

Luke 17:6 (#1)

"the Lord"

Here Luke is referring to Jesus by a respectful title. Alternate translation: "the Lord Jesus"

Luke 17:6 (#2)

"If you had faith like a mustard seed, you would say to this mulberry tree"

Jesus is describing a hypothetical situation. He is asserting that if the condition is true, then the result will necessarily follow. Alternate translation: "I can assure you that if you had faith like a mustard seed, you could say to this mulberry tree"

See: Connect — Hypothetical Conditions

Luke 17:6 (#3)

"you had" - "you would say" - "to you"

Even though Jesus is describing something that an individual might do, **you** is plural in this verse because he is speaking to his 12 apostles in response to their request.

See: Forms of You

Luke 17:6 (#4)

"If you had faith like a mustard seed"

A **mustard seed** is a very small seed. Jesus is using this seed in a simile to mean a very small amount. Alternate translation: "If you had even a tiny amount of faith"

See: Simile

Luke 17:6 (#5)

"a mustard seed"

If your readers would not be familiar with a **mustard seed**, you could use the name of another small seed with which they would be familiar, or you could use a general expression. Alternate translation: "a very small seed"

See: Translate Unknowns

Luke 17:6 (#6)

"to this mulberry tree"

Jesus likely uses a **mulberry tree** as an example because it has an extensive root system that makes it very difficult to uproot. If your readers would not be familiar with this tree, you could use the name of another type of tree with extensive roots that they would be familiar with, or you could use a general expression. Alternate translation: "to this firmly rooted tree"

See: Translate Unknowns

Luke 17:6 (#7)

"you would say to this mulberry tree, 'Be uprooted, and be planted in the sea"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you could tell this mulberry tree to pull its roots out of the ground and put them down in the sea"

See: Quotes within Quotes

Luke 17:6 (#8)

"Be uprooted, and be planted in the sea"

If it would be helpful in your language, you could use active forms for both of these verbs. Alternate translation: "Uproot yourself and plant yourself in the sea" or "Take your roots out of the ground and put them down into the sea"

See: Active or Passive

Luke 17:6 (#9)

"it would listen to you"

Here, **listen to** is an idiom that means "obey." Alternate translation: "the tree would obey you"

See: Idiom

Luke 17:7 (#1)

"But which of you {is it}, having a servant plowing or tending sheep, who will say to him, having come in from the field, 'Come immediately {and} recline to eat"

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: "But none of you who had a servant who was out plowing or tending sheep would say to him when he came in from the field, 'Come immediately and recline to eat'!"

See: Rhetorical Question

Luke 17:7 (#2)

"But which of you {is it}, having a servant plowing or tending sheep, who will say to him, having come in from the field, 'Come immediately {and} recline to eat"

Jesus is using an illustration that involves a hypothetical situation. Alternate translation: "Suppose one of you had a servant who was out plowing or tending sheep. You would not say to him when he came in from the field, 'Come immediately and recline to eat.'"

See: Hypothetical Situations

Luke 17:7 (#3)

"will say to him, having come in from the field, 'Come immediately {and} recline to eat"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "would tell him as soon as he came in from the field to sit right down and have his own supper"

See: Quotes within Quotes

Luke 17:7 (#4)

"a servant plowing or tending sheep"

It may be helpful to say explicitly that the land and sheep hypothetically belong to the person who is being asked to consider what he would do in this situation. Alternate translation: "a servant who had been out plowing your land or taking care of your sheep"

See: Assumed Knowledge and Implicit Information

Luke 17:7 (#5)

"and} recline to eat"

See how you translated this phrase in 5:29. Alternate translation: "and sit down to eat" or "and sit down and have your supper"

See: Translate Unknowns

Luke 17:8 (#1)

"will he not say to him, 'Prepare something I may eat and, girding yourself, serve me while I eat and drink, and after these things you will eat and drink"

Jesus uses a second question as a further teaching tool, to emphasize how a person actually would treat a servant. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "he would certainly say to him, 'Prepare something for me to eat, and then wrap your robe around your hips so you could serve me while I eat and drink, and after that you yourself can eat and drink'"

See: Rhetorical Question

Luke 17:8 (#2)

"will he not say to him, 'Prepare something I may eat and, girding yourself, serve me while I eat and drink, and after these things you will eat and drink"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he would certainly tell the servant to prepare something for him to eat, and then to wrap his robe around his hips so he could serve him while he ate and drank, and that only after doing that the servant himself could eat and drink"

See: Quotes within Quotes

Luke 17:8 (#3)

"girding yourself, serve me"

See how you translated these phrases in 12:35. Alternate translation: "wrap the lower part of your robe around your hips so that you can serve me"

See: Translate Unknowns

Luke 17:8 (#4)

"and after these things"

Alternate translation: "and then, after you have served me"

Luke 17:8 (#5)

"you will eat and drink"

The master is using a future statement to give permission. Alternate translation: "you may eat and drink" or "you may have your own supper"

See: Statements — Other Uses

Luke 17:9 (#1)

"He does not have gratitude to the servant because he did the things commanded, does he"

The first word of this sentence in Greek is a negative word that can be used to turn a statement into a question that expects a negative answer. ULT shows this by adding, **does he?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Alternate translation: "Would he thank the servant for doing what he had been commanded to do?"

See: Double Negatives

Luke 17:9 (#2)

"He does not have gratitude to the servant because he did the things commanded, does he"

The implicit answer to the question is "No." Masters expect their servants to do what they command them. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation, add an additional sentence: "No, a master would not do that"

See: Assumed Knowledge and Implicit Information

Luke 17:9 (#3)

"He does not have gratitude to the servant because he did the things commanded, does he"

Jesus is using the question form to teach. He wants his disciples to reflect on the nature of the master-servant relationship in order to understand better how they should relate to God. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: "A master would certainly not thank a servant for doing just what he had been commanded to do!"

See: Rhetorical Question

Luke 17:9 (#4)

"He does not have gratitude to the servant" - "does he"

Alternate translation: "he does not need to thank the servant ... does he"

Luke 17:9 (#5)

"the things commanded"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the things he commanded him to do"

See: Active or Passive

Luke 17:10 (#1)

"the things commanded to you"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "the things God commanded you to do"

See: Active or Passive

Luke 17:10 (#2)

"say, 'We are worthless servants. We have done what we ought to do"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "say that you are unworthy servants and that you have only what you ought to do"

See: Quotes within Quotes

Luke 17:10 (#3)

"We are worthless servants. We have done what we ought to do"

People who would say this would be speaking about themselves but not about God, to whom they would be speaking, so if your language distinguishes between exclusive and inclusive **we**, use the exclusive form here.

See: Exclusive and Inclusive 'We'

Luke 17:10 (#4)

"We are worthless servants"

This is an exaggeration that means the servants have not done anything worthy of praise or thanks or a special reward. Alternate translation: "We are unworthy servants" or "We have not done anything while serving you that deserves special thanks"

See: Hyperbole

Luke 17:10 (#5)

"We have done what we ought to do"

Alternate translation: "We have only done our duty"

Luke 17:11 (#1)

"And it happened"

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

See: Introduction of a New Event

Luke 17:11 (#2)

"in the journeying to Jerusalem"

Alternate translation: "as Jesus continued his journey to Jerusalem"

Luke 17:11 (#3)

"he was passing through between Samaria and Galilee"

Luke provides this background information about Jesus' location to help readers understand what happens in this episode, in which Jesus engages a group of men that includes both Jews and at least one Samaritan. Alternate translation: "Jesus was

traveling along the border between Samaria and Galilee"

See: Background Information

Luke 17:12 (#1)

"ten leprous men, who stood at a distance met {him"

Luke uses this phrase to introduce these new characters into the story. Alternate translation: "ten men who were lepers came out to meet him, standing far away"

See: Introduction of New and Old Participants

Luke 17:12 (#2)

"ten leprous men, who stood at a distance met {him"

The **lepers** were not reluctant to engage Jesus. Rather, this was a respectful gesture, since they were not allowed to approach other people. According to the law of Moses, they were ceremonially unclean for as long as they had a skin disease. Luke assumes that his readers will know that, but if it would be helpful to your readers, you could indicate it explicitly. It may be helpful to make **who stood at a distance** a separate sentence. Alternate translation: "ten leprous men met him. They stood at a distance, as they were required to do because they were ceremonially unclean"

See: Assumed Knowledge and Implicit Information

Luke 17:13 (#1)

"they lifted up their voice"

This idiom means that they spoke loudly. Alternate translation: "they called out in loud voices" or "they shouted out"

See: Idiom

Luke 17:13 (#2)

"they lifted up their voice"

If it would be unusual in your language for someone to speak as if a group of people had only one **voice**, you could use the plural form here. Alternate translation: "they called out in loud voices"

See: Collective Nouns

Luke 17:13 (#3)

"have mercy on us"

This is an imperative, but it should be translated as a polite request, rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please have mercy on us"

See: Imperatives — Other Uses

Luke 17:13 (#4)

"have mercy on us"

The ten lepers assume that Jesus will know that they are specifically asking to be healed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "please have mercy on us and heal us" or "please be merciful to us by healing us"

See: Assumed Knowledge and Implicit Information

Luke 17:14 (#1)

"Go show yourselves to the priests"

People who had been lepers but who had been healed were required under the law of Moses to have the priests verify that fact. So the implication of this command is that Jesus is healing the men. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "You are healed. Now go and show yourselves to the priests so they can verify that"

See: Assumed Knowledge and Implicit Information

Luke 17:14 (#2)

"And it happened that"

Luke uses this phrase to introduce a significant development in the episode. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 17:14 (#3)

"they were cleansed"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "God healed them"

See: Active or Passive

Luke 17:14 (#4)

"they were cleansed"

Luke uses the term **cleansed** for the healing of these lepers because when they were healed, they were no longer ceremonially unclean. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "God healed them and so they were no longer ceremonially unclean"

See: Assumed Knowledge and Implicit Information

Luke 17:15 (#1)

"having seen that he had been healed"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "when he realized that Jesus had healed him"

See: Active or Passive

Luke 17:15 (#2)

"returned"

Alternate translation: "came back to where Jesus was"

Luke 17:15 (#3)

"glorifying God with a loud voice"

This is an idiom that means the leper raised the volume of his voice. Alternate translation: "loudly praising God" or "shouting praises God"

See: Idiom

Luke 17:16 (#1)

"he fell on his face at his feet"

Bowing or lying down in front of Jesus was a humble sign of gratitude and respect for him. Be sure that it is clear in your translation that this man did not fall down accidentally. Alternate translation: "he bowed down in front of Jesus"

See: Symbolic Action

Luke 17:16 (#2)

"And he was a Samaritan"

Luke provides this background information about the man to help readers understand what happens next. Alternate translation: "Now he was a Samaritan"

See: Background Information

Luke 17:17 (#1)

"Then answering, Jesus said"

Together the two words **answering** and **said** mean that Jesus spoke in response to the Samaritan man coming back to thank him. Alternate translation: "Jesus responded"

See: Hendiadys

Luke 17:17 (#2)

"Then answering, Jesus said"

Jesus responded to what the man did, but he did so by speaking about the man to the group of people around him, rather than to the man directly. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus said to the crowd"

See: Assumed Knowledge and Implicit Information

Luke 17:17 (#3)

"Were not ten cleansed"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “Did I not cleanse ten lepers?”

See: Active or Passive

Luke 17:17 (#4)

"Were not ten cleansed"

Jesus is using the question form for emphasis, to show the people around him how surprised and disappointed he is that only one of the ten men whom he healed came back to thank and praise God. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “I know that I healed ten men of their leprosy.”

See: Rhetorical Question

Luke 17:17 (#5)

"But where {are} the nine"

Jesus is not asking the crowd to tell him where the other nine men are. He is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “The other nine men should have come back too!”

See: Rhetorical Question

Luke 17:18 (#1)

"Were they not found returning to give glory to God except this foreigner"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “Was this foreigner the only one who returned to give glory to God”

See: Connect — Exception Clauses

Luke 17:18 (#2)

"Were they not found returning to give glory to God except this foreigner"

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “No one but this foreigner came back to give glory to God!”

See: Rhetorical Question

Luke 17:18 (#3)

"Were they not found returning"

The pronoun **they** refers to the lepers who were healed. Alternate translation: “Did none of the lepers I healed return”

See: Pronouns — When to Use Them

Luke 17:18 (#4)

"Were they not found returning"

If it would be helpful in your language, you could make the subject negative and the verb positive here. Alternate translation: “Did none of the lepers I healed return”

Luke 17:18 (#5)

"Were they not found returning"

The term **found** is an idiom that means “could be found” or “was there.” Alternate translation: “Was there no one else who returned”

See: Idiom

Luke 17:18 (#6)

"this foreigner"

Samaritans had non-Jewish ancestors, and they did not worship God in the same way that the Jews did. The implication is that some of the lepers in the group were Jews, and Jesus would have expected them to return to give thanks to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “this foreigner, when the Jewish men should certainly have returned to thank God”

See: Assumed Knowledge and Implicit Information

Luke 17:19 (#1)

"Your faith has saved you"

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as "believe." Alternate translation: "Because you believed, that has saved you"

See: Abstract Nouns

Luke 17:19 (#2)

"Your faith has saved you"

While the word **saved** can mean "healed," as in 7:3 and 8:48, that does not seem to be the meaning here. Since all ten of the lepers were healed, but only this man demonstrated that he believed, Jesus seems to be saying that beyond being healed, he received salvation through faith. Alternate translation: "Because you believed, you have received salvation"

See: Assumed Knowledge and Implicit Information

Luke 17:19 (#3)

"Your faith has saved you"

Jesus speaks of the leper's **faith** as if it had actively saved him. Alternate translation: "Because you believed, you have received salvation"

See: Personification

Luke 17:20 (#1)

"And having been asked by the Pharisees when the kingdom of God was coming"

Luke uses this phrase to begin relating a new event by introducing background information that will help readers understand what happens next. It may be helpful to make this a separate sentence. Alternate translation: "Now when some Pharisees asked Jesus when the kingdom of God was coming"

See: Connect — Background Information

Luke 17:20 (#2)

"And having been asked by the Pharisees when the kingdom of God was coming"

If it would be helpful in your language, you could present this as a direct quotation rather than as an indirect quotation. Alternate translation: "Now some Pharisees asked Jesus, 'When is the kingdom of God coming?'"

See: Direct and Indirect Quotations

Luke 17:20 (#3)

"having been asked by the Pharisees"

If it would be helpful in your language, you could express this with an active form, and you could state who was the recipient of the action. Alternate translation: "some Pharisees asked Jesus"

See: Active or Passive

Luke 17:20 (#4)

"when the kingdom of God was coming"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "when God would begin to rule"

See: Abstract Nouns

Luke 17:20 (#5)

"he answered them and said"

Together the two words **answered** and **said** mean that Jesus said what follows in response to the question that the Pharisees asked him. Alternate translation: "he responded"

See: Hendiadys

Luke 17:20 (#6)

"The kingdom of God is not coming with observation"

Jesus uses the word **observation** to mean things that people can observe. Alternate translation: "The kingdom of God is not coming with signs that people can observe"

See: Metonymy

Luke 17:20 (#7)

"The kingdom of God is not coming"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "God is not going to begin to rule"

See: Abstract Nouns

Luke 17:21 (#1)

"Neither will they say, 'Behold, here!' or 'There"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "People will not say that they see it near them in one place or over in another place"

See: Quotes within Quotes

Luke 17:21 (#2)

"Behold, here!' or 'There"

These people would be using the term **behold** to get others to focus their attention on what they were saying. In this case, it would be appropriate to translate the term with a popular expression in your language that has this meaning. Alternate translation: "'Hey, here it is!' or 'There it is!'"

See: Metaphor

Luke 17:21 (#3)

"For behold"

Jesus is using the term **behold** to get the Pharisees to focus their attention on what he is about to say. Alternate translation: "For indeed"

See: Metaphor

Luke 17:21 (#4)

"the kingdom of God is within you"

This could mean: (1) the kingdom is not coming with observable signs because it is a matter of what people believe and decide within themselves. Alternate translation: "the kingdom of God is inside of you" (2) since the word **you** is plural here, Jesus may be saying that the kingdom is not coming with observable signs because it is a matter of something that happens within communities of people. Alternate translation: "the kingdom of God is in your midst"

See: Forms of You

Luke 17:21 (#5)

"the kingdom of God is within you"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "God is ruling inside of you" or "God is ruling in your midst"

See: Abstract Nouns

Luke 17:22 (#1)

"Days will come when"

Jesus is using the term **Days** to refer to a specific time. Alternate translation: "There will be a time when"

See: Idiom

Luke 17:22 (#2)

"you will desire to see"

Jesus is using the term **see** to mean "experience." Alternate translation: "you will want very much to experience"

See: Idiom

Luke 17:22 (#3)

"one of the days of the Son of Man"

Jesus is using his title **the Son of Man** to refer to the time when he will rule as king. Alternate translation: "one of the days when the Son of Man will rule as king"

See: Metonymy

Luke 17:22 (#4)

"one of the days of the Son of Man"

Jesus is using one of these **days** to refer to the whole time that it belongs to. Alternate translation: “the time when the Son of Man will rule as king”

See: Synecdoche

Luke 17:22 (#5)

"of the days of the Son of Man"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “of my days as the Son of Man”

See: First, Second or Third Person

Luke 17:22 (#6)

"of the days of the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “of my days as the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 17:22 (#7)

"but you will not see {it"

Jesus is using the term **see** to mean “experience.” Alternate translation: “but you will not experience it yet”

See: Idiom

Luke 17:23 (#1)

"they will say to you, ‘Behold, there!’ or ‘Behold, here"

The implication in context is that Jesus is speaking of the Son of Man or Messiah. Alternate translation: “people will say to you, ‘Look, the Messiah is over there!’ or, ‘Look, the Messiah is over here!’”

See: Assumed Knowledge and Implicit Information

Luke 17:23 (#2)

"they will say to you, ‘Behold, there!’ or ‘Behold, here"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “people will tell you that the Messiah is over in one place or with them in another place”

See: Quotes within Quotes

Luke 17:23 (#3)

"Behold," - "Behold"

These people would be using the term **behold** to get others to focus their attention on what they were saying. Alternate translation: “Hey … Hey”

See: Metaphor

Luke 17:23 (#4)

"Do not go out or run after them"

The expressions **go out** and **run after** mean similar things. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single expression. Alternate translation: “Do not go where they tell you”

See: Doublet

Luke 17:23 (#5)

"Do not go out or run after them"

The implication is that people would **go** to look for the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Do not go where they tell you to look for the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 17:24 (#1)

"the lightning flashing from a {place} under the sky shines to a place under the sky"

Alternate translation: “lightning that flashes lights up the sky from one end to the other”

Luke 17:24 (#2)

"the lightning flashing from a {place} under the sky shines to a place under the sky"

Jesus is using this comparison to indicate that he will be revealed suddenly and visibly as the Messiah and the world’s reigning king. Alternate translation: “the lightning appears suddenly and visibly across the sky”

See: Simile

Luke 17:24 (#3)

"thus will be the Son of Man"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include the phrase “in his day” at the end of this verse in your translation. The note below suggests one way to do that.

See: Textual Variants

Luke 17:24 (#4)

"thus will be the Son of Man"

The implication is that **thus will be the Son of Man** refers to the future reign of Jesus. If it would be helpful to your readers, you could state that explicitly. (If you have chosen to represent the phrase “in his day” in your translation, the alternate translation offered here would be expressing that as explicit meaning.) Alternate translation: “it will be like that when the Son of Man comes to reign”

See: Assumed Knowledge and Implicit Information

Luke 17:24 (#5)

"thus will be the Son of Man"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “thus will be I, the Son of Man”

See: First, Second or Third Person

Luke 17:24 (#6)

"thus will be the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “thus will be I, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 17:25 (#1)

"it is necessary for him to suffer"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “it is necessary for me to suffer”

See: First, Second or Third Person

Luke 17:25 (#2)

"to be rejected by this generation"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: “the people of this generation must reject him” or, if you translated with the first person, “the people of this generation must reject me”

See: Active or Passive

Luke 17:25 (#3)

"this generation"

Jesus is using the term **generation** to mean the people who were born in the current generation. Alternate translation: “the people living at this time”

See: Metonymy

Luke 17:26 (#1)

"just as it happened" - "thus it will be also"

Alternate translation: “just as people were doing certain things … thus people will be doing the same things”

Luke 17:26 (#2)

"in the days of Noah"

Jesus is using the term **days** to refer to a specific time. Alternate translation: "at the time when Noah was living"

See: Idiom

Luke 17:26 (#3)

"in the days of the Son of Man"

Jesus is using the term **days** to refer to a specific time. Alternate translation: "at the time when the Son of Man is about to return"

See: Idiom

Luke 17:26 (#4)

"in the days of the Son of Man"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "in my days as the Son of Man"

See: First, Second or Third Person

Luke 17:26 (#5)

"in the days of the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: "in my days as the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 17:27 (#1)

"They were eating, they were drinking, they were marrying, they were being given in marriage"

Jesus describes several regular activities to refer to regular activities in general. Alternate translation: "They were going about their normal lives"

See: Synecdoche

Luke 17:27 (#2)

"they were being given in marriage"

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. Alternate translation: "parents were giving their daughters in marriage"

See: Active or Passive

Luke 17:27 (#3)

"until that day"

While Noah and his family did enter the ark on a specific **day**, Jesus is likely using the word **day** to mean a specific time. Alternate translation: "right up to the moment when"

See: Idiom

Luke 17:27 (#4)

"the ark"

The term **the ark** refers to the structure that Noah built on God's instructions to save himself and his family from the flood. If your readers would not recognize this specific term, you could use a more general one. Alternate translation: "the ship he built" or "the barge he built"

See: Translate Unknowns

Luke 17:27 (#5)

"them} all"

Here, **them all** does not include Noah and his family, who were in the ark. Alternate translation: "all those who were not in the ark"

See: Hyperbole

Luke 17:28 (#1)

"just as it happened in the days of Lot"

Jesus is drawing another analogy like the one in 17:27, but in this case he does not specify the object of the comparison right away. He does not do so explicitly until 17:30. If it would be helpful to your

readers, you could supply that information here. Alternate translation: “people were doing certain things at the time when Lot lived, and people will be doing the same things at the time when I am about to return”

See: Ellipsis

Luke 17:28 (#2)

"in the days of Lot"

Jesus is using the term **days** to refer to a specific time. Alternate translation: “at the time when Lot was living”

See: Idiom

Luke 17:28 (#3)

"they were eating, they were drinking, they were buying, they were selling, they were planting, they were building"

Jesus describes several regular activities to refer to regular activities in general. Alternate translation: “they were going about their normal lives”

See: Synecdoche

Luke 17:28 (#4)

"they were eating"

The implication from 17:29 is that the pronoun **they** refers to the people of Sodom. Alternate translation: “the people of Sodom were eating”

See: Pronouns — When to Use Them

Luke 17:29 (#1)

"But in the day"

While Lot did leave Sodom on a specific **day**, Jesus is likely using the word **day** to mean a specific time. Alternate translation: “But at the moment when” or “But as soon as”

See: Idiom

Luke 17:29 (#2)

"it rained fire and sulfur from heaven"

In some languages, **rained** can mean “fell in large quantities.” If the verb for water falling from the sky does not have that extended meaning in your language, you could translate this as a simile. Alternate translation: “fire and burning sulfur fell from the sky like rain”

See: Simile

Luke 17:29 (#3)

"them} all"

Here, **them all** does not include Lot and his family. Alternate translation: “all those who stayed in the city”

See: Hyperbole

Luke 17:30 (#1)

"It will be according to these things"

Alternate translation: “It will be just like that”

Luke 17:30 (#2)

"It will be according to these things"

The implication is that people will be occupied with ordinary activities and not expecting anything out of the ordinary to happen. Alternate translation: “In the same way, people will not be ready”

See: Assumed Knowledge and Implicit Information

Luke 17:30 (#3)

"in the day"

Jesus is using the term **day** to refer to a specific time. Alternate translation: “at the time when”

See: Idiom

Luke 17:30 (#4)

"the Son of Man is revealed"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the Son of Man appears” or “the Son of man returns”

See: Active or Passive

Luke 17:30 (#5)

"in the day the Son of Man is revealed"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “when I, the Son of Man, am revealed”

See: First, Second or Third Person

Luke 17:30 (#6)

"in the day the Son of Man is revealed"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “when I, the Messiah, am revealed”

See: Assumed Knowledge and Implicit Information

Luke 17:31 (#1)

"In that day"

Jesus is using the term **day** to refer to a specific time. Alternate translation: “At that time”

See: Idiom

Luke 17:31 (#2)

"whoever is on the housetop and his goods are in the house, let him not go down to take them"

Jesus is speaking of a hypothetical situation that might occur at this time. Alternate translation: “suppose someone is doing something on the roof of his house. Then he should not go inside to get his valuables”

See: Hypothetical Situations

Luke 17:31 (#3)

"on the housetop"

In this culture, housetops were flat and people could go up onto them without being in danger of sliding off. Housetops were used for a variety of purposes, such as storing and ripening grain and fruit, sleeping in hot weather, and gathering in a large open space. If housetops or roofs are different in your culture and your readers would not understand that Jesus is speaking of someone doing an ordinary activity, you could use a general expression in your translation. Alternate translation: “doing something outside the house”

See: Translate Unknowns

Luke 17:31 (#4)

"his goods"

Alternate translation: “his possessions” or “his valuables”

Luke 17:31 (#5)

"let him not go down to take them"

The implication is that people should flee immediately without even taking the time to secure their valuables. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “he should flee immediately, without going inside to get his valuables”

See: Assumed Knowledge and Implicit Information

Luke 17:31 (#6)

"and the one in the field, likewise let him not turn back to the things behind"

Jesus is speaking of a hypothetical situation that might occur at this time. Alternate translation: “and suppose someone is out working in the field. Then he too should not go back into the house for anything”

See: Hypothetical Situations

Luke 17:31 (#7)

"let him not turn back to the things behind"

The implication once again is that people should flee immediately without even taking the time to

secure their valuables. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “he should flee immediately, without going back to the house to get his valuables”

See: Assumed Knowledge and Implicit Information

Luke 17:32 (#1)

"Remember the wife of Lot"

Jesus assumes that his disciples will know that Lot’s **wife** looked back toward Sodom and that God punished her along with the people of Sodom. Alternate translation: “Remember what happened to Lot’s wife when she looked back toward Sodom” or “Do not do what Lot’s wife did and wish you were back among people whom God is punishing”

See: Assumed Knowledge and Implicit Information

Luke 17:33 (#1)

"Whoever seeks to keep his life will lose it"

Alternate translation: “Whoever tries to save his old way of living will lose his life”

Luke 17:33 (#2)

"but whoever will lose {it} will preserve it"

Alternate translation: “but whoever gives up his old way of living will save his life”

Luke 17:34 (#1)

"I say to you"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: “Indeed”

Luke 17:34 (#2)

"in that night there will be two in one bed"

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: “suppose this were to happen at night, and suppose there were two people sleeping in the same bed”

See: Hypothetical Situations

Luke 17:34 (#3)

"in one bed"

If your readers would not be familiar with what a **bed** is, you could use the name of the sleeping furniture that people in your own culture use, or you could use a general expression. Alternate translation: “sleeping on one mat” or “sleeping side by side” or “sleeping in the same place”

See: Translate Unknowns

Luke 17:34 (#4)

"The one will be taken, and the other will be left"

If it would be helpful in your language, you could use active forms for both of these verbs, and you could state who would do the actions. This could mean: (1) the person who is **taken** may be one whom God takes out of a situation in which they would be destroyed, as God brought Lot out of Sodom, and the person who is **left** may be one who remains in a situation where they will be destroyed, like the people who remained in Sodom. That is the interpretation of UST. Alternate translation: “God will spare one of them but destroy the other” (2) in the parallel to this passage in the Gospel of Matthew, Jesus says that the people living in Noah’s time “knew nothing until the flood came and took them all away” (Matthew 24:39 ULT). So the person who is **taken** may actually be one whom God destroys, and the one who is **left** may be one whom God spares and allows to remain alive. Alternate translation: “God will destroy one of them but spare the other”

See: Active or Passive

Luke 17:34 (#5)

"The one will be taken"

If you translated the first sentence in this verse as the condition of a hypothetical situation, translate this sentence as the result of that condition. Alternate translation: “Then one of them will be taken”

See: Hypothetical Situations

Luke 17:35 (#1)

"There will be two grinding in the same {place"

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: "Suppose that when this happens, two women are grinding grain together"

See: Hypothetical Situations

Luke 17:35 (#2)

"two"

The verb is feminine, so this means "two women." (In 17:34 and 17:36, grammatically masculine forms are used, but conventionally in Greek that means that the people are not known to be all women; they could be men or women, so a general term such as "people" would be appropriate in those verses.) Alternate translation: "two women"

Luke 17:35 (#3)

"grinding"

The term **grinding** refers to the process of breaking up grain into very small pieces so that it can be used for cooking. If your readers would not be familiar with grain, you could use a general expression. Alternate translation: "grinding grain" or "preparing food"

See: Translate Unknowns

Luke 17:35 (#4)

"The one will be taken, but the other will be left"

If it would be helpful in your language, you could use active forms for both of these verbs, and you could state who would do the actions. See how you decided to translate this in 17:34. Alternate translation: "God will spare one of them but destroy the other" or "God will destroy one of them but spare the other"

See: Active or Passive

Luke 17:35 (#5)

"The one will be taken"

If you translated the first sentence in this verse as the condition of a hypothetical situation, translate this sentence as the result of that condition. Alternate translation: "Then one of them will be taken"

See: Hypothetical Situations

Luke 17:36 (#1)

"Two in a field; one will be taken and the other will be left"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in the verse, for those who decide to include it.

See: Textual Variants

Luke 17:36 (#2)

"Two in a field"

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: "Suppose that when this happens, two people are out working in a field"

See: Hypothetical Situations

Luke 17:36 (#3)

"one will be taken and the other will be left"

If it would be helpful in your language, you could use active forms for both of these verbs, and you could state who would do the actions. See how you decided to translate this in 17:34. Alternate translation: "God will spare one of them but destroy the other" or "God will destroy one of them but spare the other"

See: Active or Passive

Luke 17:36 (#4)

"one will be taken"

If you translated the beginning of this verse as the condition of a hypothetical situation, translate this as the result of that condition, as a separate sentence. Alternate translation: "Then one of them will be taken"

See: Hypothetical Situations

Luke 17:37 (#1)

"answering, they say to him"

To convey the vividness and immediacy of the disciples' question, Luke uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: "the disciples responded to him"

Luke 17:37 (#2)

"answering, they say to him"

Together the two words **answering** and **say** mean that the disciples responded to what Jesus had been telling them by asking him a question about it. Alternate translation: "the disciples responded to him"

See: Hendiadys

Luke 17:37 (#3)

"Where, Lord"

The implication is that the disciples are asking where the things that Jesus has been describing will happen. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Lord, where will these things happen"

See: Assumed Knowledge and Implicit Information

Luke 17:37 (#4)

"Where the body {is}, there also the vultures will be gathered together"

Jesus may be quoting a popular proverb of the time. Alternate translation: "The location will be obvious from the things that you see happening there"

See: Proverbs

Luke 17:37 (#5)

"Where the body {is}, there also the vultures will be gathered together"

In this proverb, **the body** and **the vultures** are figurative. If you would like to present the same image to your readers but your language does not use metaphors, you can express this as a simile. Alternate translation: "Just as vultures gather where there is a dead body, so the things I have described will indicate where this is about to happen"

See: Metaphor

Luke 17:37 (#6)

"the vultures"

The word **vultures** describes large birds that travel in flocks and eat the flesh of dead animals that they find. If your readers would not be familiar with **vultures**, you could use the name of similar birds in your area, or you could use a general expression. Alternate translation: "the scavenger birds"

See: Translate Unknowns

Luke 17:37 (#7)

"will be gathered together"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "will flock together" or "will assemble"

See: Active or Passive

Luke 18:1 (#1)

"Then he spoke a parable to them to {show that} it was necessary"

Alternate translation: "Then Jesus told his disciples this story to help them understand that it was necessary"

See: Parables

Luke 18:2 (#1)

"saying"

If it would be helpful in your language, you could begin a new sentence here. Alternate translation: “He said”

Luke 18:2 (#2)

"In a certain city there was a certain judge"

Jesus uses this phrase to introduce one of the main characters in this parable. Alternate translation: “There once was a judge who lived in a certain city”

See: Introduction of New and Old Participants

Luke 18:2 (#3)

"not fearing God and not respecting man"

Jesus provides this background information about the **judge** to help his disciples understand what happens in the story. It may be helpful to begin a new sentence here. Alternate translation: “He did not make his decisions based on what God wanted or on what other people thought”

See: Background Information

Luke 18:2 (#4)

"man"

Here, Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: “other people”

See: When Masculine Words Include Women

Luke 18:3 (#1)

"And there was a widow in that city"

Jesus uses this phrase to introduce the other main character into the story. Alternate translation: “There was also a woman who lived in that city whose husband had died”

See: Introduction of New and Old Participants

Luke 18:3 (#2)

"a widow"

A widow is a woman whose husband has died and who has not remarried. Jesus assumes that his disciples will know that in this culture, she would have had no one to protect her from anyone who was trying to take advantage of her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “a woman whose husband had died, and so she had no one to protect her”

See: Assumed Knowledge and Implicit Information

Luke 18:3 (#3)

"she was coming to him"

Here the Greek verb indicates repeated or continual action. Alternate translation: “she kept coming to the judge”

Luke 18:3 (#4)

"saying, ‘Vindicate me against my opponent"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “and asking him to make a fair ruling in her case against her opponent”

See: Quotes within Quotes

Luke 18:3 (#5)

"Vindicate me against my opponent"

This is an imperative, but since the woman is not in a position to make a demand, it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “Please give me a fair ruling in my case against my opponent”

See: Imperatives — Other Uses

Luke 18:3 (#6)

"my opponent"

The term **opponent** refers specifically to the opposing party in a lawsuit. It is not clear whether the widow is suing the man to protect her interests, or the man is suing the widow to try to take things from her unfairly. If your language has a specific term for a legal adversary, you could use it here.

See: Translate Unknowns

Luke 18:4 (#1)

"after these things"

Alternate translation: “later on” or “eventually”

Luke 18:4 (#2)

"he said to himself, ‘Even if I do not fear God or respect man"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he decided that even though he did not make his decisions based on what God wanted or on what other people thought”

See: Quotes within Quotes

Luke 18:4 (#3)

"Even if I do not fear God or respect man"

The judge speaks as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the judge is saying is not actually the case, then you can translate his words as an affirmative statement. Alternate translation: “Even though I do not make my decisions based on what God wants or on what other people think”

See: Connect — Factual Conditions

Luke 18:4 (#4)

"man"

The judge is using the term **man** in a generic sense that includes all people. Alternate translation: “other people”

See: When Masculine Words Include Women

Luke 18:5 (#1)

"yet because this widow causes me trouble, I will vindicate her, so that she will not beat me up by coming to the end"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse): “because this widow bothered him, he would give a fair ruling in her case, so that she would not wear him out by coming incessantly”

See: Quotes within Quotes

Luke 18:5 (#2)

"causes me trouble"

Alternate translation: “bothers me”

Luke 18:5 (#3)

"she will not beat me up"

The judge speaks of the wearying effect of the widow’s constant pleas as if they were physically pummeling him. Alternate translation: “she will not wear me out”

See: Metaphor

Luke 18:5 (#4)

"by coming to the end"

The expression **to the end** is an idiom that means “perpetually” or “forever.” Alternate translation: “by coming to me incessantly”

See: Idiom

Luke 18:6 (#1)

"the Lord"

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

Luke 18:6 (#2)

"Listen to what the unrighteous judge says"

Listen to is an idiom that means "think about." Jesus says this to get his disciples to reflect on what the judge said at the end of the parable. He is not introducing a further statement from the judge. Translate this in such a way that your readers will understand that Jesus has already related what the judge said. Alternate translation: "Think about what the unjust judge said"

See: Idiom

Luke 18:7 (#1)

"And will not God do the vindication of his elect, the ones crying out to him day and night, and he delays long over them"

Jesus is using the question form for emphasis as he teaches his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "Now God will certainly answer the prayers of the people he has chosen, who cry out to him day and night, and he delays long over them!"

See: Rhetorical Question

Luke 18:7 (#2)

"And will not God do the vindication of his elect"

Jesus is drawing an implicit comparison between the unrighteous human judge and **God**, who is the perfectly righteous divine judge. The implication is that if even the human judge would ensure justice for someone who persevered in pleading for it, God would certainly do so. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "If an unrighteous human judge would ensure justice for someone who persevered in pleading for it, God will certainly answer the prayers of the people he has chosen"

See: Assumed Knowledge and Implicit Information

Luke 18:7 (#3)

"of his elect"

Jesus is using the adjective **elect** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "for the people whom he chose"

See: Nominal Adjectives

Luke 18:7 (#4)

"the ones crying out to him day and night"

Jesus is using the phrase **day and night** to describe all of time, by referring to its two components. Alternate translation: "who pray to him all the time" or "who ask him for help continually"

See: Merism

Luke 18:7 (#5)

"and he delays long over them"

Here Jesus may be using the word **and** in an idiomatic sense to mean "even if." (UST offers another possible interpretation of this phrase.) Alternate translation: "even if he takes a long time to answer their prayers"

See: Idiom

Luke 18:8 (#1)

"I say to you"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: "I can assure you"

Luke 18:8 (#2)

"he will do the vindication of them quickly"

The point of the parable and of this teaching is that people should continue to pray even if God does not answer right away. So this statement might seem contradictory, since it suggests that God will answer right away. The implication may be that God is concerned for his people and will begin to act immediately to help them, even if his actions do not become apparent for some time. If you think your readers would be puzzled or troubled by the apparent contradiction, you could state that

explicitly. Alternate translation: “he will start to answer their prayers right away” or “he will begin to send them help right away”

See: Assumed Knowledge and Implicit Information

Luke 18:8 (#3)

"Nevertheless, the Son of Man having come, will he indeed find faith on the earth"

Jesus is using the question form as a teaching tool. This particular question uses a word that anticipates a negative answer. If it would be helpful in your language, you could translate this as a statement. Alternate translation: “Nevertheless, it is doubtful that the Son of Man will find faith on the earth when he returns.”

See: Rhetorical Question

Luke 18:8 (#4)

"Nevertheless"

The reference of the word **Nevertheless** is implied in the context. If it would be helpful to your readers, you could make it explicit. Alternate translation: “Even though God readily answers prayer”

See: Assumed Knowledge and Implicit Information

Luke 18:8 (#5)

"the Son of Man having come"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “when I, the Son of Man, come”

See: First, Second or Third Person

Luke 18:8 (#6)

"the Son of Man having come"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “when I, the Messiah, come”

See: Assumed Knowledge and Implicit Information

Luke 18:8 (#7)

"faith"

When Jesus asks whether he will find **faith** on the earth, he may be referring implicitly to the kind of persevering trust in God that would lead a person to continue praying even when the answer was delayed. (UST offers another possible interpretation of this word.) Alternate translation: “this kind of persevering faith” or “this kind of persevering trust in God”

See: Assumed Knowledge and Implicit Information

Luke 18:9 (#1)

"Then he also spoke this parable to some"

Jesus now tells a brief story to correct some wrong attitudes that he realized certain people had. The story is designed teach something that is true in a way that is easy to understand and remember. Alternate translation: “Then Jesus told this story to correct certain people”

See: Parables

Luke 18:9 (#2)

"to some"

Luke uses this phrase to introduce some new characters, but he does not say specifically who these people were. (The story that Jesus tells suggests that they may have been Pharisees.) Alternate translation: “to some people who were there”

See: Introduction of New and Old Participants

Luke 18:9 (#3)

"of the ones having become confident in themselves that they were righteous and disdaining others"

Alternate translation: “who had convinced themselves that they were righteous and who disdained others” or “who considered themselves to be righteous and disdained others”

Luke 18:9 (#4)

"and disdaining others"

Alternate translation: “and who thought they were superior to other people”

Luke 18:10 (#1)

"Two men"

Jesus uses this phrase to introduce the characters in this parable. Alternate translation: “Once there were two men who”

See: Introduction of New and Old Participants

Luke 18:10 (#2)

"went up into the temple to pray"

When Jesus says that these men **went up**, he likely means that they traveled to Jerusalem. That was the customary way of speaking about going there, since the city was up on a mountain. Alternate translation: “went to pray in the temple courtyard”

See: Idiom

Luke 18:10 (#3)

"into the temple"

Since only priests could enter the **temple** building, this means the **temple** courtyard. Jesus is using the word for the entire building to refer to one part of it. Alternate translation: “into the temple courtyard”

See: Synecdoche

Luke 18:10 (#4)

"the one a Pharisee, and the other a tax collector"

Jesus provides this background information to help his listeners understand what happens in the story. It may be helpful to make this a separate sentence. Alternate translation: “Now one of these men was a Pharisee, and the other man was a tax collector”

See: Background Information

Luke 18:11 (#1)

"was praying these things about himself, ‘God, I thank you that I am not like the rest of men—robbers, unrighteous, adulterers—or even like this tax collector"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “prayed about himself and thanked God that he was not like other people, who were robbers, unrighteous, and adulterers, or even like the tax collector who was there”

See: Quotes within Quotes

Luke 18:11 (#2)

"I thank you"

Here, the pronoun **you** is singular because the Pharisee is addressing God. If your language has a formal form of **you** that it uses to address a superior respectfully, you may wish to use that form here. Alternatively, it might be effective to show this man addressing God using a familiar form, as if he could presume on God’s friendship and approval. Use your best judgment about what form to use.

See: Forms of ‘You’ — Formal or Informal

Luke 18:11 (#3)

"the rest of men"

The Pharisee is using the term **men** in a generic sense that includes all people. Alternate translation: “other people”

See: When Masculine Words Include Women

Luke 18:11 (#4)

"robbers"

The word **robbers** describes people who steal from other people by forcing them to give things to them. Your language may have a specific term for this kind of person. Alternate translation: “bandits”

See: Translate Unknowns

Luke 18:11 (#5)

"unrighteous"

The Pharisee is using the adjective **unrighteous** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "evildoers"

See: Nominal Adjectives

Luke 18:11 (#6)

"or even like this tax collector"

The Pharisees believed that any **tax collector** would be dishonest and cheat others, and so as a group they were as sinful as robbers, unrighteous people, and adulterers. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: "and I am certainly not like this sinful tax collector who cheats people"

See: Assumed Knowledge and Implicit Information

Luke 18:12 (#1)

"I fast twice a week. I tithe all that I acquire"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He boasted that he fasted twice a week and that he gave ten percent of all his income to God"

See: Quotes within Quotes

Luke 18:12 (#2)

"I tithe all that I acquire"

To **tithe** means to give ten percent of one's income to God, as required in the law of Moses. Alternate translation: "I give you ten percent of all my income"

See: Idiom

Luke 18:13 (#1)

"But the tax collector, standing at a distance"

This was a sign of humility. The **tax collector** did not feel worthy to be near the Pharisee and the other people in the temple courtyard. It may be helpful to make each of the phrases in this verse a separate sentence. Alternate translation: "But the tax collector humbly stood by himself, away from the other people who were there"

See: Symbolic Action

Luke 18:13 (#2)

"did not even want to lift up his eyes toward heaven"

The phrase **lift up his eyes** means to look at something. Alternate translation: "did not even want to look up toward heaven"

See: Idiom

Luke 18:13 (#3)

"toward heaven"

See how you translated the similar expression in 9:16. Alternate translation: "beyond the sky towards God in heaven"

See: Assumed Knowledge and Implicit Information

Luke 18:13 (#4)

"but was beating his breast"

This was a physical expression of great sorrow, and it showed this man's repentance and humility. Alternate translation: "but instead, he hit his chest to demonstrate his shame and sorrow over his sins"

See: Symbolic Action

Luke 18:13 (#5)

"saying, 'God, have mercy on me, the sinner"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "admitting that he was a sinner and asking God to have mercy on him"

See: Quotes within Quotes

Luke 18:13 (#6)

"God, have mercy on me, the sinner"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "God, please be merciful to me, I confess that I am a sinner" or "God, please forgive me for the many sins I have committed"

See: Imperatives — Other Uses

Luke 18:14 (#1)

"I say to you"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: "I can assure you"

Luke 18:14 (#2)

"this one went down to his house justified rather than that one"

The implication is that the tax collector was right with God because God forgave his sin when he prayed humbly and repentantly. Alternate translation: "the tax collector was right with God when he went home, rather than the Pharisee, because God forgave his sin"

See: Assumed Knowledge and Implicit Information

Luke 18:14 (#3)

"this one" - "rather than that one"

Alternate translation: "the latter … rather than the former" or "the tax collector … rather than the Pharisee"

Luke 18:14 (#4)

"justified"

If it would be helpful in your language, you could express the meaning of the passive verbal form **justified** with an equivalent phrase. Alternate translation: "right with God"

See: Active or Passive

Luke 18:14 (#5)

"went down to his house"

When Jesus says that this man **went down** to his house, he likely means that he returned home from Jerusalem, since the city was up on a mountain. Alternate translation: "returned to his home"

See: Idiom

Luke 18:14 (#6)

"rather than that one"

The implication is that the Pharisee was not right with God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "but the Pharisee was not right with God"

See: Assumed Knowledge and Implicit Information

Luke 18:14 (#7)

"will be humbled"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will humble"

See: Active or Passive

Luke 18:14 (#8)

"will be exalted"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will honor"

See: Active or Passive

Luke 18:14 (#9)

"will be exalted"

Jesus is using a spatial metaphor to describe someone who is honored as if he were high up. Alternate translation: “God will honor”

See: Metaphor

Luke 18:15 (#1)

"And"

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: “Now”

See: Connect — Background Information

Luke 18:15 (#2)

"they were bringing even the infants to him"

Here, **they** refers to people in general. Alternate translation: “people were bringing their children to Jesus, even their newborns”

See: Pronouns — When to Use Them

Luke 18:15 (#3)

"so that he might touch {them"

If Jesus would **touch** the babies, this would express God’s love for them and convey God’s blessing to them. Alternate translation: “so that he could put his hands on them and bless them”

See: Symbolic Action

Luke 18:15 (#4)

"were rebuking them"

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: “tried to stop the parents from bringing their children to Jesus”

See: Assumed Knowledge and Implicit Information

Luke 18:16 (#1)

"But Jesus summoned them, saying"

Alternate translation: “But Jesus called the children to come to him, telling his disciples”

See: Pronouns — When to Use Them

Luke 18:16 (#2)

"Permit the little children to come to me, and do not forbid them"

The verb in the first phrase indicates a one-time action, while the verb in the second phrase indicates an ongoing action. Alternate translation: “Allow these children to come to me, and do not ever forbid children to come”

See: Verbs

Luke 18:16 (#3)

"of such is the kingdom of God"

It becomes clear in 18:17 that this is simile. You could express it as one here. Alternate translation: “the kingdom of God consists of people who are like these little children”

See: Simile

Luke 18:16 (#4)

"of such is the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: “people who are like children will let God rule their lives”

See: Abstract Nouns

Luke 18:17 (#1)

"Truly I say to you, whoever"

Jesus says this to emphasize what he is about to say. Alternate translation: “I can assure you that whoever”

Luke 18:17 (#2)

"does not receive the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "does not let God rule over him"

See: Abstract Nouns

Luke 18:17 (#3)

"as a child"

If it would be helpful to your readers, you could explain the basis of this comparison. Alternate translation: "with trust and humility as a child"

See: Simile

Luke 18:17 (#4)

"will certainly not enter into it"

Alternate translation: "will not let God rule over him at all"

Luke 18:18 (#1)

"And a certain ruler asked him"

Luke uses this phrase to introduce a new character into the story. Alternate translation: "Then a Jewish leader came up to Jesus and asked him a question"

See: Introduction of New and Old Participants

Luke 18:18 (#2)

"doing what will I inherit"

Alternate translation: "what do I need to do to inherit"

Luke 18:18 (#3)

"will I inherit"

The ruler is using the term **inherit** to mean coming into possession of something. Alternate translation: "will I receive" or "will I obtain"

See: Metaphor

Luke 18:19 (#1)

"Why do you call me good? No one {is} good except one—God"

Jesus is using the question form as a teaching tool. He is not asking the ruler to explain why he used this term. Jesus is also not denying that he is God. Rather, he is challenging the ruler to reflect on whether, in light of God's holiness, he should consider any human being to be **good**. The ruler apparently considers Jesus to be a **good** human being, and he wants to know how he can be **good** enough himself to earn God's approval. If it would be helpful in your language, you could translate Jesus' words as a statement, and it may be helpful to combine that statement with the next sentence in the verse. Alternate translation: "You should not consider any human being to be good, since no one is good except one—God"

See: Rhetorical Question

Luke 18:20 (#1)

"You know the commandments"

The implication is that Jesus is saying this in response to the ruler's question. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "As for what God expects from us, you know what he has commanded"

See: Assumed Knowledge and Implicit Information

Luke 18:20 (#2)

"do not commit adultery, do not kill, do not steal, do not testify falsely, honor your father and mother"

You may wish to represent these commandments as a second-level direct quotation within Jesus' reply to the ruler, using the capitalization and punctuation conventions of your language. That is what UST does. However, that would be a quotation within a quotation, and you may wish to avoid that

by leaving the commandments as an indirect quotation.

See: Quotes within Quotes

Luke 18:20 (#3)

"your"

Jesus is reciting these commandments from the Scriptures, and the word **your** is singular because that is the way Moses spoke the commandments, since even though he gave them to the Israelites as a group, each individual person was supposed to obey them. So in your translation, it would be appropriate to use the singular form of **your**. The implied **you** in the imperative verbs would also be singular.

See: Singular Pronouns that refer to Groups

Luke 18:21 (#1)

"All these things I have kept from my youth"

If it would be helpful in your language, you could express the idea behind the abstract noun **youth** with an adjective such as "young." Alternate translation: "I have obeyed all of these commandments ever since I was young"

See: Abstract Nouns

Luke 18:22 (#1)

"But Jesus, hearing, said to him"

Alternate translation: "When Jesus heard the ruler say that, he responded"

Luke 18:22 (#2)

"One thing is still lacking to you"

Alternate translation: "You still need to do one more thing" or "There is one thing that you have not yet done"

Luke 18:22 (#3)

"Sell everything, as much as you have"

Alternate translation: "Sell all your possessions" or "Sell everything that you own"

Luke 18:22 (#4)

"to the poor"

Jesus is using the adjective **poor** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: "to people who are poor"

See: Nominal Adjectives

Luke 18:22 (#5)

"come, follow me"

As in 5:27, to **follow** Jesus means to be one of his disciples. Alternate translation: "come with me as my disciple"

See: Metaphor

Luke 18:23 (#1)

"But he, hearing these things, became"

Alternate translation: "But when the ruler heard what Jesus said, he became"

See: Pronouns — When to Use Them

Luke 18:24 (#1)

"Then Jesus, having looked at him"

Many manuscripts have two additional Greek words here, so that this says, "Then Jesus, seeing him having become sad." See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to represent those words in your translation. Alternate translation (if you choose to represent them): "Then Jesus, noticing how sad the ruler had become"

See: Textual Variants

Luke 18:24 (#2)

"How difficultly do the ones having riches enter into the kingdom of God"

This is an exclamation, not a question. Alternate translation: "It is so very difficult for those who are rich to enter the kingdom of God"

See: Exclamations

Luke 18:24 (#3)

"How difficultly do the ones having riches enter into the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "It is so very difficult for those who are rich to allow God to rule their lives"

See: Abstract Nouns

Luke 18:25 (#1)

"For it is easier for a camel to go through an eye of a needle than"

It is impossible for **a camel** to fit through **an eye of a needle** Jesus is using an exaggeration to express how difficult it is for a rich person to enter God's kingdom. Alternate translation: "It is extremely difficult"

See: Hyperbole

Luke 18:25 (#2)

"for a camel"

A **camel** is a large animal that was used in this culture to transport people and goods. If your readers would not know what a **camel** is, you could use the name of a similar animal that they would recognize, or you could use a general expression. Alternate translation: "a huge beast of burden"

See: Translate Unknowns

Luke 18:25 (#3)

"an eye of a needle"

The **eye of a needle** is the hole in a sewing needle through which the thread is passed. If your language has an expression of its own that describes this hole, you could use it in your translation. Otherwise, you could use a general expression. Alternate translation: "a tiny hole for thread in a needle"

See: Translate Unknowns

Luke 18:25 (#4)

"to enter into the kingdom of God"

See how you translated this phrase in 18:24. Alternate translation: "to allow God to rule his life"

See: Abstract Nouns

Luke 18:26 (#1)

"the ones having heard"

Alternate translation: "the people who were listening to Jesus"

Luke 18:26 (#2)

"And who is able to be saved"

It is possible that these people were asking for an answer. But it is more likely that they were using the question form to emphasize their surprise at what Jesus said. If it would be helpful in your language, you could translate this as a statement or exclamation. Alternate translation: "Then no one can be saved!"

See: Rhetorical Question

Luke 18:26 (#3)

"And who is able to be saved"

If it would be helpful in your language, you could express this with an active form, and you could specify the agent. Alternate translation: "Then God is not going to save anyone!"

See: Active or Passive

Luke 18:27 (#1)

"The impossible with men is possible with God"

Jesus is using the adjectives **impossible** and **possible** as nouns to describe types of things. The terms are plural. Your language may use adjectives in the same way. If not, you could translate these terms with equivalent expressions. Alternate translation: "The things that are impossible for people to do are possible for God to do" or "God is able to do the things that people are not able to do"

See: Nominal Adjectives

Luke 18:28 (#1)

"Behold"

Peter uses the term **Behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: "Listen"

See: Metaphor

Luke 18:28 (#2)

"we left" - "followed"

Peter is referring to himself and his fellow disciples, but not to Jesus, so if your language distinguishes between exclusive and inclusive **we**, use the exclusive form in both of these cases.

See: Exclusive and Inclusive 'We'

Luke 18:28 (#3)

"everything"

This is not hyperbole. Peter and the others did leave behind **everything** they had in order to become Jesus' disciples. Alternate translation: "all our possessions"

Luke 18:28 (#4)

"everything"

Some manuscripts say "our own possessions" here instead of "everything." See the discussion of textual issues at the end of the General Notes to this chapter to decide which reading to use in your translation.

See: Textual Variants

Luke 18:28 (#5)

"and followed you"

As in 18:22, to follow Jesus means to be one of his disciples. Alternate translation: "in order to become your disciples"

See: Metaphor

Luke 18:29 (#1)

"Truly I say to you"

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

Luke 18:29 (#2)

"there is no one who has left"

A double negative statement begins in this verse and concludes in the next verse. If it would be helpful in your language, you could translate the entire double negative statement as a positive statement. Alternate translation, beginning here: "anyone who has left"

See: Double Negatives

Luke 18:29 (#3)

"for the sake of the kingdom of God"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "in order to allow God to rule over his life"

See: Abstract Nouns

Luke 18:30 (#1)

"who will by no means not receive"

This is the conclusion of the double negative statement that began in the previous verse with "there is no one who has left." If you started to translate it there as a positive statement, you could finish that translation here. Alternate translation: "will certainly receive"

See: Double Negatives

Luke 18:30 (#2)

"in this time," - "in the age that is coming"

Jesus is using the word **time** in the same figurative sense as the word **age** in 16:8, to mean the long period of time defined by the duration of the created world; by association, it means the world itself. Here, Jesus is using the word **age** similarly to mean the new world that God will introduce after the end of this present world. Alternate translation: "in this present world … in the world to come"

See: Metonymy

Luke 18:30 (#3)

"and in the age that is coming, eternal life"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. you could supply these words from what he says earlier in the sentence. Alternate translation: "and they will also receive eternal life in the world to come"

See: Ellipsis

Luke 18:31 (#1)

"having taken the Twelve aside"

Alternate translation: "Jesus took the Twelve to a place away from other people where they would be alone"

Luke 18:31 (#2)

"the Twelve"

See how you translated this term in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "his 12 apostles" or "the 12 men he had appointed to be apostles"

See: Nominal Adjectives

Luke 18:31 (#3)

"the Twelve"

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

See: How to Translate Names

Luke 18:31 (#4)

"Behold"

Jesus uses the term **Behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: "Indeed"

See: Metaphor

Luke 18:31 (#5)

"we are going up to Jerusalem"

When Jesus says that they are **going up** to Jerusalem, he means that they are traveling there. That was the customary way of speaking about going to Jerusalem, since the city was up on a mountain. Alternate translation: "we are traveling to Jerusalem"

See: Idiom

Luke 18:31 (#6)

"all the {things that} have been written by the prophets"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "all the things that the prophets have written"

See: Active or Passive

Luke 18:31 (#7)

"the {things that} have been written by the prophets"

Jesus assumes that his disciples will know that he is referring to the Old Testament prophets. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the things that the prophets have written in the Scriptures"

See: Assumed Knowledge and Implicit Information

Luke 18:31 (#8)

"about the Son of Man"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "about me, the Son of Man"

See: First, Second or Third Person

Luke 18:31 (#9)

"about the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: "about me, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 18:31 (#10)

"will be accomplished"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "will occur" or "will take place"

See: Active or Passive

Luke 18:32 (#1)

"he will be given over"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "the Jewish leaders will hand him over"

See: Active or Passive

Luke 18:32 (#2)

"he will be given over"

If you decided in 18:31 to use the second person for what Jesus is telling his disciples, also use it here. Alternate translation: "the Jewish leaders will hand me over"

See: First, Second or Third Person

Luke 18:32 (#3)

"to the Gentiles"

Jesus is speaking of the Roman authorities by association with the fact that they are not Jews. Alternate translation: "to the Roman authorities"

See: Metonymy

Luke 18:32 (#4)

"he will be mocked, and will be mistreated, and will be spit on"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "they will mock him, mistreat him, and spit on him"

See: Active or Passive

Luke 18:32 (#5)

"he will be mocked, and will be mistreated, and will be spit on"

If you decided in 18:31 to use the second person for what Jesus is telling his disciples, also use it here. Alternate translation: "they will mock me, mistreat me, and spit on me"

See: First, Second or Third Person

Luke 18:33 (#1)

"And having whipped {him}, they will kill {him}, and on the third day he will rise"

If you decided in 18:31 to use the second person for what Jesus is telling his disciples, use it here as well.

Alternate translation: “And after they have whipped me, they will kill me. But two days later I will come back to life”

See: First, Second or Third Person

Luke 18:33 (#2)

"and on the third day he will rise"

See how you translated this phrase in 9:22. In the idiom of this culture, today was the “first day,” tomorrow was the “second day,” and the day after tomorrow was the **third day**. To make sure that this is clear to your readers, you may wish to use a different expression than “the third day,” especially if, in your culture, this would mean one day longer than Jesus intends. Otherwise, your readers may be confused when they read later in the book that Jesus died on a Friday and came back to life on a Sunday, if that would be “the second day” according to the way your culture reckons time. Alternate translation: “and he will spend the next full day in the grave, but on the day after that, he will come back to life”

See: Assumed Knowledge and Implicit Information

Luke 18:33 (#3)

"and on the third day"

Jesus uses the word **and** to introduce a contrast between the belief of the authorities that they could kill him and the fact that he would come back to life. Alternate translation: “but on the third day”

See: Connect — Contrast Relationship

Luke 18:33 (#4)

"on the third day"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “on day three” or, depending on how your culture reckons time, “on day two”

See: Ordinal Numbers

Luke 18:33 (#5)

"he will rise"

Jesus speaks of his coming back to life as if he will **rise up**, since he will come **up** out of the grave. Alternate translation: “he will come back to life”

See: Metonymy

Luke 18:34 (#1)

"they understood none of these things"

If it would be helpful in your language, you could make the verb negative and the object positive here. Alternate translation: “they did not understand any of these things”

Luke 18:34 (#2)

"none of these things"

Implicitly, **these things** refers to Jesus’ description of how he would suffer and die in Jerusalem and then rise from the dead. Alternate translation: “none of what Jesus had told them about what was going to happen”

See: Assumed Knowledge and Implicit Information

Luke 18:34 (#3)

"this word was hidden from them"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “God prevented them from understanding the meaning of what Jesus was telling them”

See: Active or Passive

Luke 18:34 (#4)

"this word"

Here Luke uses the term **word** in a specific sense. Alternate translation: “this saying” or “what Jesus was telling them”

Luke 18:34 (#5)

"the things being spoken"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “the things that Jesus said”

See: Active or Passive

Luke 18:35 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 18:35 (#2)

"a certain blind man"

Luke uses this phrase to introduce a new character into the story. Alternate translation: “there was a blind man who”

See: Introduction of New and Old Participants

Luke 18:36 (#1)

"what this might be"

Alternate translation: “what was happening”

Luke 18:37 (#1)

"they reported to him"

Here, **they** is indefinite. It does not refer to particular individuals. Alternate translation: “people in the crowd told the blind man”

See: Pronouns — When to Use Them

Luke 18:37 (#2)

"Jesus the Nazarene"

The people call **Jesus the Nazarene** because he was from the town of Nazareth in Galilee. Alternate translation: “Jesus from the town of Nazareth”

See: How to Translate Names

Luke 18:38 (#1)

"And"

Luke uses **And** to introduce the results of what the previous sentence described. When the blind man learned that Jesus was walking by, he knew that Jesus would hear him if he called out, so as a result, he shouted to him. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 18:38 (#2)

"he cried out"

Alternate translation: “he called out” or “he shouted”

Luke 18:38 (#3)

"Son of David"

The blind man is using the word **Son** to mean “descendant.” Alternate translation: “Descendant of David”

See: Metaphor

Luke 18:38 (#4)

"Son of David"

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** implicitly meant “Messiah.” Alternate translation: “Messiah”

See: Assumed Knowledge and Implicit Information

Luke 18:38 (#5)

"have mercy on me"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please be merciful to me”

See: Imperatives — Other Uses

Luke 18:38 (#6)

"have mercy on me"

The blind man assumes that Jesus will know that he is asking specifically to be healed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "please have mercy on me and heal me" or "please be merciful to me by healing me"

See: Assumed Knowledge and Implicit Information

Luke 18:39 (#1)

"the ones walking ahead"

Alternate translation: "the people who were walking ahead of Jesus"

Luke 18:39 (#2)

"were rebuking him so that he would be silent"

Alternate translation: "kept telling him not to shout"

Luke 18:39 (#3)

"was crying out much more"

This could mean: (1) "he shouted even louder." (2) "he called out even more persistently."

Luke 18:39 (#4)

"Son of David, have mercy on me"

See how you decided to translate this phrase in 18:38. Alternate translation: "Messiah, please have mercy on me and heal me"

See: Assumed Knowledge and Implicit Information

Luke 18:40 (#1)

"him to be brought to him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the people to bring the blind man to him"

See: Active or Passive

Luke 18:41 (#1)

"that I might see again"

Alternate translation: "I want to be able to see again" or "I want you to restore my sight"

Luke 18:42 (#1)

"See again"

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: "I have restored your sight"

See: Imperatives — Other Uses

Luke 18:42 (#2)

"Your faith has saved you"

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as "believe." Alternate translation: "Because you believed, you have been healed"

See: Abstract Nouns

Luke 18:42 (#3)

"Your faith has saved you"

Jesus speaks of the man's **faith** as if it had actively healed him. Alternate translation: "Because you believed, you have been healed"

See: Personification

Luke 18:42 (#4)

"Your faith has saved you"

Here Jesus seems to be using the word **saved** in one of its particular senses, to mean "healed." Alternate translation: "Because you believed, you have been healed"

Luke 18:43 (#1)

"he was following him"

Here, **was following** does not necessarily have the figurative meaning of "becoming a disciple." Alternate translation: "he was walking down the road with the rest of the crowd that was around Jesus"

Luke 18:43 (#2)

"glorifying God"

Alternate translation: "giving glory to God" or "praising God"

Luke 19:1 (#1)

"And"

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: "Now"

See: Connect — Background Information

Luke 19:2 (#1)

"behold"

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 19:2 (#2)

"a man"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was a man who lived there"

See: Introduction of New and Old Participants

Luke 19:2 (#3)

"called Zacchaeus by name"

This is an idiom. Alternate translation: "whose name was Zacchaeus"

See: Idiom

Luke 19:2 (#4)

"Zacchaeus"

Zacchaeus is the name of a man.

See: How to Translate Names

Luke 19:2 (#5)

"and he was a chief tax collector, and he {was} rich"

Luke provides this background information about Zacchaeus to help readers understand what happens in this episode. Alternate translation: "who had become wealthy through his work as a chief tax collector"

See: Background Information

Luke 19:3 (#1)

"he was trying to see Jesus, who he was"

Alternate translation: "Zacchaeus was trying to get a good look at Jesus" or "Zacchaeus was trying to see what kind of man Jesus was"

Luke 19:3 (#2)

"he was not able from the crowd, because he was small in stature"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because he was short, he could not see over the crowd"

See: Connect — Reason-and-Result Relationship

Luke 19:3 (#3)

"he was not able from the crowd, because he was small in stature"

The implication may be that the people resented Zacchaeus for taking their money, and so they would not let him come forward and stand in front of them, even though they would have been able to see over him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he could not see over the crowd because he was short, and the people would not let him stand in the front, because they resented him for taking their money"

See: Assumed Knowledge and Implicit Information

Luke 19:4 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Luke 19:4 (#2)

"a sycamore tree"

A **sycamore** is a type of fig tree. It would have been tall enough and strong enough to hold Zacchaeus at a height from which he could see the street. If you readers would not be familiar with this particular tree, you could use a general expression. Alternate translation: "a fig tree" or "a tree"

See: Translate Unknowns

Luke 19:5 (#1)

"when he came to the place"

Alternate translation: "when Jesus got to that tree" or "when Jesus reached the place where Zacchaeus was"

Luke 19:6 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Luke 19:7 (#1)

"they all complained"

Luke is using the term **all** as a generalization for emphasis. Alternate translation: "the people in the crowd complained"

See: Hyperbole

Luke 19:7 (#2)

"He has gone in to lodge with a sinful man"

Alternate translation: "Jesus is going to stay in the house of an obvious sinner"

Luke 19:7 (#3)

"a sinful man"

By using two terms together, rather than simply saying "sinner," the crowd is emphasizing that Zacchaeus has openly done many wrong things. Alternate translation: "an obvious sinner"

Luke 19:8 (#1)

"having stood"

At a relaxed meal such as this one, it was the custom in this culture for host and guests to eat while lying down comfortably around the table. So by standing up, Zacchaeus was signifying that he had something important to say. Alternate translation: "stood up from the meal to speak"

See: Symbolic Action

Luke 19:8 (#2)

"the Lord"

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: "the Lord Jesus"

Luke 19:8 (#3)

"Behold"

Zacchaeus uses **Behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: "Please listen"

See: Metaphor

Luke 19:8 (#4)

"Lord"

Zacchaeus is addressing Jesus directly by a respectful title. It would be appropriate to represent the title with the corresponding term in your language and culture, rather than using the name "Jesus."

Luke 19:8 (#5)

"if I have defrauded anything from anyone, I will restore four-fold"

Zacchaeus speaks as if this were a hypothetical possibility, but he means that it is actually true. He is inviting anyone he has cheated to come to him for restitution. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Zacchaeus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "I know that I have cheated many people out of their money, and I promise to pay each one back four times as much"

See: Connect — Factual Conditions

Luke 19:8 (#6)

"I will restore four-fold"

Alternate translation: "I will return to them four times as much as I took from them"

Luke 19:9 (#1)

"Then Jesus said to him"

Jesus spoke not just to Zacchaeus but also to the people from the crowd who were complaining that he had gone to visit him. In this culture, people were allowed to stand around the walls of the banquet room in a private home and listen to what an invited guest was saying. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Then Jesus said to Zacchaeus and to the people from the crowd who were standing around the room"

See: Assumed Knowledge and Implicit Information

Luke 19:9 (#2)

"salvation has come to this house, because he too is a son of Abraham"

Jesus is speaking to Zacchaeus, but he addresses him in the third person because he is also speaking to the people from the crowd. If it would be helpful in your language, you could use the second person here. Alternate translation: "salvation has come to your household, because you too are a son of Abraham"

See: First, Second or Third Person

Luke 19:9 (#3)

"salvation has come to this house"

Jesus speaks of **salvation** as if it were a living thing that could come to the house of Zacchaeus. Alternate translation: "God has brought salvation to this household"

See: Personification

Luke 19:9 (#4)

"salvation has come to this house"

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** with a verb such as "save," and show that God has done the action. Alternate translation: "God has saved this household"

See: Abstract Nouns

Luke 19:9 (#5)

"to this house"

Jesus is using the word **house** to refer to the people living in the house. Alternate translation: "to this household" or "to this family"

See: Metonymy

Luke 19:9 (#6)

"he too"

Alternate translation: “this man too” or “Zacchaeus also”

Luke 19:9 (#7)

"a son of Abraham"

Jesus may be using the word **son** to mean “descendant.” Alternate translation: “a descendant of Abraham” or “one of our fellow Jews”

See: Metaphor

Luke 19:9 (#8)

"a son of Abraham"

Alternatively, Jesus could be using the expression **son of** as an idiom to mean someone who shares the qualities of someone else. Alternate translation: “a person who has faith as Abraham did”

See: Idiom

Luke 19:10 (#1)

"the Son of Man"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “I, the Son of Man”

See: First, Second or Third Person

Luke 19:10 (#2)

"the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “I, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 19:10 (#3)

"the one that has been lost"

If you decided to use the second person in the previous verse, you could use it here as well. Alternate translation: “lost people like you”

See: First, Second or Third Person

Luke 19:10 (#4)

"the one that has been lost"

Jesus is using the term **lost**. Alternate translation: “people who have wandered away from God”

See: Metaphor

Luke 19:11 (#1)

"And"

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens next. Alternate translation: “Now”

See: Connect — Background Information

Luke 19:11 (#2)

"he proceeded to speak a parable"

To help the people in the crowd have the correct expectations about the kingdom of God, Jesus tells a brief story that provides an illustration. Alternate translation: “Jesus told the crowd this story to help them understand better”

See: Parables

Luke 19:11 (#3)

"he proceeded to speak a parable"

If it would be helpful in your language, you could put this clause last in the verse, since the two statements that follow give the reason for the result that it describes.

See: Connect — Reason-and-Result Relationship

Luke 19:11 (#4)

"that the kingdom of God was about to appear immediately"

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "that God was going to begin to rule immediately"

See: Abstract Nouns

Luke 19:12 (#1)

"A certain well-born man"

Jesus uses this phrase to introduce the main character into the story. Alternate translation: "There once was a nobleman who"

See: Introduction of New and Old Participants

Luke 19:12 (#2)

"to receive for himself a kingdom"

Jesus assumes that his listeners will know that he is speaking of a lesser king going to a greater king or emperor. The emperor would give the lesser king the right and authority to rule over his own country. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "to receive authorization from the emperor to rule over his own kingdom"

See: Assumed Knowledge and Implicit Information

Luke 19:12 (#3)

"and to return"

Alternate translation: "and then to return and rule that kingdom in person"

Luke 19:13 (#1)

"So calling"

It may be helpful to state that the man did this before he left to receive his kingdom. Alternate translation: "So before he left, the nobleman called"

See: Assumed Knowledge and Implicit Information

Luke 19:13 (#2)

"he gave them ten minas"

Alternate translation: "he gave each of them one mina"

Luke 19:13 (#3)

"he gave them ten minas"

A mina was a unit of weight equal to about half a kilogram. The term refers to silver coins of that weight. Each one was equal to what people would be paid for about four months' work. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "he gave each of them a valuable silver coin" or "he gave each of them four months' wages"

See: Biblical Weight

Luke 19:13 (#4)

"said to them, 'Conduct business in that I go"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "told them to trade with the money while he was away"

See: Quotes within Quotes

Luke 19:13 (#5)

"Conduct business"

Alternate translation: "Trade with this money" or "Use this money to earn more money"

Luke 19:13 (#6)

"in that I go"

Alternate translation: "while I am gone."

Luke 19:14 (#1)

"his citizens"

This means “the people of his country.” It suggests that all the people hated him, and that may be a generalization. In your translation, you may wish to say “many people of his country,” as UST does.

See: Hyperbole

Luke 19:14 (#2)

"a delegation"

Alternate translation: “a group of people to represent them”

Luke 19:14 (#3)

"after him, saying"

The implication is that the citizens gave the delegation this message for the emperor who was going to appoint the nobleman as king. Alternate translation: “after him to tell the emperor”

See: Assumed Knowledge and Implicit Information

Luke 19:14 (#4)

"after him, saying, ‘We do not want this one to rule over us"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “after him to tell the emperor that they did not want this nobleman to be their king”

See: Quotes within Quotes

Luke 19:15 (#1)

"And it happened that"

Jesus uses this phrase to mark an important development in the story. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 19:15 (#2)

"having received the kingdom"

Alternate translation: “after the emperor had appointed him king”

Luke 19:15 (#3)

"he then commanded to be called to him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “he told some of his other servants to bring in”

See: Active or Passive

Luke 19:15 (#4)

"the silver"

Jesus is speaking of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: “the money”

See: Metonymy

Luke 19:15 (#5)

"what they had gained by doing business"

Alternate translation: “how much money they had earned with the money he had given them”

Luke 19:16 (#1)

"the first came {and} said, ‘Master, your mina has earned ten minas"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “the first servant came and told him that he had used his mina to earn ten more minas”

See: Quotes within Quotes

Luke 19:16 (#2)

"the first"

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: “the first servant”

See: Nominal Adjectives

Luke 19:16 (#3)

"the first"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “servant number one”

See: Ordinal Numbers

Luke 19:16 (#4)

"your mina has earned ten minas"

The servant is speaking of the **mina** as if it had earned the money. Alternate translation: “I used the mina you gave me to earn ten more minas”

See: Personification

Luke 19:16 (#5)

"mina"

See how you translated **mina** in 19:13.

See: Biblical Weight

Luke 19:17 (#1)

"And he said to him, ‘Well done, good servant! Because you were faithful in very little, be having authority over ten cities"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “So the king told this first servant that he had done a good job, and that because he had shown in a small task that he was faithful, he was making him the ruler of ten cities”

See: Quotes within Quotes

Luke 19:17 (#2)

"And he said to him"

Jesus uses this phrase to introduce the results of what the previous sentence described. Alternate translation: “So the king said to the first servant”

See: Connect — Reason-and-Result Relationship

Luke 19:17 (#3)

"Well done, good servant"

Your language may have a phrase that an employer would use to show approval. If so, you could use it in your translation. Alternate translation: “Good job!”

See: Exclamations

Luke 19:17 (#4)

"in very little"

This could mean: (1) “in a small responsibility.” (2) “with a little bit of money.”

Luke 19:17 (#5)

"be having authority over ten cities"

The new king speaks this as a command, but it is not one that the servant is capable of obeying on his own. Rather, the king is using the command form to appoint the servant to a position of authority. Alternate translation: “I am making you the ruler of ten cities”

See: Imperatives — Other Uses

Luke 19:18 (#1)

"the second came {and} said, ‘Your mina, master, has made five minas"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “the second servant came and told him that he had used his mina to make five more minas”

See: Quotes within Quotes

Luke 19:18 (#2)

"the second"

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: "the second servant"

See: Nominal Adjectives

Luke 19:18 (#3)

"the second"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "servant number two"

See: Ordinal Numbers

Luke 19:18 (#4)

"Your mina," - "has made five minas"

The servant is speaking of the mina as if it had earned the money. Alternate translation: "I used the mina you gave me ... to earn five more minas"

See: Personification

Luke 19:18 (#5)

"mina"

See how you translated **mina** in 19:13.

See: Biblical Weight

Luke 19:19 (#1)

"So he also said to this one, 'And you be over five cities"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "So the king similarly told this second servant that he was making him the ruler of five cities"

See: Quotes within Quotes

Luke 19:19 (#2)

"you be over five cities"

The new king speaks this as a command, but it is not one that the servant is capable of obeying on his own. Rather, the king is using the command form to appoint the servant to a position of authority. Alternate translation: "I am making you the ruler of five cities"

See: Imperatives — Other Uses

Luke 19:19 (#3)

"you be over five cities"

In a spatial metaphor, the new king describes this servant as **over** these **cities** to mean that he will rule them. Alternate translation: "I am making you the ruler of five cities"

See: Metaphor

Luke 19:20 (#1)

"the other one"

Alternate translation: "another servant to whom the nobleman had entrusted a mina"

Luke 19:20 (#2)

"saying, 'Master, behold your mina, which I have been keeping put away in a cloth"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and gave the king back the mina he had entrusted to him, explaining that he had kept it hidden in a cloth"

See: Quotes within Quotes

Luke 19:20 (#3)

"behold your mina"

This does not seem to be a figurative use of the term **behold**. The servant wants the king to look and see that he is giving him the mina back. Alternate translation: "look, here is your mina back"

Luke 19:20 (#4)

"mina"

See how you translated **mina** in 19:13.

See: Biblical Weight

Luke 19:20 (#5)

"which I have been keeping put away in a cloth"

If it would be helpful in your language, you could express this with an active form. It may be helpful to make this a new sentence, as UST does. Alternate translation: "I put it in a cloth to keep it safe"

See: Active or Passive

Luke 19:21 (#1)

"for I feared you, because you are a harsh man. You take up what you did not put down, and you reap what you did not sow"

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. If you do, it may be helpful to make this a new sentence. Alternate translation: "This servant told the king that he had been afraid of him because he was a demanding man who took other people's property as his own and benefitted from other people's hard work"

See: Quotes within Quotes

Luke 19:21 (#2)

"a harsh man"

Alternate translation: "a man who is very demanding"

Luke 19:21 (#3)

"You take up what you did not put down"

The servant is speaking of the king as if he would pick up things that others had set down and take them away as his own property. Alternate translation: "You take other people's property as your own"

See: Metaphor

Luke 19:21 (#4)

"you reap what you did not sow"

The servant is speaking of the king as if he would harvest a crop that someone else had planted. Alternate translation: "you benefit from other people's hard work"

See: Metaphor

Luke 19:22 (#1)

"He says to him, 'By your mouth I will judge you, wicked servant! Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king told him that he was a wicked servant and that he would judge him by what he had just said. The king said to suppose that he really was a harsh man who took other people's property as his own and benefitted from other people's hard work"

See: Quotes within Quotes

Luke 19:22 (#2)

"He says to him"

To call attention to a development in the story, this parable uses the present tense here in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: "The king said to this servant"

See: Irregular Use of Tenses

Luke 19:22 (#3)

"By your mouth"

The king is using the term **mouth** to refer to what the servant said using his mouth. Alternate translation: "based on what you have just said"

See: Metonymy

Luke 19:22 (#4)

"Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow"

The king is not asking the servant to verify what he has just said. Rather, he is using the question form to challenge the servant. He is repeating what the servant said about him, but not to grant that it is true. Rather, he is about to tell the servant what he should have done if it actually had been true. Alternate translation: "So you thought I was a harsh man who took other people's property as his own and benefitted from other people's hard work!"

See: Rhetorical Question

Luke 19:22 (#5)

"taking up what I did not put down, and reaping what I did not sow"

See how you translated these expressions in 19:21. Alternate translation: "who took other people's property as his own and benefitted from other people's hard work"

See: Metaphor

Luke 19:23 (#1)

"And for what {reason} did you not put my silver in a bank, and I, having returned, would have collected it with interest"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king told him that in that case, he should have put his money in the bank so that he could have collected it with interest when he returned"

See: Quotes within Quotes

Luke 19:23 (#2)

"And for what {reason} did you not put my silver in a bank, and I, having returned, would have collected it with interest"

The king is not asking the servant to explain why he did not do this. Rather, he is using the question form to rebuke the servant. Alternate translation: "Even if I were like that, you had no reason not to put my money in the bank so that I could have collected it with interest when I returned!"

See: Rhetorical Question

Luke 19:23 (#3)

"And"

The king uses the word **And** to introduce the results of what he said in the previous sentence. Alternate translation: "Then" or "Even if I was like that"

See: Connect — Reason-and-Result Relationship

Luke 19:23 (#4)

"did you not put my silver in a bank," - "with interest"

A **bank** is an institution that accepts deposits of money and uses them to make loans. It pays an **interest** premium on the deposits and charges an **interest** premium on the loans. If your culture does not have banks, or if your culture does not allow interest payments, you could translate this in a different way that would be meaningful to your readers. Alternate translation: "did you not let someone borrow my money … with a share of the profits"

See: Translate Unknowns

Luke 19:23 (#5)

"my silver"

The king is speaking of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: "my money"

See: Metonymy

Luke 19:23 (#6)

"would have collected it with interest"

Alternate translation: "I could have gotten that amount back plus the interest it would have earned" or "I would have gained a profit from it"

Luke 19:24 (#1)

"And he said to the ones standing by, 'Take the mina away from him and give it to the one having the ten minas"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And the king told his attendants to take the mina away from this servant and give it to the one who had the ten minas"

See: Quotes within Quotes

Luke 19:24 (#2)

"to the ones standing by"

The phrase **the ones standing by** refers to the king's attendants, who would stand nearby him waiting to carry out any instructions that he gave. Alternate translation: "to his attendants"

Luke 19:24 (#3)

"the mina" - "the ten minas"

See how you translated the term **mina** in 19:13.

See: Biblical Weight

Luke 19:25 (#1)

"And"

The word **And** introduces a contrast between what the king wanted and what the attendants thought they should do. Alternate translation: "But"

See: Connect — Contrast Relationship

Luke 19:25 (#2)

"they said to him, 'Master, he has ten minas"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the attendants objected to the king that that servant already had ten minas"

See: Quotes within Quotes

Luke 19:25 (#3)

"he has ten minas"

You could translate this as an exclamation. Alternate translation: "he already has ten minas!"

See: Exclamations

Luke 19:25 (#4)

"minas"

See how you translated the term **mina** in 19:13.

See: Biblical Weight

Luke 19:26 (#1)

"I say to you that to everyone having, it will be given, but from the one not having, even what he has will be taken away"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king responded that to everyone who had, it would be given, but from the one who did not have, even what he had would be taken away"

See: Quotes within Quotes

Luke 19:26 (#2)

"I say to you"

Jesus assumes that his listeners will know that the king is speaking. You may wish to indicate that explicitly in your translation. Alternate translation: "But the king replied, 'I say to you'"

See: Assumed Knowledge and Implicit Information

Luke 19:26 (#3)

"I say to you"

The king says this to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

Luke 19:26 (#4)

"to you"

The word **you** is plural because the king is speaking to his servants as a group.

See: Forms of You

Luke 19:26 (#5)

"to everyone having, it will be given"

The king means implicitly that what a servant **has** is the money he earned by using his mina faithfully. Alternate translation: "I will entrust more money to everyone who uses the money wisely that I have already given him"

See: Assumed Knowledge and Implicit Information

Luke 19:26 (#6)

"it will be given"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "I will entrust more money"

See: Active or Passive

Luke 19:26 (#7)

"from the one not having, even what he has will be taken away"

The king means implicitly that a servant **not having** is a servant who did not use his mina faithfully to earn more money. Alternate translation: "If someone does not use the money wisely that I have given him, I will take even that small amount away from him"

See: Assumed Knowledge and Implicit Information

Luke 19:26 (#8)

"even what he has will be taken away"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "I will take even that small amount away from him"

See: Active or Passive

Luke 19:27 (#1)

"But these enemies of mine, the ones not having wanted me to reign over them, bring {them} here and kill them before me"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king then commanded his servants to bring in his enemies, the ones who had not wanted him to reign over them, and kill them in front of him"

See: Quotes within Quotes

Luke 19:27 (#2)

"these enemies of mine"

Since the enemies were not right there, instead of **these**, some languages would say "those," as UST does. Alternate translation: "those enemies of mine"

Luke 19:27 (#3)

"before me"

Here, **before** means "in front of" or "in the presence of." Alternate translation: "in my presence" or "where I can see them die"

See: Metaphor

Luke 19:28 (#1)

"having said these things"

Alternate translation: "after Jesus had said these things"

Luke 19:28 (#2)

"going up to Jerusalem"

It was customary for Israelites to speak of **going up** to Jerusalem, since the city was up on a mountain.

Alternate translation: “traveling towards Jerusalem”

See: Idiom

Luke 19:29 (#1)

"And it happened that"

Luke uses this phrase to mark an important development in the story. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 19:29 (#2)

"Bethphage and Bethany"

Bethphage and **Bethany** are the names of two small cities near Jerusalem.

See: How to Translate Names

Luke 19:29 (#3)

"the mount called of Olives"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “the mount that people call of Olives”

See: Active or Passive

Luke 19:29 (#4)

"the mount called of Olives"

You could also translate this entire expression as a proper name. The phrase **of Olives** is part of the name of a hill or mountain. Alternate translation: “the Mount of Olives” or “Olive Tree Mountain”

See: How to Translate Names

Luke 19:30 (#1)

"Go" - "in which, entering, you will find" - "Having untied" - "bring it here"

Since Jesus is speaking to two of his disciples, **you** as a pronoun and as implied in the participle and imperative verbs would be in the dual form, if your language uses the dual form. Otherwise, all of those things would be plural.

See: Forms of ‘You’ — Dual/Plural

Luke 19:30 (#2)

"the village opposite"

Alternate translation: “that village right ahead of us”

Luke 19:30 (#3)

"a colt"

The term **colt** refers to a young donkey. If your readers would not be familiar with what a donkey is, you could use a general expression. Alternate translation: “a young donkey” or “a young riding animal”

See: Translate Unknowns

Luke 19:30 (#4)

"tied up"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “whose owner has tied its reins securely”

See: Active or Passive

Luke 19:30 (#5)

"on which no one of men has ever sat"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “that no person has ever ridden”

See: When Masculine Words Include Women

Luke 19:30 (#6)

"on which no one of men has ever sat"

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an

animal they are riding. Alternate translation: “that no person has ever ridden”

See: Metonymy

Luke 19:31 (#1)

"if anyone asks you, ‘Why are you untying it?’ thus you will say, ‘The Lord has need of it"

Jesus is describing a hypothetical situation that could occur. Alternate translation: “Suppose someone asks you, ‘Why are you untying it?’ Then you should tell him, ‘The Lord needs to use it’”

See: Hypothetical Situations

Luke 19:31 (#2)

"if anyone asks you, ‘Why are you untying it?’ thus you will say, ‘The Lord has need of it"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “if anyone asks you why you are untying it, tell them that the Lord needs to use it’”

See: Quotes within Quotes

Luke 19:31 (#3)

"you, ‘Why are you untying it?’" - "you will say"

Since the word **you** applies to the two disciples in all of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural.

See: Forms of ‘You’ — Dual/Plural

Luke 19:31 (#4)

"you will say"

Jesus is using a future statement to give an instruction. Alternate translation: “you are to say” or “you should say”

See: Statements — Other Uses

Luke 19:31 (#5)

"The Lord"

The disciples are to refer to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

Luke 19:32 (#1)

"the ones that had been sent"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “the two disciples whom Jesus sent”

See: Active or Passive

Luke 19:33 (#1)

"Why are you untying"

The owners of the colt are speaking to the two disciples, so **you** would be dual, if your language uses that form. Otherwise, it would be plural.

See: Forms of ‘You’ — Dual/Plural

Luke 19:33 (#2)

"the colt," - "the colt"

See how you translated **colt** in 19:30. Alternate translation: “the young donkey … this young donkey” or “the young riding animal … this young riding animal”

See: Translate Unknowns

Luke 19:34 (#1)

"So they said, “The Lord has need of it"

The implication is that when the owners of the colt heard this, they allowed the disciples to take it. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “So they said, ‘The Lord has need of it.’ And the owners let them take it”

See: Assumed Knowledge and Implicit Information

Luke 19:34 (#2)

"The Lord"

The disciples refer to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

Luke 19:35 (#1)

"having thrown their cloaks upon the colt"

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. Alternate translation: “draping the colt with their cloaks as a sign of honor”

See: Symbolic Action

Luke 19:35 (#2)

"cloaks"

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize, or with a general expression. Alternate translation: “coats” or “outer garments”

See: Translate Unknowns

Luke 19:35 (#3)

"they mounted Jesus on {it"

Alternate translation: “helped Jesus get up onto the colt so he could ride it”

Luke 19:36 (#1)

"they were spreading their cloaks on the road"

The word **they** refers to other people besides the disciples. Alternate translation: “other people began spreading their cloaks on the road”

See: Symbolic Action

Luke 19:36 (#2)

"they were spreading their cloaks on the road"

This was a way of showing honor to someone. Alternate translation: “other people began spreading their cloaks on the road in front of Jesus as a sign of honor”

See: Symbolic Action

Luke 19:36 (#3)

"cloaks"

See how you translated **cloaks** in 19:35. Alternate translation: “coats” or “outer garments”

See: Translate Unknowns

Luke 19:37 (#1)

"And"

Luke uses the word **And** to indicate that this event came after the event he has just described. Alternate translation: “Then”

See: Connect — Sequential Time Relationship

Luke 19:37 (#2)

"the descent of the Mount of Olives"

Alternate translation: “where the road goes down from the Mount of Olives”

Luke 19:37 (#3)

"of the Mount of Olives"

This is the name of a hill or mountain. See how you translated this phrase in 19:29. Alternate translation: “of Olive Tree Mountain”

See: How to Translate Names

Luke 19:37 (#4)

"to rejoice {and} praise God"

The phrase **rejoice and praise** expresses a single idea by using two words connected with **and.** The word **rejoice** tells how they began to **praise**. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: “to praise God joyfully”

See: Hendiadys

Luke 19:37 (#5)

"with a loud voice"

This is an idiom that means the people in the crowd raised the volume of their voices. Alternate translation: "loudly" or "shouting out loud"

See: Idiom

Luke 19:37 (#6)

"with a loud voice"

If you would like to reproduce this idiom, but it would be unusual in your language to speak as if a whole crowd had one **voice**, you could make this plural. Alternate translation: "with loud voices" or "in loud voices"

Luke 19:37 (#7)

"of the mighty works that they had seen"

This means implicitly the mighty works that they had seen Jesus do. Alternate translation: "the miracles that they had seen Jesus do"

See: Assumed Knowledge and Implicit Information

Luke 19:38 (#1)

"saying"

The implication is that the crowd was saying this about Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "saying about Jesus"

See: Assumed Knowledge and Implicit Information

Luke 19:38 (#2)

"in the name of the Lord"

The term **name** refers to a person's power and authority. Alternate translation: "with the Lord's authority" or "as God's representative"

See: Metonymy

Luke 19:38 (#3)

"Peace in heaven"

If it would be helpful in your language, you could express the idea behind the abstract noun **peace** with an adjective such as "peaceful." Alternate translation: "May heaven be peaceful"

See: Abstract Nouns

Luke 19:38 (#4)

"Peace in heaven"

The word **heaven** is a figurative way of referring to the inhabitants of **heaven**, and perhaps specifically to God. Alternate translation: "May everyone in heaven be peaceful towards this king" or "May God be peaceful towards this king"

See: Metonymy

Luke 19:38 (#5)

"and glory in the highest"

The term **highest** is a spatial metaphor that describes heaven. Alternate translation: "and glory in heaven"

See: Metaphor

Luke 19:38 (#6)

"and glory in the highest"

If it would be helpful in your language, you could express the idea behind the abstract noun **glory** with an adjective such as "glorious." Alternate translation: "and may heaven be glorious"

See: Abstract Nouns

Luke 19:38 (#7)

"and glory in the highest"

The implication is that this **glory** is praise that would be given to God. Alternate translation: "and may God be praised in heaven"

See: Assumed Knowledge and Implicit Information

Luke 19:38 (#8)

"and glory in the highest"

The implication is that God would be praised for sending this king. Alternate translation: “and may God be praised in heaven for sending this king”

See: Assumed Knowledge and Implicit Information

Luke 19:39 (#1)

"And"

Luke uses the word **And** to introduce a contrast between what the crowd was saying and what the Pharisees thought was appropriate. Alternate translation: “But”

See: Connect — Contrast Relationship

Luke 19:39 (#2)

"Teacher"

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 19:39 (#3)

"rebuke your disciples"

Alternate translation: “tell your disciples to stop saying these things”

Luke 19:40 (#1)

"And"

Luke uses the word **And** to introduce a contrast between what the Pharisees wanted Jesus to do and what he was willing to do. Alternate translation: “But”

See: Connect — Contrast Relationship

Luke 19:40 (#2)

"answering, he said"

Together the words **answering** and **said** mean that Jesus said what follows in response to the complaint of the Pharisees. Alternate translation: “he responded”

See: Hendiadys

Luke 19:40 (#3)

"I say to you"

Jesus says this to emphasize what he is about to tell the Pharisees. Alternate translation: “I can assure you”

Luke 19:40 (#4)

"if these were silent, the stones would cry out"

The implication is that Jesus is refusing to do what the Pharisees are asking. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “No, I will not tell them to be silent, because if they were, then the stones would cry out”

See: Assumed Knowledge and Implicit Information

Luke 19:40 (#5)

"the stones would cry out"

Alternate translation: “the stones would shout out praises”

Luke 19:41 (#1)

"as he approached, having seen the city"

The phrase **the city** refers to Jerusalem. Alternate translation: “when he got close enough to Jerusalem to see it well”

See: Assumed Knowledge and Implicit Information

Luke 19:41 (#2)

"he wept over it"

Luke is using the city of Jerusalem to mean the people who lived in it. Alternate translation: “he wept over the people who lived there”

See: Metonymy

Luke 19:42 (#1)

"If you had known"

Starting here and through 19:44, Jesus is addressing something that he knows cannot hear him, the city of Jerusalem. He is doing this to show his listeners in a strong way how he feels about the people who live there. Alternate translation: "I wish that you people of Jerusalem knew"

See: Apostrophe

Luke 19:42 (#2)

"If you had known"

Jesus is using what sounds like a conditional statement to express a wish. Alternate translation: "I wish that you knew"

See: Idiom

Luke 19:42 (#3)

"you had known" - **"even you,"** - **"your"**

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say "you people" in your translation, you could use plural forms of **you** and **your**.

See: Forms of You

Luke 19:42 (#4)

"in this day"

Jesus is using the term **day** to refer to a specific time. Alternate translation: "at this time"

See: Idiom

Luke 19:42 (#5)

"the things toward peace"

The implication is that Jesus is speaking about people being at **peace** with God. Alternate translation: "the things that enable people to be at peace with God"

See: Assumed Knowledge and Implicit Information

Luke 19:42 (#6)

"they have been hidden from your eyes"

The term **eyes** means the ability to see. Alternate translation: "you are not able to see them"

See: Metonymy

Luke 19:42 (#7)

"they have been hidden from your eyes"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "you are not able to see them"

See: Active or Passive

Luke 19:43 (#1)

"For"

Jesus uses the word **For** to introduce the reason why he wishes the people of Jerusalem had known "the things toward peace," as he said in the previous verse. Because they have not known them, their city will be surrounded by armies and destroyed. Alternate translation: "I wish you had known those things because"

See: Connect — Reason-and-Result Relationship

Luke 19:43 (#2)

"days will come upon you"

This is an idiom that indicates that the people of Jerusalem will experience difficult times. If your language do not say that a particular time will **come**, you could use an equivalent expression. Alternate translation: "you are going to experience difficult times"

See: Idiom

Luke 19:43 (#3)

"days"

Jesus is using the term **days** to refer to specific times. Alternate translation: “times”

See: Idiom

Luke 19:43 (#4)

"you," - "your" - "around you," - "you" - "you"

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say “you people” in 19:42, you could use the plural forms of **you** and **your**.

See: Forms of You

Luke 19:43 (#5)

"a barricade"

The term **barricade** refers to a wooden wall with pointed stakes at the top that the enemies would make to keep people from getting out of the city. Your language may have a term for an enclosure like this. If not, you could use a general expression. Alternate translation: “a palisade” or “a fence”

See: Translate Unknowns

Luke 19:44 (#1)

"they will dash you to the ground"

Jesus is speaking. To **dash** something **to the ground** means to pick it up and throw it forcefully aganist the ground in order to destroy it. But the enemies of Jerusalem are not going to do this literally to the city. So Jesus means that they will destroy it completely. Alternate translation: “they will completely destroy you”

See: Metaphor

Luke 19:44 (#2)

"they will dash you to the ground"

As the first note to 19:42 explains, Jesus is addressing the city of Jerusalem. If it would be unusual in your language for someone to speak to a city that could not hear or understand him, you could explain the meaning of what Jesus is saying. Alternate translation: “the enemies of Jerusalem will completely destroy that city”

See: Apostrophe

Luke 19:44 (#3)

"and your children within you"

To **dash** people **to the ground** means to kill them. Alternate translation: “and they will kill your children within you”

See: Idiom

Luke 19:44 (#4)

"your children within you"

Jesus speaks of the people who live in Jerusalem as if the city were their mother and they were her **children**. Here as well you could explain the meaning of what Jesus is saying, if someone in your language would not speak directly to a city. Alternate translation: “the people who live there”

See: Metaphor

Luke 19:44 (#5)

"you" - "your" - "you." - "you" - "you did" - "know" - "of your"

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say “you people” in 19:42, you could use the plural forms of **you** and **your**.

See: Forms of You

Luke 19:44 (#6)

"they will not leave stone upon stone in you"

This is a figurative overstatement to emphasize how completely the enemies will destroy the city. Alternate translation: “they will destroy the walls and buildings you have built of stone”

See: Hyperbole

Luke 19:44 (#7)

"you did not know the time of your visitation"

Here, **visitation** is idiomatic, with the same meaning as the word "visit" in 1:68, 1:78, and 7:16. Alternate translation: "you did not recognize that God had sent me to help you, his people"

See: Idiom

Luke 19:45 (#1)

"And"

Luke uses the word **And** to indicate that this event came after the event he has just described. Alternate translation: "Then"

See: Connect — Sequential Time Relationship

Luke 19:45 (#2)

"entering into the temple"

You may need to say explicitly that Jesus first entered Jerusalem, where the temple was located. Alternate translation: "Jesus entered Jerusalem and went into the temple courtyard"

See: Assumed Knowledge and Implicit Information

Luke 19:45 (#3)

"the temple"

Only priests were allowed to enter the **temple** building, so Luke means that Jesus went into the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "the temple courtyard"

See: Synecdoche

Luke 19:45 (#4)

"to cast out"

Alternate translation: "throw out" or "force out"

Luke 19:46 (#1)

"It has been written, 'My house {will be} a house of prayer,' but you made it a 'den of robbers"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "God has said in the Scriptures that 'his temple will be a place of prayer,' but you made it 'a den of robbers'"

See: Quotes within Quotes

Luke 19:46 (#2)

"It has been written"

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

See: Active or Passive

Luke 19:46 (#3)

"My house {will be} a house"

God, speaking through the prophet Isaiah, refers to his temple as his **house**, because his presence is there. Alternate translation: "My temple will be a house"

See: Metaphor

Luke 19:46 (#4)

"will be} a house of prayer"

God, speaking through the prophet Isaiah, refers to a place where people would pray as a **house**. Alternate translation: "will be a place where people pray to me"

See: Metaphor

Luke 19:46 (#5)

"a 'den of robbers"

God, speaking through the prophet Jeremiah, refers to a place where thieves would gather to hide and plot their crimes as if it were a wild animal's **den** or lair. Alternate translation: "a place where thieves gather"

See: Metaphor

Luke 19:47 (#1)

"in the temple"

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard"

See: Synecdoche

Luke 19:47 (#2)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next in the story. Alternate translation: "Now"

See: Background Information

Luke 19:47 (#3)

"the first of the people"

Luke is using the adjective **first** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. The term is plural. Alternate translation: "the leaders of the people" or "many prominent people"

See: Nominal Adjectives

Luke 19:47 (#4)

"the first of the people"

The term **first** represents being significant or important. Alternate translation: "the leaders of the people" or "many prominent people"

See: Metaphor

Luke 19:48 (#1)

"And"

Luke uses the word **And** to introduce a contrast between what the Jewish leaders were trying to do and what they were able to do. Alternate translation: "But"

See: Connect — Contrast Relationship

Luke 19:48 (#2)

"they were not finding something that they might do"

Alternate translation: "they were not able to find a way to kill Jesus"

Luke 19:48 (#3)

"all the people"

Luke is using the term **all** as a generalization for emphasis. Alternate translation: "so many of the people"

See: Hyperbole

Luke 19:48 (#4)

"were hanging on him listening"

Luke speaks of the people **hanging** on Jesus to emphasize how closely they were listening to what he said. Alternate translation: "were paying close attention to him to hear what he was saying"

See: Metaphor

Luke 20:1 (#1)

"And it happened that"

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

See: Introduction of a New Event

Luke 20:1 (#2)

"in the temple"

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard"

See: Synecdoche

Luke 20:1 (#3)

"the chief priests and the scribes approached with the elders"

Luke uses this statement to reintroduce these characters into the story. He mentioned their activity in opposition to Jesus as background information in 19:47–48, but here he brings them back into the main action of the story. If your language has its own way of doing that, you could use it here in your translation.

See: Introduction of New and Old Participants

Luke 20:2 (#1)

"Tell us by what authority you do these things, or who the one is having given you this authority"

The Jewish leaders are using an imperative to ask a question, so you could translate this as a question. It may be helpful to make it two sentences. Alternate translation: "Tell us, by what authority do you do these things? Or who is the one who gave you this authority?"

See: Imperatives — Other Uses

Luke 20:3 (#1)

"answering, he said"

Together the words **answering** and **said** mean that Jesus said what follows in response to the question from the Jewish leaders. Alternate translation: "he responded"

See: Hendiadys

Luke 20:3 (#2)

"I also will ask you a word, and you tell me"

Jesus begins his response with a statement, but then he gives a command, **you say to me**. It might be helpful to make the statement one sentence and the command another sentence, leading into the next verse. Alternate translation: "I will also ask you a question. Now you tell me"

Luke 20:3 (#3)

"a word"

Here Jesus is using the term **word** in a specific sense. Alternate translation: "a question"

Luke 20:4 (#1)

"The baptism of John, was it from heaven, or from men"

Jesus knows that John's authority came from God, so he is not asking the Jewish leaders for information. However, this is not a rhetorical question that could be translated as a statement, for example, "Surely you must admit that God, not people, gave John the authority to baptize." This is an actual question that Jesus wants the Jewish leaders to try to answer, because he knows that either way they answer, they will have a problem. So his words should be translated as a question. Alternate translation: "Was it God who told John to baptize people, or did people tell him to do it?"

Luke 20:4 (#2)

"from heaven"

In order to honor the commandment not to misuse God's name, Jewish people often avoided saying the word "God" and used the word **heaven** instead. That seems to be what Jesus is doing here. Alternate translation: "from God"

See: Euphemism

Luke 20:4 (#3)

"men"

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people"

See: When Masculine Words Include Women

Luke 20:5 (#1)

"they reasoned with each other"

Alternate translation: "they discussed with each other what they should say"

Luke 20:5 (#2)

"If we say, 'From heaven,' he will say, 'For what {reason} did you not believe him"

The Jewish leaders are describing a hypothetical situation. Alternate translation: "Suppose we say, 'From heaven.' Then he will ask, 'Then why did you not believe him'"

See: Hypothetical Situations

Luke 20:5 (#3)

"If we say, 'From heaven,' he will say, 'For what {reason} did you not believe him"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "If we say that John's authority came from God, Jesus will ask us why we did not believe him."

See: Quotes within Quotes

Luke 20:5 (#4)

"From heaven"

See how you translated this expression in 20:4. Alternate translation: "From God"

See: Euphemism

Luke 20:6 (#1)

"But if we say, 'From men,' the whole people will stone us"

The Jewish leaders are describing another hypothetical situation. Alternate translation: "But suppose we say, 'From men.' Then all the people will stone us"

See: Hypothetical Situations

Luke 20:6 (#2)

"But if we say, 'From men,' the whole people will stone us"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But if we say that John's authority came from people, then all the people will stone us"

See: Quotes within Quotes

Luke 20:6 (#3)

"men"

See how you translated **men** in 20:4. Alternate translation: "people"

See: When Masculine Words Include Women

Luke 20:6 (#4)

"the whole people"

For emphasis, the Jewish leaders speak as if every single person in the Jewish nation believed that John was God's prophet and would stone them if they said otherwise. Alternate translation: "many of the Jewish people"

See: Hyperbole

Luke 20:6 (#5)

"the whole people"

This was a customary way of speaking of the Jewish nation. Alternate translation: "all the Jewish people"

See: Idiom

Luke 20:6 (#6)

"will stone us"

The implication is that the people would do this as a punishment for blasphemy, for saying that one of God's prophets had only human authority. Alternate translation: "will kill us by throwing stones at us, as punishment for blasphemy"

See: Assumed Knowledge and Implicit Information

Luke 20:6 (#7)

"it is persuaded that"

If it would be helpful in your language, you could express this with an active form. If you translated **the ... people** as "the Jewish people," this would be plural. Alternate translation: "they firmly believe"

See: Active or Passive

Luke 20:7 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentences described. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Luke 20:7 (#2)

"they answered that they did not know from where"

If it would be helpful in your language, you could translate this as a direct quotation. Alternate translation: "they replied, 'We do not know where it came from'"

See: Direct and Indirect Quotations

Luke 20:7 (#3)

"from where"

Luke leaves out some of the words that a sentence would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from 20:4. Alternate translation: "where John's authority to baptize came from" or "who gave John the authority to baptize people"

See: Ellipsis

Luke 20:8 (#1)

"Nor do I tell you"

Jesus is indicating that this is the result of what the Jewish leaders told him. Alternate translation: "Then I will not tell you"

See: Connect — Reason-and-Result Relationship

Luke 20:9 (#1)

"Then he began to speak this parable to the people"

To help the people understand what the Jewish leaders were doing by rejecting him and John the Baptist, Jesus tells a brief story that provides an illustration. Alternate translation: "Jesus told the people this story to help them understand better"

See: Parables

Luke 20:9 (#2)

"A man planted a vineyard"

Jesus uses this phrase to introduce the main character into the story. Alternate translation: "There once was a man who planted a vineyard"

See: Introduction of New and Old Participants

Luke 20:9 (#3)

"rented it out to farmers"

As the rest of the story shows, the man **rented** the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: "allowed some grape farmers to use it in exchange for a share of the crop"

See: Translate Unknowns

Luke 20:9 (#4)

"to farmers"

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. Alternate translation: "vine growers" or "grape farmers"

Luke 20:10 (#1)

"at the time"

If it would be helpful to your readers, you could state more explicitly what time this was. Alternate translation: “at the time at which they had agreed to give him a share of the crop” or “at harvest time”

See: Assumed Knowledge and Implicit Information

Luke 20:10 (#2)

"farmers" - "farmers"

See how you translated **farmers** in 20:9. Alternate translation: “vine growers” or “grape farmers”

Luke 20:10 (#3)

"from the fruit of the vineyard"

The word **fruit** could be: (1) intended literally. Alternate translation: “some of the grapes they had grown” (2) figurative. Alternate translation: “some of what they had produced from the grapes they had grown” or “some of the money they had earned by selling their produce”

See: Metaphor

Luke 20:10 (#4)

"the farmers sent him away, having beaten {him}, empty"

It may be helpful to state explicitly that the farmers did this after the servant arrived, as UST does.

See: Assumed Knowledge and Implicit Information

Luke 20:10 (#5)

"sent him away," - "empty"

Jesus speaks of this servant as if he were a container with nothing in it. Alternate translation: “sent him away without giving him anything”

See: Metaphor

Luke 20:11 (#1)

"treating {him} shamefully"

Alternate translation: “humiliating him”

Luke 20:11 (#2)

"sent that one also away empty"

See how you translated this phrase in 20:10. Alternate translation: “sent that one also away without giving him anything”

See: Metaphor

Luke 20:12 (#1)

"a third"

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: “a third servant”

See: Nominal Adjectives

Luke 20:12 (#2)

"a third"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “servant number three”

See: Ordinal Numbers

Luke 20:12 (#3)

"wounding {him}, cast this one also out"

Alternate translation: “injuring that servant, cast him out as well”

Luke 20:12 (#4)

"cast this one also out"

Here Jesus means that the farmers forced the slave out of the vineyard. It is unlikely that they actually picked him up and heaved him through the air.

Alternate translation: “chased this one also off the property”

See: Metaphor

Luke 20:13 (#1)

"the lord of the vineyard"

Alternate translation: “the owner of the vineyard” or “the man who had planted the vineyard”

Luke 20:13 (#2)

"said, ‘What should I do? I will send my beloved son. Perhaps they will respect him"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “asked himself what he should do. He decided to send his beloved son, hoping that the farmers would respect him”

See: Quotes within Quotes

Luke 20:13 (#3)

"Perhaps they will respect him"

In this context, the term that ULT translates as **perhaps** indicates something that is not certain but should be expected. If your language has a word or phrase that indicates the same thing, you could use it here in your translation. Alternate translation: “They ought to respect him”

Luke 20:14 (#1)

"But having seen him, the farmers"

It may be helpful to state explicitly that this happened after the owner sent his son and he arrived. Alternate translation: “So the owner sent his son. But when he arrived and the farmers saw him”

See: Assumed Knowledge and Implicit Information

Luke 20:14 (#2)

"the farmers"

See how you translated **farmers** in 20:9. Alternate translation: “the vine growers” or “the grape farmers”

Luke 20:14 (#3)

"saying, ‘This is the heir. Let us kill him so that the inheritance may become ours"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “saying that the son was the owner’s heir, and that they should kill him in order to get for themselves the vineyard he would have inherited”

See: Quotes within Quotes

Luke 20:14 (#4)

"the inheritance"

By **inheritance**, the farmers mean the vineyard, which the son would inherit. Alternate translation: “this vineyard, which he is going to inherit”

See: Metonymy

Luke 20:15 (#1)

"And"

Jesus uses the word **And** to introduce the results of what the previous sentence described. The farmers carried out the plan they had decided on. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 20:15 (#2)

"having thrown him out of the vineyard"

As in 20:12, Jesus means that the farmers forced the slave out of the vineyard. Alternate translation: “the vine growers forced the son out of the vineyard”

See: Metaphor

Luke 20:15 (#3)

"What then will the lord of the vineyard do to them"

Jesus does not want the people to tell him what the owner of the vineyard will do. Rather, he is using the question form to get his listeners to pay attention to what he says the owner will do. If it would be helpful in your language, you could translate this as a statement. Alternate translation: "So now, listen to what the lord of the vineyard will do to them."

See: Rhetorical Question

Luke 20:15 (#4)

"the lord of the vineyard"

Alternate translation: "the owner of the vineyard" or "the man who had planted the vineyard"

Luke 20:16 (#1)

"these farmers"

See how you translated the term **farmers** in 20:9. Your language might say "those" instead of **these** in a context like this. Alternate translation: "those vine growers" or "those grape farmers"

Luke 20:16 (#2)

"will give the vineyard to others"

See how you translated the similar expression in 20:9. Alternate translation: "allow different grape farmers to use it in exchange for a share of the crop"

See: Translate Unknowns

Luke 20:16 (#3)

"May it not be"

This is an exclamation. Alternate translation: "May nothing like that ever happen"

See: Exclamations

Luke 20:17 (#1)

"But he, having looked at them, said"

Jesus **looked at** the people to hold them accountable for understanding what he was saying. Alternate translation: "But Jesus looked straight at them and said"

See: Symbolic Action

Luke 20:17 (#2)

""What then is this that is written:"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "What then does Scripture mean when it says that a stone that the builders rejected became the cornerstone"

See: Quotes within Quotes

Luke 20:17 (#3)

""What then is this that is written:"

Jesus does not expect the people to explain the meaning of the scripture he is quoting. Rather, he is using the question form to get them to consider its implications carefully. Alternate translation: "Think carefully about what this scripture is saying: 'A stone that the builders rejected, this has become the head of the corner'!"

See: Rhetorical Question

Luke 20:17 (#4)

"this that is written"

If it would be helpful in your language, you could translate this passive verbal form with a noun. Alternate translation: "this scripture"

See: Active or Passive

Luke 20:17 (#5)

""A stone that the builders rejected,"

This is a quotation from Psalm 118, and it is a metaphor. It refers to the Messiah as if he were a stone that builders chose not to use. This means

that people will reject him. When the psalm says that this stone became the cornerstone, this means that God will nevertheless make the Messiah the ruler of these people. However, since this is a quotation from Scripture, translate the words directly rather than providing a plain explanation of them, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text.

See: Metaphor

Luke 20:17 (#6)

"A stone that the builders rejected"

The psalm refers implicitly to the way people in this culture used stones to build the walls of houses and other buildings. Alternate translation: "A stone that the builders thought was not good enough to use for building"

See: Assumed Knowledge and Implicit Information

Luke 20:17 (#7)

"the head of the corner"

The phrase **the head of the corner** is an idiom that refers to a large stone with straight edges that builders would place down first and use as a reference to make sure that the walls of a stone building were straight and that the building was oriented in the right direction. Your language may have its own term for such a stone. You could also use a general expression. Alternate translation: "the cornerstone" or "the reference stone for the whole building"

See: Idiom

Luke 20:18 (#1)

"Everyone having fallen on that stone will be broken to pieces"

Jesus is applying the metaphor from the psalm to himself. He is speaking of people who reject him as Messiah as if they would fall over a stone and be injured. Jesus' words are a direct allusion to the figurative language of Scripture, and he does not explain the metaphor to the people who are listening. So it would not be appropriate to change them into a plain explanation of the metaphor, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text.

See: Metaphor

Luke 20:18 (#2)

"will be broken to pieces"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "will break up into pieces"

See: Active or Passive

Luke 20:18 (#3)

"but on whomever it falls, it will crush him"

Jesus is making a further application of the metaphor from the psalm to himself. He is speaking of the Messiah judging those who reject him as if he were a large stone that would crush them. Once again it would not be appropriate to change Jesus' words, which allude directly to the figurative language of Scripture, into a plain explanation of the metaphor. However, you could explain the meaning of the metaphor in a footnote.

See: Metaphor

Luke 20:19 (#1)

"sought to lay hands on him"

The expression **to lay hands on** means to arrest a person by association with the way that arresting officers might physically take hold of the person with their **hands**. Alternate translation: "looked for a way to arrest Jesus"

See: Metonymy

Luke 20:19 (#2)

"in that hour"

Here Luke uses the term **hour** to refer to a specific time. Alternate translation: "right at that time" or "immediately"

See: Idiom

Luke 20:19 (#3)

"and they feared the people"

Luke uses the word **and** to introduce a contrast between what the Jewish leaders wanted to do and this reason why they were not able to do. Alternate translation: "but they were afraid of what the people might do"

See: Connect — Contrast Relationship

Luke 20:19 (#4)

"they feared the people"

If it would be helpful to your readers, you could state explicitly that the religious leaders did not arrest Jesus, even though they wanted to, and why they did not. Alternate translation: "but they knew that the people respected Jesus and they were afraid of what the people might do if they did arrest him, so they did not arrest him right then"

See: Assumed Knowledge and Implicit Information

Luke 20:19 (#5)

"for they knew that he spoke this parable against them"

If it would be helpful in your language, you could make this the first clause in the verse, since it gives the reason why the religious leaders wanted to arrest Jesus. That is what UST does, making the clause a separate sentence.

See: Connect — Reason-and-Result Relationship

Luke 20:20 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. The religious leaders could not arrest Jesus openly, so this is what they did instead. Alternate translation: "So" or "Instead"

See: Connect — Reason-and-Result Relationship

Luke 20:20 (#2)

"they sent spies"

Luke uses this statement to introduce these **spies** as new characters into the story. It may be helpful to say more about where they came from. Alternate translation: "they found some people who agreed to act as spies, and they sent them to Jesus"

See: Introduction of New and Old Participants

Luke 20:20 (#3)

"pretending themselves to be righteous"

Alternate translation: "who pretended that they were sincere"

Luke 20:20 (#4)

"so that they might take hold of his word"

Luke says that these religious leaders wanted to **take hold** of something Jesus said, as if they could physically grasp his words. Alternate translation: "because they wanted to use something he might say against him"

See: Metaphor

Luke 20:20 (#5)

"of his word"

Luke uses the term **word** to mean something Jesus might say by using words. Alternate translation: "of something he might say"

See: Metonymy

Luke 20:20 (#6)

"in order to hand him over to the rule and to the authority of the governor"

The terms **rule** and **authority** mean basically the same thing. Luke is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single, equivalent expression. Alternate translation: "so that the governor would take Jesus into custody" or "so that the governor would arrest Jesus"

See: Doublet

Luke 20:21 (#1)

"they asked him"

It may be helpful to state explicitly that this happened after the spies whom the leaders sent arrived where Jesus was. Alternate translation: "the spies came and asked Jesus"

See: Assumed Knowledge and Implicit Information

Luke 20:21 (#2)

"they asked him"

Luke could mean that one spy spoke on behalf of the whole group. So instead of **they**, you could state "one of them," as UST does.

See: Synecdoche

Luke 20:21 (#3)

"Teacher"

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

Luke 20:21 (#4)

"we know"

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Luke 20:21 (#5)

"you do not receive a face"

The spies are using the term **face** to mean "person." Alternate translation: "it does not matter to you who a person is"

See: Metonymy

Luke 20:21 (#6)

"the way of God"

The spies speak of how God wants people to live as if it were a **way** or path that people should follow. Alternate translation: "how God wants people to live"

See: Metaphor

Luke 20:22 (#1)

"Is it lawful for"

The spies are asking about God's law, not the law of the Roman government. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Does God's law permit"

See: Assumed Knowledge and Implicit Information

Luke 20:22 (#2)

"to give tribute"

Alternate translation: "to pay taxes"

Luke 20:22 (#3)

"to Caesar"

The spies are referring to the Roman government by Caesar's name, since he was its ruler. Alternate translation: "to the Roman government"

See: Metonymy

Luke 20:23 (#1)

"But having perceived their craftiness, he said"

Alternate translation: "But Jesus realized that these spies were trying to trick him, and so he said"

Luke 20:24 (#1)

"a denarius"

See how you translated this term in 7:41. Alternate translation: "a Roman coin"

See: Biblical Money

Luke 20:24 (#2)

"Whose image and inscription does it have"

This is not a rhetorical question, since Jesus does want the spies to answer, even though he already knows the answer to the question himself and he is using it as a teaching tool. So it would not be appropriate to translate this as if it were a statement or an exclamation, for example, "Surely you could see whose picture and name are on this coin"

See: Rhetorical Question

Luke 20:24 (#3)

"inscription"

Jesus is referring to the name on the coin by association with the fact that it is an **inscription**, that is, something written on the coin. Alternate translation: "name"

See: Metonymy

Luke 20:25 (#1)

"give back the things of Caesar to Caesar, and the things of God to God"

Jesus is referring to the Roman government by the name of **Caesar**, its ruler. Alternate translation: "pay the Roman government what it deserves, and pay God what he deserves"

See: Metonymy

Luke 20:25 (#2)

"and the things of God to God"

Jesus is speaking compactly and he does not repeat the verb **give back**, but it may be supplied from the previous phrase. Alternate Translation: "and pay God what he deserves"

See: Ellipsis

Luke 20:26 (#1)

"they were not able to take hold of his word"

Luke says that the spies had wanted to **take hold** of something Jesus said, as if they could physically grasp his words. Alternate translation: "the spies were not able to use what he said against him"

See: Metaphor

Luke 20:26 (#2)

"in front of the people"

Luke speaks of this spatially to refer to the people's attention. Alternate translation: "while the people were watching" or "while the people were listening"

See: Metaphor

Luke 20:27 (#1)

"Then some of the Sadducees"

Luke uses this statement to introduce these new characters into the story. It may be helpful to introduce them more fully in your translation. Alternate translation: "Then some members of the group of Jews called the Sadducees"

See: Introduction of New and Old Participants

Luke 20:27 (#2)

"Then some of the Sadducees"

The implication is that these people also wanted to discredit Jesus. Alternate translation: "Because they too wanted to discredit Jesus, some members of the group of Jews called the Sadducees"

See: Assumed Knowledge and Implicit Information

Luke 20:27 (#3)

"the ones saying there is no resurrection"

This phrase is identifying the Sadducees as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful to your readers, you could begin a new sentence here to clarify this. Alternate translation: "The Sadducees believe that no one will rise from the dead"

See: Distinguishing Versus Informing or Reminding

Luke 20:28 (#1)

"saying"

Luke could mean that one Sadducee spoke on behalf of the whole group, and you could indicate that as UST does. If you decide to do that, it may be helpful to begin a new sentence here. Alternate translation: "One of them said to Jesus"

See: Synecdoche

Luke 20:28 (#2)

"Teacher"

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 20:28 (#3)

"Moses wrote for us"

These Sadducees are describing Moses giving this instruction in the law by association with the way that he **wrote** it down. Alternate translation: "Moses instructed us in the law"

See: Metonymy

Luke 20:28 (#4)

"for us"

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducces mean "us Jews," and they are speaking to Jesus, who is also a Jew.

See: Exclusive and Inclusive 'We'

Luke 20:28 (#5)

"if someone's brother dies, having a wife, and he is childless, that"

Alternate translation: "if a man's brother dies who is married but who does not have children,"

See: Hypothetical Situations

Luke 20:28 (#6)

"his brother should take his wife"

Alternate translation: "that man should marry his dead brother's widow"

Luke 20:28 (#7)

"raise up seed for his brother"

The Sadducees assume that Jesus will know that this law specified that if the widow had children by her late husband's brother, those children would be considered the children of her late husband. Alternate translation: "and have children who will be considered his brother's descendants"

See: Metaphor

Luke 20:28 (#8)

"seed"

See how you translated this figurative sense of the word **seed** in 1:55. Alternate translation: "descendants"

See: Metaphor

Luke 20:29 (#1)

"Therefore"

The Sadducees are not saying this to draw a logical inference, but to lead into a question about a hypothetical possibility. Alternate translation (as a separate sentence): "We would like to ask you how this law would be applied in a possible situation"

See: Connect — Hypothetical Conditions

Luke 20:29 (#2)

"Therefore, there were seven brothers, and the first, having taken a wife, died childless"

While the Sadducees describe this as if it happened, they are actually asking about a hypothetical possibility in order to test Jesus. Alternate translation: "Suppose there were seven brothers,

and the oldest brother got married, but he died before he had any children"

See: Hypothetical Situations

Luke 20:29 (#3)

"the first"

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: "the first brother" or "the oldest brother"

See: Nominal Adjectives

Luke 20:29 (#4)

"the first"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number one"

See: Ordinal Numbers

Luke 20:30 (#1)

"and"

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: "And suppose that"

See: Hypothetical Situations

Luke 20:30 (#2)

"and the second"

The division at the end of this verse separates this subject from its verb, effectively creating an ellipsis that is not in the original Greek. The verb, "took her," must now be supplied from the next verse. Alternate translation: "the second brother then married her"

See: Ellipsis

Luke 20:30 (#3)

"and the second"

The implication, as the next verse says specifically, is that after this second brother married the first brother's widow, he too died before they had any children. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and the second brother then married her, but he also died before they had any children"

See: Assumed Knowledge and Implicit Information

Luke 20:30 (#4)

"the second"

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: "the second brother" or "the next oldest brother"

See: Nominal Adjectives

Luke 20:30 (#5)

"the second"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number two" or "the next oldest brother"

See: Ordinal Numbers

Luke 20:31 (#1)

"and"

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: "And suppose that"

See: Hypothetical Situations

Luke 20:31 (#2)

"the third took her"

The implication, as the end of the verse says specifically, is that after this third brother married

the widow, he too died before they had any children. If it would be helpful to your readers, you could state that explicitly. It may be helpful to make this a separate sentence. Alternate translation: “The third brother then married her, but he also died before they had any children”

See: Assumed Knowledge and Implicit Information

Luke 20:31 (#3)

"the third"

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: “the third brother” or “the next oldest brother”

See: Nominal Adjectives

Luke 20:31 (#4)

"the third"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “brother number three” or “the next oldest brother”

See: Ordinal Numbers

Luke 20:31 (#5)

"and likewise the seven also left no children, and died"

The Sadducees are speaking in a compact way in order to keep the story short. If it would be helpful to your readers, you could supply the information they leave out from the context. It may be helpful to make this a separate sentence. Alternate translation: “In the same way, the rest of the seven brothers married this widow, but they all died before they had any children”

See: Assumed Knowledge and Implicit Information

Luke 20:33 (#1)

"in the resurrection"

The Sadducees did not actually believe that there would be a resurrection. Your language may have a way of showing this. Alternate translation: “in the supposed resurrection” or “when people supposedly rise from the dead”

Luke 20:33 (#2)

"Therefore"

This introduces the question that the Sadducees had planned all along to ask Jesus about the hypothetical situation they were describing. If you said “Suppose” in the previous three verses, you could begin this sentence with “Then.”

See: Hypothetical Situations

Luke 20:33 (#3)

"the seven had her {as} wife"

Alternate translation: “each of the seven were married to her”

Luke 20:34 (#1)

"The sons of this age marry and are given in marriage"

In this culture, the idiom was to say that men married their wives and that women were given in marriage to their husbands by their parents. If your culture does not use different expressions like that, you could use a single term here. Alternate translation: “The people of this present world get married”

See: Idiom

Luke 20:34 (#2)

"The sons of this age marry and are given in marriage"

If your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can state who does the action in the second case. Alternate translation: “In this present world, men marry wives and parents give their daughters in marriage to husbands”

See: Active or Passive

Luke 20:34 (#3)

"The sons of this age"

The term **sons of** is an idiom that means the people in view share the qualities of something. In this case, Jesus is describing people who share the quality of living in the present world. Alternate translation: "The people of this present world"

See: Idiom

Luke 20:34 (#4)

"The sons"

Jesus is using the word **sons** in a generic sense that includes both men and women. Alternate translation: "The people"

See: When Masculine Words Include Women

Luke 20:34 (#5)

"of this age"

As in 16:8, here the term **age** means specifically the long period of time defined by the duration of the world; by association, it means the world itself. Alternate translation: "this present world"

See: Metonymy

Luke 20:35 (#1)

"the ones having been considered worthy" - "neither marry nor are given in marriage"

As in 20:34, if your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can specify the agent in the second case. Alternate translation: "among the people whom God considers worthy ... the men will not marry wives and parents will not give their daughters in marriage to husbands"

See: Active or Passive

Luke 20:35 (#2)

"the ones having been considered worthy"

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: "the people whom God considers worthy"

See: Active or Passive

Luke 20:35 (#3)

"to obtain that age and the resurrection {that is} from the dead"

Jesus is using the word **age** in the same figurative sense as in 18:30, to mean the new world that God will introduce after the end of this present world. See how you translated the expression there. Alternate translation: "to live in his new world when he brings back to life the people who have died"

See: Metonymy

Luke 20:35 (#4)

"and the resurrection {that is} from the dead"

If it would be helpful in your language, you could express the idea behind the abstract noun **resurrection** with an equivalent expression. Alternate translation: "when he brings back to life the people who have died"

See: Abstract Nouns

Luke 20:35 (#5)

"the dead"

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "the people who have died"

See: Nominal Adjectives

Luke 20:35 (#6)

"neither marry nor are given in marriage"

If your culture does not use different expressions for men and women when they marry, you may have you translated this with a single term in 20:34. If so, you could do the same thing here. Alternate translation: “will not get married”

See: Idiom

Luke 20:36 (#1)

"neither are they able to die anymore"

The implication is that these people will not need to get married and have children anymore in order to carry on the human race, because they will not die. Alternate translation: “they will not need to have children anymore, since they will not die”

See: Assumed Knowledge and Implicit Information

Luke 20:36 (#2)

"for they are {like} angels"

Jesus assumes that his listeners will know that angels do not die. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “because they will be like the angels, who do not die”

See: Assumed Knowledge and Implicit Information

Luke 20:36 (#3)

"they are sons of God"

Here Jesus is using the term **sons** in a generic sense that includes both men and women. Alternate translation: “they are God’s own children”

See: When Masculine Words Include Women

Luke 20:36 (#4)

"being sons of the resurrection"

Jesus is using the term **sons** in this second case to mean people who share the qualities of something. In this case, Jesus is describing people who share the quality of God bringing them back to life after they have died. Alternate translation: “since God has brought them back to life”

See: Idiom

Luke 20:37 (#1)

"the dead are raised"

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: “God brings back to life people who have died”

See: Active or Passive

Luke 20:37 (#2)

"the dead"

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: “people who have died”

See: Nominal Adjectives

Luke 20:37 (#3)

"even Moses"

Jesus is using the word **even** for emphasis. He is stressing the authority of Moses as someone to whom God gave an extensive revelation of his character and actions. Alternate translation: “Moses himself”

Luke 20:37 (#4)

"at the bush"

Jesus assumes that his listeners will know that he means the bush in the desert that was burning without being consumed, at which Moses encountered God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “at the burning bush”

See: Assumed Knowledge and Implicit Information

Luke 20:37 (#5)

"at the bush"

Jesus is not referring to the actual encounter that Moses had with God at the burning bush, since

during that encounter Moses did not say the words that Jesus attributes to him here. Rather, God said those words about himself, and Moses recorded them in the Scriptures. So Jesus is referring by association to the passage in which Moses describes his encounter with God at the burning bush. Alternate translation: “in the passage where he wrote about the burning bush” or “in the scripture about the burning bush”

See: Metonymy

Luke 20:37 (#6)

"he calls"

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: “he called”

See: Verbs

Luke 20:37 (#7)

"the God of Abraham, and the God of Isaac, and the God of Jacob"

The implication is that God would not have identified himself as the God of these men if they were not alive. This must mean that God brought them back to life after they died. If it would be helpful to your readers, you could indicate that explicitly, as UST does.

See: Assumed Knowledge and Implicit Information

Luke 20:38 (#1)

"And"

Jesus uses the word **And** to introduce a teaching about God that will help the Sadducees understand how God’s description of himself at the burning bush proves that God raises people from the dead. Alternate translation: “Now”

See: Connect — Background Information

Luke 20:38 (#2)

"he is not a God of the dead, but of the living"

The two phrases **not … of the dead** and **of the living** mean the same thing. Jesus is using repetition for emphasis. If your language does not use repetition in this way, you can express this idea with a single phrase. Alternate translation: “he is a God of living people only”

See: Parallelism

Luke 20:38 (#3)

"of the dead"

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: “of people who have died”

See: Nominal Adjectives

Luke 20:38 (#4)

"of the living"

Jesus is using the adjective **living** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: “of people who are alive” or “of people whom he has brought back to life”

See: Nominal Adjectives

Luke 20:38 (#5)

"for all are alive to him"

Interpreters understand this statement in various ways. One likely possibility is that Jesus is saying implicitly that after people die, while they are **dead** as far as other people are concerned, they are **alive** as far as God is concerned. That is because their spirits live on after death, and God is still able to relate to their spirits. Alternate translation: “because even after people die, God is still able to relate to them as living spirits”

See: Assumed Knowledge and Implicit Information

Luke 20:39 (#1)

"Then answering some of the scribes said"

Luke uses this statement to reintroduce these characters into the story. Alternate translation: “There were some scribes listening to what Jesus was saying, and they responded”

See: Introduction of New and Old Participants

Luke 20:39 (#2)

"answering some of the scribes said"

Together the two words **answering** and **said** mean that these scribes responded to the teaching that Jesus gave in answer to the question that the Sadducees asked. Alternate translation: “some of the scribes responded”

See: Hendiadys

Luke 20:39 (#3)

"Teacher"

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

Luke 20:40 (#1)

"they no longer dared to ask him anything"

Here Luke uses a double negative in Greek for emphasis, saying **no longer** and “nothing.” The second negative does not cancel the first to create a positive meaning, “they still dared to ask him something.” If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here.

See: Double Negatives

Luke 20:40 (#2)

"they no longer dared to ask him anything"

The implication in context is that Jesus’ enemies were afraid that if they continued to ask him difficult questions, his wise answers would continue to show how much more he understood than they did. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “they were afraid to ask him any more difficult questions, because they realized he would give more wise answers that would show how much more he understood than they did”

See: Assumed Knowledge and Implicit Information

Luke 20:40 (#3)

"they no longer dared"

It is unclear whether **they** refers to the scribes, the Sadducees, or everyone who had been trying to trap Jesus with difficult questions. It may be best to translate this with a general statement. Alternate translation: “Jesus’ enemies no longer dared”

See: Pronouns — When to Use Them

Luke 20:41 (#1)

"he said to them"

As in 20:40, it is unclear to whom the pronoun **them** refers. It may be best to translate it with a general statement here as well. Alternate translation: “Jesus said to those who were listening”

See: Pronouns — When to Use Them

Luke 20:41 (#2)

"How do they say that the Christ is the son of David"

This does not seem to be a rhetorical question that Jesus is using as a teaching tool. Rather, it seems to be a question that Jesus wanted his listeners to try to answer. They had asked him some difficult questions, and they had admitted that he answered them well. Now, in return, he is asking them a difficult question. None of them will be able to answer it, and this will demonstrate his wisdom even further. His question actually will teach something to those who are able to recognize its implications. But it would be appropriate to leave it in question form and not translate it as a statement.

See: Rhetorical Question

Luke 20:41 (#3)

"do they say that"

Here Jesus is using the pronoun **they** in an indefinite sense. He does not have specific individuals in mind. Alternate translation: “do people say that”

See: Pronouns — When to Use Them

Luke 20:41 (#4)

"the son of David"

Here Jesus is using the term **son** to mean “descendant.” Alternate translation: “a descendant of King David”

See: Metaphor

Luke 20:42 (#1)

"For David himself"

Jesus uses the word **himself** here to emphasize to that it was **David**, the very person whom the scribes call the father of the Christ, who spoke the words in the quotation that follows. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “None other than David” or “David, the very person whom you call the father of the Christ”

See: Reflexive Pronouns

Luke 20:42 (#2)

"For"

Jesus uses the word **For** to introduce the reason why he has asked this question. Alternate translation: “I ask this question because”

See: Connect — Reason-and-Result Relationship

Luke 20:42 (#3)

"says"

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: “said”

Luke 20:42 (#4)

""says in the book of Psalms,"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: “says in the book of Psalms that the Lord told his Lord to sit at his right hand”

See: Quotes within Quotes

Luke 20:42 (#5)

"The Lord said to my Lord"

Here, the term **Lord** does not refer to the same person in both instances. The first instance is representing the name Yahweh, which David actually uses in this psalm. In order to honor the commandment not to misuse God’s name, Jewish people often avoided saying that name and said **Lord** instead. The second instance is the regular term for “lord” or “master.” ULT and UST capitalize the word because it refers to the Messiah. Alternate translation: “The Lord God said to my Lord” or “God said to my Lord”

See: Euphemism

Luke 20:42 (#6)

"Sit at my right hand"

Alternate translation: “Sit at my right side”

Luke 20:42 (#7)

"Sit at my right hand"

The seat at the right side of a ruler was a position of great honor and authority. By telling the Messiah to sit there, God was symbolically conferring honor and authority on him. Alternate translation: “Sit in the place of honor beside me”

See: Symbolic Action

Luke 20:43 (#1)

"until I make your enemies a footstool for your feet"

This is the continuation of a quotation within a quotation within a quotation. If you decided in 20:42 to have only one level of quotation, you could make the same adjustment here. Alternate translation: “until he made his enemies a footstool for his feet”

See: Quotes within Quotes

Luke 20:43 (#2)

"until I make your enemies a footstool for your feet"

The psalm speaks of the Messiah using his enemies as a **footstool** to mean that Yahweh would make those enemies stop resisting the Messiah and submit to him. Alternate translation: “until I conquer your enemies for you”

See: Metaphor

Luke 20:43 (#3)

"a footstool for your feet"

If your readers would not know what a **footstool** is, you could use a general expression. Alternate translation: “something on which you could rest your feet”

See: Metaphor

Luke 20:44 (#1)

"David therefore calls him ‘Lord"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “David therefore calls the Messiah his Lord”

See: Quotes within Quotes

Luke 20:44 (#2)

"David therefore calls him ‘Lord"

In this culture, an ancestor was more respected than a descendant. But to call someone **Lord** was to address that person as the more respected one. As the General Notes to this chapter describe, this is a paradox, that is, is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus is calling attention to this paradox to get his listeners to think more deeply about who the Messiah is. If it would be helpful to your readers, you could indicate explicitly what makes this a paradox. Alternate translation: “David therefore addresses the Messiah respectfully as his Lord. But if the Messiah is his descendant, David should be the more respected person”

See: Assumed Knowledge and Implicit Information

Luke 20:44 (#3)

"And how is he his son"

Like the question in 20:41, this seems to be a question that Jesus wanted his listeners to try to answer, even though he is also using it to teach. It is a difficult question, like the ones they asked him, which he answered well. They will not be able to answer his question, and this should give them a further appreciation for his wisdom, in addition to what they might learn from reflecting on the question later. So it would be appropriate to leave it in question form and not translate it as a statement. Alternate translation: “So why do people say that the Messiah is David’s descendant?”

See: Rhetorical Question

Luke 20:44 (#4)

"And"

Jesus is using the word **And** to show that a conclusion should be drawn as a result of what he has just said, and that this conclusion would be different from what his listeners had previously believed. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 20:44 (#5)

"son"

Here Jesus is using the term **son** to mean “descendant.” Alternate translation: “descendant”

See: Metaphor

Luke 20:45 (#1)

"And"

Luke uses the word **And** to indicate that after asking his own difficult question to the people who had been trying to trap him, Jesus turned to speak to his disciples. Alternate translation: "Then"

See: Connect — Sequential Time Relationship

Luke 20:45 (#2)

"all the people"

Luke is generalizing to refer to everyone who was present as Jesus was teaching. Alternate translation: "all the people who were there"

See: Hyperbole

Luke 20:46 (#1)

"Beware of the scribes"

Jesus says **Beware** to warn about the influence of these people. He is not saying that the scribes themselves are physically dangerous, but that it would be dangerous spiritually to follow their example. Alternate translation: "Be careful not to follow the example of the scribes"

See: Metonymy

Luke 20:46 (#2)

"desiring to walk in long robes"

In this culture, **long robes** were a symbol of wealth and status. To walk around in public in a long robe was to assert wealth and status. Alternate translation: "who like to walk around looking important in their long robes"

See: Symbolic Action

Luke 20:46 (#3)

"loving greetings"

The implication is that these would be respectful greetings, in which the scribes would be addressed by important titles. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "loving to be greeted respectfully"

See: Assumed Knowledge and Implicit Information

Luke 20:46 (#4)

"first seats" - **"first places"**

As in 14:7, **first** here means "best." Alternate translation: "the best seats … the best places"

See: Metaphor

Luke 20:47 (#1)

"They devour the houses of widows"

Jesus speaks of the **houses** of widows to mean their wealth and possessions, which they would have in their houses. Alternate translation: "They defraud widows of everything they own"

See: Metonymy

Luke 20:47 (#2)

"They devour the houses of widows"

Jesus says that the scribes **devour** or eat up the possessions of widows to mean that they continually ask the widows for money until the widows have none left. Alternate translation: "They defraud widows of everything they own"

See: Metaphor

Luke 20:47 (#3)

"for a pretext they pray at length"

Here, **pretext** refers to something that someone would do in order to appear a certain way. Alternate translation: "in order to seem godly, they offer long prayers"

Luke 20:47 (#4)

"These will receive greater condemnation"

Jesus is using the word **condemnation** to mean the punishment that a person would receive after being condemned (found guilty) for doing

something wrong. Alternate translation: “These scribes will receive greater punishment”

See: Metonymy

Luke 20:47 (#5)

"These will receive greater condemnation"

The implication seems to be that these proud and greedy scribes will receive **greater** punishment than they would have if they had not pretended to be so godly. It is also implicit that God will be the one who punishes them. Alternate translation: “God will punish these scribes more severely because they do all these wrong things while pretending to be godly”

See: Assumed Knowledge and Implicit Information

Luke 21:1 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next in the story. Alternate translation: “Now”

See: Background Information

Luke 21:1 (#2)

"he saw the rich putting their gifts into the treasury"

This background information that Luke provides introduces a new event in the story. Alternate translation: “he noticed that there were some rich people who were placing gifts of money in the offering boxes”

See: Introduction of a New Event

Luke 21:1 (#3)

"the rich putting"

Jesus is using the adjective **rich** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: “rich people”

See: Nominal Adjectives

Luke 21:1 (#4)

"gifts"

If it would be helpful to your readers, you could state explicitly what the **gifts** were. Alternate translation: “gifts of money”

See: Assumed Knowledge and Implicit Information

Luke 21:1 (#5)

"the treasury"

Luke is describing the boxes in the temple courtyard where people put money that they were giving to God by association with the name of the place where this money would be kept until it was needed, the **treasury**. Alternate translation: “the offering boxes”

See: Metonymy

Luke 21:2 (#1)

"And he saw a certain poor widow"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: “There was also a poor widow there, and Jesus saw her”

See: Introduction of New and Old Participants

Luke 21:2 (#2)

"two lepta"

The word **lepta** is the plural of “lepton.” A lepton was a small bronze or copper coin equivalent to a few minutes’ wages. It was the least valuable coin that people used in this culture. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: “two pennies” or “two small coins of little value”

See: Biblical Money

Luke 21:3 (#1)

"he said"

Jesus is still speaking to his disciples, as in 20:45. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he said to his disciples"

See: Assumed Knowledge and Implicit Information

Luke 21:3 (#2)

"Truly I say to you"

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

Luke 21:3 (#3)

"this poor widow put in more than all"

Even though it is not literally true that the widow has put more money into the offering box than all the rich people, this is still not figurative language. As Jesus explains in the next verse, he means that she has put in proportionately more than all the others, relative to her means, and that is literally true. But Jesus makes the seemingly untrue statement first, to get his disciples to reflect on how it can be true. So it would be appropriate to translate Jesus' words directly and not interpret them as if they were figurative. For example, it would be a figurative interpretation to say, "God considers what this poor widow has given to be more valuable than the gifts of all the others"

See: Metaphor

Luke 21:3 (#4)

"all"

In context, **all** means specifically all of the rich people who were putting large monetary gifts in the collection boxes. Alternate translation: "all of those rich people"

See: Assumed Knowledge and Implicit Information

Luke 21:4 (#1)

"put in the gifts from the things abounding to them"

Alternate translation: "had a lot of money but only gave a small portion of it"

Luke 21:4 (#2)

"But she, from her poverty, put in all the life that she had"

Alternate translation: "But she only had a very little money but gave everything she had to live on"

Luke 21:5 (#1)

"some"

The implication is that these were some of Jesus' disciples. Alternate translation: "some of Jesus' disciples"

See: Assumed Knowledge and Implicit Information

Luke 21:5 (#2)

"it was decorated"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "people had decorated it"

See: Active or Passive

Luke 21:5 (#3)

"offerings"

In this context, **offerings** refers specifically to golden ornaments that people had given to beautify the temple and its courtyards. The ornaments were known by this name since people had given them as offerings. Alternate translation: "ornaments that people had donated"

See: Metonymy

Luke 21:6 (#1)

"These things that you are looking at"

Alternate translation: “As for this beautiful temple and its decorations”

Luke 21:6 (#2)

"days will come in which"

Here Jesus is using the term **days** to refer to a specific time. Alternate translation: “there will be a time when”

See: Idiom

Luke 21:6 (#3)

"stone upon stone will not be left"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: “your enemies will not leave one stone upon another”

See: Active or Passive

Luke 21:6 (#4)

"stone upon stone will not be left"

If it would be helpful in your language, you could make this statement in positive form. Alternate translation: “your enemies will topple every stone off the stone it is resting on”

Luke 21:6 (#5)

"stone upon stone will not be left"

See how you translated the similar expression “they will not leave stone upon stone” in 19:44. Here as well this is a figurative overstatement to emphasize how completely the enemies of the Jews will destroy the temple. Alternate translation: “your enemies will completely destroy this building of stone”

See: Hyperbole

Luke 21:6 (#6)

"which will not be torn down"

If it would be helpful in your language, you could make this statement in positive form and make it a separate sentence. Alternate translation: “Every stone will be torn down”

Luke 21:6 (#7)

"which will not be torn down"

If it would be helpful in your language, you could express this as a separate sentence with an active form, and you could state who will do the action. (In the alternate translation that is suggested here, “they” would mean “your enemies,” and “it” would mean “this building of stone,” as in the alternate translation in the last note to the previous phrase in this verse.) Alternate translation: “They will tear it all down”

See: Active or Passive

Luke 21:7 (#1)

"they questioned him"

The pronoun **they** refers to Jesus’ disciples, and the word **him** refers to Jesus. Alternate translation: “the disciples asked Jesus” or “Jesus’ disciples asked him”

See: Pronouns — When to Use Them

Luke 21:7 (#2)

"Teacher"

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

Luke 21:7 (#3)

"when therefore will these things be? And what {will be} the sign when these things are about to happen"

The phrase **these things** refers implicitly to what Jesus has just said about enemies destroying the temple. Alternate translation: “then when will the temple be destroyed? And how will we know that our enemies are about to destroy it”

See: Assumed Knowledge and Implicit Information

Luke 21:8 (#1)

"Be careful that you are not led astray. For many will come in my name, saying, 'I am he,' and, 'The time has come near"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "Be careful that you are not led astray. For many will come in my name, saying that they are the Messiah. They will also say that the time has come near."

See: Quotes within Quotes

Luke 21:8 (#2)

"you are not led astray"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "no one leads you astray"

See: Active or Passive

Luke 21:8 (#3)

"in my name"

Here Jesus uses the word **name** to mean identity. The people he is talking about will likely not say that their name is Jesus, but they will claim to be the Messiah. Alternate translation: "claiming to be me"

See: Metonymy

Luke 21:8 (#4)

"I am he"

The implication is that **he** means the Messiah. Alternate translation: "I am the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 21:8 (#5)

"The time has come near"

This implicitly means the **time** when God will establish his kingdom, which these false Messiahs would understand to mean defeating their enemies. Alternate translation: "God is about to establish his kingdom" or "God is about to defeat all of our enemies"

See: Assumed Knowledge and Implicit Information

Luke 21:8 (#6)

"Do not go after them"

Here the expression **go after** seems to have a figurative sense like that of the term **follow**, found in 5:27 and several other places in the book, meaning to become someone's disciple. Alternate translation: "Do not become their disciples"

See: Metaphor

Luke 21:9 (#1)

"of wars and rebellions"

The term **wars** probably refers to countries fighting against each other, and the term **rebellions** probably refers to people fighting against their own leaders or against other people in their own countries. Jesus may be using the two terms together to refer generally to violent fighting. If it would be helpful in your language, you could combine these terms. Alternate translation: "of armed conflicts"

See: Doublet

Luke 21:9 (#2)

"do not be terrified"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "do not let these things terrify you"

See: Active or Passive

Luke 21:9 (#3)

"for it is necessary for these things to happen first"

If it would be helpful in your language, you could put this phrase before **do not be terrified**, as UST

does, since this phrase gives the reason why followers of Jesus should not be terrified.

See: Connect — Reason-and-Result Relationship

Luke 21:9 (#4)

"but not immediately the end"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: "but the end will not happen immediately"

See: Ellipsis

Luke 21:9 (#5)

"the end"

This implicitly means the end of the world. Alternate translation: "the end of the world"

See: Assumed Knowledge and Implicit Information

Luke 21:10 (#1)

"Then he said to them"

The pronoun **he** refers to Jesus, and the word **them** refers to his disciples. Since this is a continuation of Jesus speaking from the previous verse, some languages may prefer to leave out this phrase, as UST does. Alternate translation: "Then Jesus said to his disciples"

See: Pronouns — When to Use Them

Luke 21:10 (#2)

"Nation will rise against nation, and kingdom against kingdom"

These two phrases mean basically the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: "Different groups of people will attack each other"

See: Parallelism

Luke 21:10 (#3)

"Nation will rise against nation"

The word **Nation** represents nations in general, not one particular nation. Alternate translation: "The people of some nations will attack the people of other nations"

See: Generic Noun Phrases

Luke 21:10 (#4)

"Nation will rise against nation"

The term **Nation** refers to the people of one nationality or ethnic group. Alternate translation: "The people of some nations will attack the people of other nations"

See: Metonymy

Luke 21:10 (#5)

"Nation will rise against nation"

The expression **rise against** is an idiom that means to attack. Alternate translation: "The people of some nations will attack the people of other nations"

See: Idiom

Luke 21:10 (#6)

"and kingdom against kingdom"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: "and the people of some kingdoms will attack the people of other kingdoms"

See: Ellipsis

Luke 21:10 (#7)

"kingdom against kingdom"

The word **kingdom** represents kingdoms in general, not one particular kingdom. Alternate

translation: “the people of some kingdoms will attack the people of other kingdoms”

See: Generic Noun Phrases

Luke 21:10 (#8)

"kingdom against kingdom"

The term **kingdom** represents the people of a kingdom. Alternate translation: “the people of some kingdoms will attack the people of other kingdoms”

See: Metonymy

Luke 21:11 (#1)

"terrifying events"

Alternate translation: “events that terrify people” or “events that cause people to be very afraid”

Luke 21:11 (#2)

"great signs from heaven"

Here, the term **heaven** could mean: (1) based on what Jesus says in 21:25 about signs in the sun, moon, and stars, it has the sense of “sky.” Alternate translation: “great signs in the sky” (2) a way of referring to God by association, since heaven is the abode of God. Alternate translation: “great signs from God” or “great signs that God sends”

See: Metonymy

Luke 21:12 (#1)

"of these things"

This refers implicitly to the things that Jesus has said will happen. Alternate translation: “these things that I have just described”

See: Metonymy

Luke 21:12 (#2)

"they will lay their hands on you"

This expression means to arrest a person by association with the way that arresting officers might physically take hold of that person. Alternate translation: “they will arrest you”

See: Metonymy

Luke 21:12 (#3)

"they will lay their hands on you"

The pronoun **they** refers to the government authorities, who will be led to arrest the followers of Jesus by their enemies, as Jesus explains in 21:16. Alternate translation: “the authorities will arrest you” or “your enemies will get the authorities to arrest you”

See: Pronouns — When to Use Them

Luke 21:12 (#4)

"handing {you} over to the synagogues"

The term **synagogues** means the leaders of the synagogues, who had the authority to put Jews on trial. Alternate translation: “turning you over for trial to the leaders of the synagogues”

See: Metonymy

Luke 21:12 (#5)

"the synagogues and prisons, bringing {you} before"

Jesus is speaking compactly here. Alternate translation: “the synagogue rulers, who will put you in prison and bring you before”

See: Ellipsis

Luke 21:12 (#6)

"bringing {you} before"

This expression means to turn someone over to an authority for trial, where the person would stand **before** the authority and answer the charges. Alternate translation: “turning you over for trial to”

See: Metonymy

Luke 21:12 (#7)

"for the sake of my name"

Here, **name** represents Jesus himself. Alternate translation: "because of me" or "because you are my disciples"

See: Metonymy

Luke 21:13 (#1)

"It will turn out for you for a testimony"

Alternate translation: "This will give you an opportunity to speak about how you believe in me"

Luke 21:14 (#1)

"But"

But is usually translated "therefore" because it typically introduces a result or conclusion from something that has just been said. However, in some cases, including this one, the term instead indicates a contrast with what has just been said. Knowing they would be put on trial, Jesus' disciples would naturally want to think about how to defend themselves, but Jesus is telling them, by contrast, not to do that. Alternate translation: "Nevertheless,"

See: Connect — Contrast Relationship

Luke 21:14 (#2)

"put in your hearts"

Jesus speaks of his disciples' **hearts** as if they were containers in which the disciples could put the resolution he describes. Alternate translation: "make up your minds" or "decide firmly"

See: Metaphor

Luke 21:14 (#3)

"put in your hearts"

Jesus is using the disciples' **hearts** to represent their minds. Alternate translation: "make up your minds"

See: Metaphor

Luke 21:14 (#4)

"not to prepare to be defended"

The implication is that Jesus' disciples would be thinking about how to defend themselves against their enemies' accusations. Alternate translation: "not to try to figure out ahead of time what you should say in order to defend yourself against the accusations of your enemies"

See: Assumed Knowledge and Implicit Information

Luke 21:14 (#5)

"to be defended"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "to defend yourselves"

See: Active or Passive

Luke 21:15 (#1)

"for"

Jesus is giving the reason why his disciples should do what he told them in the previous verse. If it would be helpful in your language, you could put this reason before the result by creating a verse bridge. You could combine 21:14 and 21:15, putting all of 21:15 first, followed by all of 21:14. You could begin 21:15 with "Since" and have no introductory word for 21:14, or you could have no introductory word for 21:15 and begin 21:14 with "So."

See: Verse Bridges

Luke 21:15 (#2)

"a mouth and wisdom"

Jesus is using the term **mouth** to refer to speech. Alternate translation: "speech and wisdom"

See: Metonymy

Luke 21:15 (#3)

"a mouth and wisdom"

The phrase **a mouth and wisdom** expresses a single idea by using two words connected with **and.** The word **wisdom** describes what kind of speech Jesus will give the disciples. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: “wise things to say” or “wise responses”

See: Hendiadys

Luke 21:15 (#4)

"that all the ones opposing you will not be able to resist or contradict"

If it would be helpful in your language, you could express the meaning of the negative word **not** combined with the negative verbs **resist** and **contradict** as a single positive statement. (See note just below explaining that these two verbs likely form a doublet.) Alternate translation: “that all of your adversaries will have to agree are true”

See: Double Negatives

Luke 21:15 (#5)

"to resist or contradict"

The terms **resist** and **contradict** mean basically the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single, equivalent expression. Alternate translation: “to deny”

See: Doublet

Luke 21:16 (#1)

"you will be handed over even by parents and brothers and relatives and friends"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “even your parents, brothers, relatives, and friends will turn you over to the authorities”

See: Active or Passive

Luke 21:16 (#2)

"brothers"

Here, the term **brothers** has a generic sense that includes both brothers and sisters. Alternate translation: “siblings” or “brothers and sisters”

See: When Masculine Words Include Women

Luke 21:16 (#3)

"they will put to death some of you"

The pronoun **they** could mean: (1) “the authorities will kill some of you.” (2) “those who turn you in will kill some of you.”

See: Pronouns — When to Use Them

Luke 21:17 (#1)

"you will be hated by all"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “everyone will hate you”

See: Active or Passive

Luke 21:17 (#2)

"you will be hated by all"

The term **all** is a generalization for emphasis. Alternate translation: “many people will hate you”

See: Hyperbole

Luke 21:17 (#3)

"because of my name"

Here, **name** represents Jesus himself. Alternate translation: “because of me” or “because you are my disciples”

See: Metonymy

Luke 21:18 (#1)

"And"

Jesus uses the word **And** to introduce a contrast with what he has just said. Alternate translation: “But”

See: Connect — Contrast Relationship

Luke 21:18 (#2)

"a hair of your head will not at all perish"

If it would be helpful in your language, you could express the meaning of the negative words **not at all** combined with the negative verb **perish** as a positive statement. Alternate translation: “God will keep you entirely safe”

See: Double Negatives

Luke 21:18 (#3)

"a hair of your head will not at all perish"

Jesus speaks of one of the smallest parts of a person to mean the entire person. Alternate translation: “God will keep you entirely safe”

See: Synecdoche

Luke 21:18 (#4)

"a hair of your head will not at all perish"

If it would be helpful in your language, you could indicate who will make sure that the disciples do not **perish**. Alternate translation: “God will keep you entirely safe”

Luke 21:18 (#5)

"a hair of your head will not at all perish"

Since Jesus says in 21:16 that some of them would be put to death, he must be speaking here. He means that his disciples will not perish spiritually; that is, their souls will be saved. Alternate translation: “God will keep you entirely safe spiritually” or “God will save your souls”

See: Metaphor

Luke 21:19 (#1)

"By your endurance"

Alternate translation: “If you remain faithful to me”

Luke 21:19 (#2)

"you will gain your souls"

Here “soul” means the eternal part of a person. Alternate translation: “you will receive eternal life”

Luke 21:20 (#1)

"Jerusalem being surrounded by armies"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “armies surrounding Jerusalem”

See: Active or Passive

Luke 21:20 (#2)

"its desolation is near"

If it would be helpful in your language, you could express the idea behind the abstract noun **desolation** with a verb such as “destroy.” Alternate translation: “those armies will soon destroy it”

See: Abstract Nouns

Luke 21:21 (#1)

"to the mountains"

The implication is that people who fled **to the mountains** would be safe there. Alternate translation: “to the mountains, where they will be safe”

See: Assumed Knowledge and Implicit Information

Luke 21:21 (#2)

"in the midst of it"

Here the pronoun **it** means Jerusalem. Alternate translation: “within the city of Jerusalem”

See: Pronouns — When to Use Them

Luke 21:21 (#3)

"let the ones in the fields not enter into it"

The term **fields** refers implicitly to the farms around Jerusalem that provided the main food supply for the city. Alternate translation: "the people living on the farms around the city should not seek shelter within its protective walls"

See: Assumed Knowledge and Implicit Information

Luke 21:21 (#4)

"let the ones in the fields not enter into it"

If it would be helpful in your language, you could state this positively. Alternate translation: "the people living on the farms around the city should stay outside of it where they will be safer"

Luke 21:22 (#1)

"these are days of vengeance"

Jesus is using the term **days** to refer to a specific time. Alternate translation: "this will be the time when God punishes this city"

See: Idiom

Luke 21:22 (#2)

"these are days of vengeance"

If it would be helpful in your language, you could express the idea behind the abstract noun **vengeance** with a verb such as "punish." Alternate translation: "this will be the time when God punishes this city"

See: Abstract Nouns

Luke 21:22 (#3)

"to fulfill all the things that have been written"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "when all the things that the prophets wrote in the Scriptures will happen"

See: Active or Passive

Luke 21:22 (#4)

"all the things that have been written"

Here, **all** has a limited meaning. It does not mean everything that the prophets wrote about every subject. Rather, it means specifically **all** that the prophets wrote about this particular event. Alternate translation: "all that the prophets wrote in the Scriptures about how Jerusalem would be destroyed"

See: Hyperbole

Luke 21:23 (#1)

"to the ones having in the womb"

This is an idiom. Alternate translation: "to women who are pregnant"

See: Idiom

Luke 21:23 (#2)

"to the ones nursing"

This does not mean babies who are nursing. Alternate translation: "to the mothers who are nursing their babies"

Luke 21:23 (#3)

"in those days"

Jesus is using the term **days** to refer to a specific time. Alternate translation: "at that time"

See: Idiom

Luke 21:23 (#4)

"For"

Jesus uses the word **For** to introduce the reason why it will be very difficult for pregnant women and nursing mothers at this time. If it would be helpful in your language, you could put the sentence that this word introduces first in the

verse, since it gives the reason for the results that the other sentence in the verse describes.

See: Connect — Reason-and-Result Relationship

Luke 21:23 (#5)

"there will be great distress upon the land and wrath to this people"

If the word **land** means the people who live in the land (See: note below), then these two phrases mean basically the same thing. Jesus may be using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: "God will angrily punish the people who live in this land by making them suffer greatly"

See: Parallelism

Luke 21:23 (#6)

"there will be great distress upon the land"

The term **land** could be: (1) a figurative reference to the people who live there. Alternate translation: "the people who live in this land will suffer greatly" (2) literal. Alternate translation: "there will be physical disasters in the land"

See: Metonymy

Luke 21:23 (#7)

"there will be great distress upon the land"

If it would be helpful in your language, you could express the idea behind the abstract noun **distress** with a verb such as "suffer." Alternate translation: "the people who live in this land will suffer greatly"

See: Abstract Nouns

Luke 21:23 (#8)

"and wrath to this people"

Jesus is using the word **wrath** to mean what God will do in his **wrath**. Alternate translation: "and God will angrily punish this people"

See: Metonymy

Luke 21:24 (#1)

"they will fall"

Here, **fall** means to die by association with the way that people who die **fall** to the ground. Alternate translation: "they will die"

See: Metonymy

Luke 21:24 (#2)

"by the mouth of the sword"

Here, the term **mouth** may be a figurative way of saying "edge" or "end," by analogy to the way that the mouth of an animal is typically at one end of the animal. Alternate translation: "by the edge of the sword" or "when soldiers kill them with their swords"

See: Metaphor

Luke 21:24 (#3)

"by the mouth of the sword"

This phrase could also be depicting the **sword** as a devouring monster. Alternate translation: "as if swords were eating them up"

See: Personification

Luke 21:24 (#4)

"of the sword"

The word **sword** represents swords in general, not one particular sword. Alternate translation: "of the swords"

See: Generic Noun Phrases

Luke 21:24 (#5)

"of the sword"

Jesus may be using one kind of weapon, **the sword**, to represent all weapons. Alternate translation: "of the weapons"

See: Synecdoche

Luke 21:24 (#6)

"they will be led captive into all the nations"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "their enemies will capture them and take them away into other countries"

See: Active or Passive

Luke 21:24 (#7)

"into all the nations"

The word **all** is a generalization that emphasizes that their enemies will take the people away to many other countries. Alternate translation: "into many other countries"

See: Hyperbole

Luke 21:24 (#8)

"the nations"

Jesus is using the term **nations** to mean the places where various people groups live. Alternate translation: "countries"

See: Metonymy

Luke 21:24 (#9)

"Jerusalem will be trampled by the nations"

Jesus speaks of the Gentiles walking all over the city of Jerusalem. This image could be: (1) of people walking around on land that they own or control. Alternate translation: "the Gentiles will occupy Jerusalem" (2) of walking over something to flatten it. Alternate translation: "the Gentiles will completely destroy Jerusalem"

See: Metaphor

Luke 21:24 (#10)

"Jerusalem will be trampled by the nations"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the Gentiles will occupy Jerusalem" or "the Gentiles will completely destroy Jerusalem"

See: Metaphor

Luke 21:24 (#11)

"of the nations"

Jesus assumes that his listeners will know that by **the nations**, he means in this instance the people groups who are not Jews. Alternate translation: "the Gentiles"

See: Assumed Knowledge and Implicit Information

Luke 21:24 (#12)

"until the times of the nations are fulfilled"

If it would be helpful in your language, you could express this with an active form. (See the discussion of the meaning of this phrase in the General Notes to this chapter.) Alternate translation: "until the time when the Gentiles rule the Jews is over"

See: Active or Passive

Luke 21:25 (#1)

"distress of nations"

As in 21:10, the term **nations** here refers to the people of one nationality or ethnic group. Alternate translation: "the people of the nations will be distressed"

See: Metonymy

Luke 21:25 (#2)

"in perplexity at the roaring and tossing of the sea"

These storms could be literal. Jesus may be saying that there will be larger and more frequent hurricanes at this time. However, they could also be figurative. Jesus may be using the image of being in a storm at sea to portray how the people will feel about what they are experiencing. You could represent this possible metaphor as a simile in your translation. It may be helpful to begin a new

sentence here. Alternate translation: “They will be as anxious as they would be in a great storm at sea”

See: Metaphor

Luke 21:25 (#3)

"at the roaring and tossing of the sea"

Jesus may be using the words **roaring** and **tossing** together to depict a great storm in the ocean, whose waves would rise up high and make loud sounds. If you decide to retain the metaphor in your translation, you could translate these words with a single expression. Alternate translation: “about the great storms at sea”

See: Doublet

Luke 21:26 (#1)

"Men"

Here Jesus is using the term **Men** in a generic sense that includes all people. Alternate translation: “people”

See: When Masculine Words Include Women

Luke 21:26 (#2)

"from fear and expectation"

This phrase expresses a single idea by using two words connected with **and**. The term **fear** describes what the **expectation** of people will be like. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: “from fearful expectation”

See: Hendiadys

Luke 21:26 (#3)

"of the things coming upon the inhabited world"

Alternate translation: “of the things that are happening in the world” or “of the things that are happening to the world”

Luke 21:26 (#4)

"for the powers of the heavens will be shaken"

If it would be helpful in your language, you could put this statement first in the verse, since it gives the reason for the results that the rest of the verse describes. You could begin this statement with “Since,” or you could have no introductory word for it and introduce the rest of the verse with “and so.”

See: Connect — Reason-and-Result Relationship

Luke 21:26 (#5)

"the powers of the heavens will be shaken"

The phrase **the powers of the heavens** is most likely an idiomatic reference back to the sun, moon, and stars, which Jesus mentioned at the beginning of the previous verse. Alternate translation: “the sun, moon, and stars will be shaken”

See: Idiom

Luke 21:26 (#6)

"the powers of the heavens will be shaken"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: “God will shake the sun, moon, and stars”

See: Active or Passive

Luke 21:27 (#1)

"they will see"

The pronoun **they** refers to the people of the nations, about whom Jesus has been speaking since 21:25. Alternate translation: “the people of the nations will see”

See: Pronouns — When to Use Them

Luke 21:27 (#2)

"the Son of Man"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could

translate this in the first person. Alternate translation: “me, the Son of Man”

See: First, Second or Third Person

Luke 21:27 (#3)

"the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “me, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 21:27 (#4)

"coming in a cloud"

Jesus assumes that his disciples will know that this means **coming** down from heaven **in a cloud**. Alternate translation: “coming down from heaven in a cloud”

See: Assumed Knowledge and Implicit Information

Luke 21:27 (#5)

"with power and much glory"

This phrase expresses a single idea by using two words connected with **and.** The term **glory** describes what kind of **power** Jesus will have. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: “with very glorious power” or “shining brightly because he is so powerful” or, if you decided to use the first person, “shining brightly because I am so powerful”

See: Hendiadys

Luke 21:27 (#6)

"with power and much glory"

If it would be helpful in your language, you could express the idea behind the abstract nouns **power** and **glory** with equivalent expressions. Alternate translation: “shining brightly because he is so powerful” or, if you decided to use the first person, “shining brightly because I am so powerful”

See: Abstract Nouns

Luke 21:28 (#1)

"stand up and lift up your heads"

Jesus tells his disciples to assume this posture rather than fearfully crouching down and looking down, to demonstrate their confidence that God is coming to deliver them. Alternate translation: “confidently stand up straight and hold your heads high”

See: Symbolic Action

Luke 21:28 (#2)

"because your redemption is coming near"

Jesus is speaking of God as if he himself were the **redemption** that he is going to bring. Alternate translation: “because God will soon redeem you”

See: Metonymy

Luke 21:28 (#3)

"because your redemption is coming near"

If it would be helpful in your language, you could represent the idea behind the abstract noun **redemption** with a verb such as “redeem.” Alternate translation: “because God will soon redeem you”

See: Abstract Nouns

Luke 21:29 (#1)

"And he spoke a parable to them"

Jesus now gives a brief illustration to teach something that is true in a way that is easy to understand and remember. Alternate translation: “Then he gave his disciples this illustration to help them understand what he had been saying”

See: Parables

Luke 21:29 (#2)

"the fig tree"

Jesus is speaking of these trees in general, not one particular **fig tree**. Alternate translation: “the fig trees”

See: Generic Noun Phrases

Luke 21:29 (#3)

"the fig tree"

See how you translated this term in 13:6. Alternate translation: “the fruit trees”

See: Translate Unknowns

Luke 21:30 (#1)

"When they already sprout"

Alternate translation: “When they already start to grow new leaves”

Luke 21:30 (#2)

"the summer is already near"

Alternate translation: “the summer is about to start” or “the warm season is about to start”

Luke 21:31 (#1)

"these things"

Alternate translation: “the signs I have just described”

Luke 21:31 (#2)

"the kingdom of God is near"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: “God will soon begin to rule as king”

See: Abstract Nouns

Luke 21:32 (#1)

"Truly I say to you"

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: “I can assure you”

Luke 21:32 (#2)

"this generation"

Jesus uses the term **generation** to refer to the people who were born in a certain generation. This could mean: (1) “the people who are alive when these signs first start happening.” (2) “the people who are alive now.”

See: Metonymy

Luke 21:32 (#3)

"will certainly not pass away until"

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: “will still be alive when”

Luke 21:32 (#4)

"will certainly not pass away"

Jesus is referring to death as passing away. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could use a different polite way of referring to this, or you could state this plainly. Alternate translation: “will certainly not die”

See: Euphemism

Luke 21:32 (#5)

"they all happen"

Alternate translation: “all of these things happen”

Luke 21:33 (#1)

"The heaven and the earth will pass away"

Jesus is using **heaven** and **earth** together to describe all of creation. Here, the term **heaven** refers to the sky, not to the abode of God, which will not cease to exist. Alternate translation:

"Everything that God originally created will someday cease to exist"

See: Merism

Luke 21:33 (#2)

"but my words will certainly not pass away"

Jesus is using the term **words** to refer to what he has just said. Alternate translation: "but everything that I have said will always continue to be true"

See: Metonymy

Luke 21:33 (#3)

"will certainly not pass away"

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: "will remain forever" or "will always be true"

Luke 21:34 (#1)

"so that your hearts may not be burdened with hangover and drunkenness, and everyday worries"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "so that drunken hangovers and everyday worries do not dull your minds"

See: Active or Passive

Luke 21:34 (#2)

"so that your hearts may not be burdened with hangover and drunkenness, and everyday worries"

Jesus speaks of these things as if they would be a weight pressing down on the minds of his disciples. Alternate translation: "so that drunken hangovers and everyday worries do not dull your minds"

See: Metaphor

Luke 21:34 (#3)

"your hearts"

Here, the **hearts** represents the mind. Alternate translation: "your minds"

See: Metaphor

Luke 21:34 (#4)

"hangover and drunkenness"

This phrase expresses a single idea by using two words connected with **and.** The term **drunkenness** explains the source of the **hangover**. Alternate translation: "drunken hangovers"

See: Hendiadys

Luke 21:34 (#5)

"everyday worries"

Alternate translation: "the cares of this life"

Luke 21:34 (#6)

"that sudden day may come upon you"

Jesus speaks of this **day** as if it could actively spring upon his disciples like a trap. (The traditional verse divisions put the phrase "like a trap" at the start of the next verse. A note will discuss it there.) This could mean one of two things, depending on whether **sudden** is understood as an adjective or with the sense of an adverb. Alternate translation: "that day you are not expecting will come upon you" or "that day will come upon you suddenly"

See: Personification

Luke 21:34 (#7)

"and that sudden day may come upon you"

The implication is that this is why Jesus is telling his disciples to pay attention to themselves. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "for if you are not careful, that day you are not expecting will come upon you" or "for if you are not careful, that day will come upon you suddenly"

See: Assumed Knowledge and Implicit Information

Luke 21:34 (#8)

"and that sudden day may come upon you"

This implicitly means the day when Jesus will return. Alternate translation: "and the day when I return, which you will not be expecting, will come upon you" or "and the day when I return will come upon you suddenly"

See: Assumed Knowledge and Implicit Information

Luke 21:35 (#1)

"like a trap"

Jesus says that just as a **trap** closes on an animal when the animal is not expecting it, so he will return when people are not expecting it. Alternate translation: "as when a trap closes suddenly on an animal"

See: Simile

Luke 21:35 (#2)

"it will come upon all the ones sitting"

Alternate translation: "it will affect all the people sitting"

Luke 21:35 (#3)

"the ones sitting"

Jesus speaks of **sitting** to mean "living." Alternate translation: "who are living"

See: Metaphor

Luke 21:35 (#4)

"on the face of the whole earth"

Jesus speaks of the surface of the **earth** as if it were the outward part or **face** of a person. Alternate translation: "on the surface of the whole earth" or "all over the entire earth"

See: Metaphor

Luke 21:36 (#1)

"But"

Jesus uses the word **But** to introduce a contrast with what he has just said. Alternate translation: "Instead,"

See: Connect — Contrast Relationship

Luke 21:36 (#2)

"stay awake in every time"

The expression **in every time** means "all the time" or "always." Jesus is using it, as a generalization. Alternate translation: "always continue to watch"

See: Hyperbole

Luke 21:36 (#3)

"stay awake"

Jesus is using this expression in a figurative sense. Alternate translation: "stay alert" or "watch"

See: Metaphor

Luke 21:36 (#4)

"stay awake"

The implication is that Jesus is telling his disciples to do this so that they will not be surprised when he returns. Alternate translation: "watch for the signs of my coming"

See: Assumed Knowledge and Implicit Information

Luke 21:36 (#5)

"and to stand before the Son of Man"

Here, **before** means "in front of" or "in the presence of" another person. Alternate translation: "and to stand in the presence of the Son of Man"

See: Metaphor

Luke 21:36 (#6)

"and to stand before the Son of Man"

Here, **stand** is an idiom that means to be declared innocent when judged, as in 130:3, "If you, Yahweh, would mark iniquities, Lord, who could stand?" (That is, "If you, Yahweh, kept a record of sins, no one would be declared innocent.") Jesus is referring to the time when he will judge everyone. Alternate translation: "and so that the Son of Man will declare you innocent"

See: Metaphor

Luke 21:36 (#7)

"the Son of Man"

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "me, the Son of Man" or "I, the Son of Man"

See: First, Second or Third Person

Luke 21:36 (#8)

"the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: "me, the Messiah"

See: Assumed Knowledge and Implicit Information

Luke 21:37 (#1)

"And"

Luke uses the word **And** to introduce information about ongoing action that continues after the part of the story in 20:1–21:36 ends. Your language may have its own way of showing how such information is related to the preceding part of a story. Alternate translation: "Now"

See: End of Story

Luke 21:37 (#2)

"in the temple"

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard"

See: Synecdoche

Luke 21:37 (#3)

"the hill that is called Olivet"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the hill that people call Olivet"

See: Active or Passive

Luke 21:37 (#4)

"the hill that is called Olivet"

You could also translate this entire expression as a proper name. **Olivet** is the name of a hill or mountain. See how you translated it in 19:29. Alternate translation: "the Mount of Olives" or "Olive Tree Mountain"

See: How to Translate Names

Luke 21:38 (#1)

"all the people"

The word **all** is a generalization that emphasizes how many people came to hear Jesus teach each morning. Alternate translation: "large numbers of people"

See: Hyperbole

Luke 21:38 (#2)

"were getting up early to him"

Here Luke is leaving out some words that in many languages a sentence would need in order to be complete. Alternate translation: "were getting up early to come to him" or "were coming to him starting early each morning"

See: Ellipsis

Luke 21:38 (#3)

"to hear him"

The implication is that the people wanted to **hear** Jesus teach. Alternate translation: "to listen to him teach"

See: Assumed Knowledge and Implicit Information

Luke 21:38 (#4)

"in the temple"

Only priests were allowed to enter the **temple** building, so Luke means the temple courtyard. Alternate translation: "in the temple courtyard"

See: Synecdoche

Luke 22:1 (#1)

"And"

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: "Now"

See: Connect — Background Information

Luke 22:1 (#2)

"the Festival of Unleavened Bread"

During this festival the Jews did not eat bread that was made with yeast. You could translate this as either a description or as a name. Alternate translation: "the festival during which the Jews did not eat any bread that was made with yeast"

See: Assumed Knowledge and Implicit Information

Luke 22:1 (#3)

"which is called the Passover"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "which people call Passover"

See: Active or Passive

Luke 22:1 (#4)

"was coming near"

Here Luke uses this phrase in the sense of **near** in time. Alternate translation: "was about to begin"

Luke 22:2 (#1)

"And"

Luke uses the word **And** to introduce further background information that will help readers understand what happens next in the story. Alternate translation: "Now"

See: Background Information

Luke 22:2 (#2)

"how they might kill him"

These leaders did not have the authority to kill Jesus themselves. Rather, they were hoping to get others to kill him. Alternate translation: "how they might cause Jesus to be put to death" or "how they could have Jesus killed"

See: Assumed Knowledge and Implicit Information

Luke 22:2 (#3)

"for they were fearing the people"

These leaders were not trying to have Jesus killed because they were afraid of **the people**. Rather, they were **seeking how** to have him killed, by implication quietly, because they were afraid that the people would make a great disturbance if they did this publicly. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "quietly, because they were afraid that the people would riot if they did it publicly"

See: Assumed Knowledge and Implicit Information

Luke 22:2 (#4)

"the people"

This means specifically the great crowds of people who had been coming to hear Jesus teach, as Luke describes in 21:38. Alternate translation: "the many people who were coming to hear him teach"

See: Assumed Knowledge and Implicit Information

Luke 22:3 (#1)

"entered into"

This was probably very similar to demon possession. Alternate translation: "took control of"

Luke 22:3 (#2)

"the one called Iscariot"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "whom people called Iscariot"

See: Active or Passive

Luke 22:3 (#3)

"being from the number of the Twelve"

See how you translated this phrase in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "who was one of the 12 disciples whom Jesus had appointed to be apostles"

See: Nominal Adjectives

Luke 22:3 (#4)

"of the Twelve"

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

See: How to Translate Names

Luke 22:4 (#1)

"captains"

The temple had its own guards, and these were their commanding officers. Alternate translation: "captains of the temple guard" or "temple military officers"

See: Assumed Knowledge and Implicit Information

Luke 22:4 (#2)

"how he might hand him over to them"

The pronoun **him** refers to Jesus. Alternate translation: "how he could help them arrest Jesus"

See: Pronouns — When to Use Them

Luke 22:5 (#1)

"they rejoiced"

Alternate translation: "this made the chief priests and captains very glad"

Luke 22:5 (#2)

"to give him silver"

Luke is speaking of money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: "to pay Judas money for doing this"

See: Metonymy

Luke 22:6 (#1)

"to hand him over"

Alternate translation: "to help the leaders arrest Jesus"

Luke 22:6 (#2)

"away from the crowd"

Alternate translation: "when there was no crowd around him"

Luke 22:7 (#1)

"the Day of Unleavened Bread"

This was the first day of the seven-day festival described in 22:1. You could translate this as either a description or as a name, depending on what you did there. Alternate translation: "the first day of the Festival of Unleavened Bread" or "the day when the

Jews removed all bread made with yeast from their homes"

See: Assumed Knowledge and Implicit Information

Luke 22:7 (#2)

"it was necessary to sacrifice the Passover"

Luke is using the name of this part of the festival, **Passover**, to refer to the lamb that the law of Moses told Jews to kill and eat for their celebration meal. Alternate translation: "people had to kill a lamb for their Passover meal"

See: Metonymy

Luke 22:8 (#1)

"he sent"

The pronoun **he** refers to Jesus. Alternate translation: "Jesus sent"

See: Pronouns — When to Use Them

Luke 22:8 (#2)

"Going, prepare"

Since Jesus is speaking to two men, **you** as implied in the participle and imperative verb would be in the dual, if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Luke 22:8 (#3)

"Going"

The implication is that Jesus is sending Peter and John into the city of Jerusalem to do this. If it would be helpful to your readers, you could state that explicitly. Your language might translate this as an imperative. Alternate translation: "Go into the city of Jerusalem and"

See: Assumed Knowledge and Implicit Information

Luke 22:8 (#4)

"for us" - "so that we may eat {it"

Peter and John would be part of the group that would eat the meal, so the terms **us** and **we** would be inclusive, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Luke 22:8 (#5)

"the Passover"

Jesus is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: "the Passover meal"

See: Metonymy

Luke 22:9 (#1)

"do you wish that we should prepare {it"

Jesus was not part of the group that would prepare the meal, so the word **we** does not include Jesus and it would be exclusive, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Luke 22:9 (#2)

"that we should prepare {it"

Peter and John are speaking as a group of two, so this verb would be in the dual form if your language uses that form.

See: Verbs

Luke 22:10 (#1)

"them, "" - "you" - "you. Follow"

Since Jesus is speaking to two men, the pronouns **them** and **you** and the implied **you** in the imperative verb would all be in the dual form, if your language uses that form. Otherwise, they would be plural.

See: Forms of 'You' — Dual/Plural

Luke 22:10 (#2)

"Behold"

Jesus uses the word **Behold** to tell Peter and John to pay close attention to what he is saying and to do exactly what he tells them. It may be helpful to explain the meaning of the word more fully and to do so as a separate sentence. Alternate translation: "Now pay close attention to these instructions"

See: Metaphor

Luke 22:10 (#3)

"a man carrying a pitcher of water will meet you"

Alternate translation: "you will see a man carrying a pitcher of water"

Luke 22:10 (#4)

"a pitcher of water"

This means not a small serving **pitcher**, but a large earthen jug, which the man would likely be carrying on his shoulder. If your language has its own term for a large container that people use to transport water, you could use it here.

See: Translate Unknowns

Luke 22:11 (#1)

"say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with my disciples"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation and then another quotation within that one. Alternate translation: "tell the owner of the house that the Teacher wants to know where the guest room is where he can eat the Passover meal with his disciples"

See: Quotes within Quotes

Luke 22:11 (#2)

"The Teacher"

Teacher is a respectful title for Jesus. You could translate it with an equivalent term that your language and culture would use.

Luke 22:11 (#3)

"the Passover"

Jesus is telling Peter and John to use the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: "the Passover meal"

See: Metonymy

Luke 22:12 (#1)

"And that one"

Alternate translation: "And the owner of the house"

Luke 22:12 (#2)

"a large upper room"

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you could use another expression to describe a large indoor space that people could use for a celebration meal.

See: Translate Unknowns

Luke 22:12 (#3)

"furnished"

This is a passive verbal form. If your language does not use such forms, you can translate this with an equivalent expression. Alternate translation: "that has carpets, dining couches, and a dining table"

See: Active or Passive

Luke 22:13 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentences described. Because Jesus told Peter and John to do this, they did it. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Luke 22:13 (#2)

"having gone away"

The implication is that these two disciples went into the city of Jerusalem, as Jesus had told them to do. Alternate translation: "Peter and John went into the city of Jerusalem"

See: Assumed Knowledge and Implicit Information

Luke 22:13 (#3)

"the Passover"

Luke is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: "the Passover meal"

See: Metonymy

Luke 22:14 (#1)

"when it was the hour"

Luke is using the term **hour** to refer to a specific time. Alternate translation: "when it was time for the meal"

See: Idiom

Luke 22:14 (#2)

"he reclined to eat"

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: "Jesus took his place at the table"

See: Translate Unknowns

Luke 22:15 (#1)

"With desire I have desired"

Jesus is using a characteristic Hebrew construction, a cognate noun with a verb, to express intensity. If your language has this same construction, you could use it here. But if this construction would seem to express unnecessary extra information in your language, you could show the emphasis in another way. Alternate translation: "I have wanted very much"

See: Making Assumed Knowledge and Implicit Information Explicit

Luke 22:15 (#2)

"this Passover"

Jesus is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: "this Passover meal"

See: Metonymy

Luke 22:15 (#3)

"before I suffer"

Jesus is referring to his death by association with the way that he will **suffer** much pain and shame as he is dying. Alternate translation: "before I experience a painful death"

See: Metonymy

Luke 22:16 (#1)

"For"

Jesus is giving the reason why he has been so eager to share this Passover meal with his disciples, as he said in the previous verse. If it would be helpful in your language, you could put this reason before the result by creating a verse bridge. You could combine 22:15 and 22:16, putting all of 22:16 first, followed by all of 22:15. This would require saying "this Passover meal" in 22:16 and **it** in 22:15. You could have no introductory word for 22:16 and begin 22:15 with "And so."

See: Verse Bridges

Luke 22:16 (#2)

"I say to you"

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

Luke 22:16 (#3)

"I will certainly not eat it"

Since Jesus is just about to eat a Passover meal, he means implicitly that he will not eat such a meal again until the later time he describes. Alternate translation: "I will certainly not eat it again"

See: Assumed Knowledge and Implicit Information

Luke 22:16 (#4)

"until when it is fulfilled in the kingdom of God"

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. See the discussion in the General Notes to this chapter. This could mean: (1) "until people celebrate this feast in the kingdom of God." (2) "until God gives this feast its full meaning when he establishes his kingdom." (3) "until I die as the true Passover sacrifice and establish the kingdom of God."

See: Active or Passive

Luke 22:17 (#1)

"having taken a cup"

Luke is using the term **cup** to mean what it contained, which was wine. Alternate translation: "Jesus picked up a cup of wine"

See: Metonymy

Luke 22:17 (#2)

"and} having given thanks"

Your language may require you to state the object of the verb. Alternate translation: "when he had given thanks to God"

Luke 22:17 (#3)

"divide {it} among yourselves"

Jesus meant that the apostles were to divide up the contents of the cup, not the cup itself. Alternate translation: "share the wine that is in this cup among yourselves" or "each of you drink some wine from this cup"

See: Metonymy

Luke 22:18 (#1)

"For"

Jesus is giving the reason why he wants his disciples to share the wine, as he told them to do in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

See: Verse Bridges

Luke 22:18 (#2)

"I say to you"

Jesus is using this phrase to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

Luke 22:18 (#3)

"of the fruit of the vine"

Jesus is referring to the juice that people squeeze from grapes that grow on grapevines as if it were the **fruit** or grapes themselves. Wine is made from fermented grape juice. Alternate translation: "wine"

See: Metonymy

Luke 22:18 (#4)

"until the kingdom of God comes"

Jesus is speaking of the **kingdom of God** as if it could actively come on its own. Alternate translation: "until God establishes his kingdom"

See: Personification

Luke 22:18 (#5)

"until the kingdom of God comes"

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "until God begins to rule as king"

See: Abstract Nouns

Luke 22:19 (#1)

"bread"

The term **bread** refers to a loaf of bread, which is a lump of flour dough that a person has shaped and baked. See how you translated this term in 9:13. Alternate translation: "a loaf of bread"

See: Translate Unknowns

Luke 22:19 (#2)

"bread"

Since Jews did not eat **bread** made with yeast during this festival, this bread would not have had any yeast in it and it would have been flat. Alternate translation: "a loaf of unleavened bread"

See: Assumed Knowledge and Implicit Information

Luke 22:19 (#3)

"having given thanks"

Your language may require you to state the object of the verb. Alternate translation: "when he had given thanks to God"

Luke 22:19 (#4)

"he broke {it"

Jesus may have divided the loaf of **bread** into many pieces, as UST says, or he may have divided it into two pieces and given those to the apostles to divide among themselves. If possible, use an expression in your language that would apply to either situation.

Luke 22:19 (#5)

"and gave {it} to them"

The implication is that Jesus gave the bread to the disciples to eat. Alternate translation: "and gave it to them to eat"

See: Assumed Knowledge and Implicit Information

Luke 22:19 (#6)

"This is my body"

See the discussion in the General Notes to this chapter about how to translate this phrase. Christians understand this phrase to be: (1) a metaphor. Alternate translation: "This represents my body" (2) literal. Alternate translation: "My body is really present in this bread"

See: Metaphor

Luke 22:19 (#7)

"which is given for you"

If it would be helpful in your language, you could express this with an active form, and you could state who is doing the action. Alternate translation: "which I am giving for you"

See: Active or Passive

Luke 22:19 (#8)

"Do this in my remembrance"

Jesus seems to be telling his disciples implicitly that he wants them to re-enact this part of the meal regularly in the future in order to remember him. Alternate translation: "When you meet together, break and share bread like this in order to remember me"

See: Assumed Knowledge and Implicit Information

Luke 22:20 (#1)

"And the cup"

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language,

you could supply these words from the previous verse. Alternate translation: “And he took the cup”

See: Ellipsis

Luke 22:20 (#2)

"the cup" - "This cup"

In each case, the term **cup** means what the **cup** contained, which was wine. Alternate translation: “the cup of wine … The wine in this cup”

See: Metonymy

Luke 22:20 (#3)

"is} the new covenant in my blood"

In the Hebrew culture, covenants were customarily ratified through animal sacrifices that involved shedding the blood of the animals. Here, Jesus is likely alluding to that practice in light of his impending sacrificial death. Alternate translation: “the new covenant that will be ratified when I shed my blood”

See: Assumed Knowledge and Implicit Information

Luke 22:20 (#4)

"which is poured out for you"

Jesus is referring to the way his blood is going to be **poured out** when he dies. If it would be helpful in your language, you could express this with an active form. Alternate translation: “which I will pour out for you”

See: Active or Passive

Luke 22:21 (#1)

"behold"

Jesus is using the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: “indeed”

See: Metaphor

Luke 22:21 (#2)

"the hand of the one handing me over {is} with me on the table"

Jesus is using one part of this person, his **hand**, to represent the entire person. There is significance to the part that Jesus chooses. With the same hand with which Judas has just received the bread and wine, he will receive the money for betraying Jesus. Alternate translation: “the man who is going to hand me over is sharing this meal with me”

See: Synecdoche

Luke 22:21 (#3)

"is} with me on the table"

Jesus is using the shared location of the **table** to mean sharing the meal that is being served on the **table**. Alternate translation: “sharing this meal with me”

See: Metonymy

Luke 22:22 (#1)

"For"

Jesus is giving the reason why one of his disciples is going to betray him, as he said in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

See: Verse Bridges

Luke 22:22 (#2)

"the Son of Man indeed goes"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “I, the Son of Man, indeed go”

See: First, Second or Third Person

Luke 22:22 (#3)

"the Son of Man indeed goes"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “I, the Messiah, indeed go”

See: Assumed Knowledge and Implicit Information

Luke 22:22 (#4)

"goes"

Jesus is speaking about his impending death in a discreet way. Alternate translation: “is going to die”

See: Euphemism

Luke 22:22 (#5)

"according to {what} has been determined"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: “as God has determined”

See: Active or Passive

Luke 22:22 (#6)

"through whom he is handed over"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “who hands him over” or, if you decided to use the first person, “who hands me over”

See: Active or Passive

Luke 22:24 (#1)

"Then"

Luke may use the word **Then** simply to indicate that the quarrel about which disciple was the greatest took place after the discussion about which disciple would betray Jesus. However, he could also be using the word to indicate that the quarrel arose directly from the discussion. Alternate translation: “As a result”

See: Connect — Reason-and-Result Relationship

Luke 22:24 (#2)

"seems to be greater"

Here Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: “appeared to be the greatest one” or “people should consider to be the greatest one”

Luke 22:24 (#3)

"greater"

Your language might naturally use the comparative form of the adjective here, **greater**, to express the issue in terms of which one disciple was greater than all the others. Or your language might naturally use the superlative form, “greatest,” to express the issue in terms of which disciple was the greatest of them all. Alternate translation: “the greatest one”

Luke 22:25 (#1)

"The kings of the nations"

Here Jesus assumes that his disciples will know that by **the nations** he means the people groups who are not Jews. Alternate translation: “The kings of the Gentiles”

See: Assumed Knowledge and Implicit Information

Luke 22:25 (#2)

"lord it over them"

Alternate translation: “order them around” or “are arrogant and domineering”

Luke 22:25 (#3)

"are called Benefactors"

The subjects of these rulers did not call them this spontaneously and gratefully. Rather, the rulers gave themselves this title, even though they were not really ruling in a way that was good for their

subjects, as Jesus says in the first part of this sentence. Jesus is mentioning the title to emphasize how undeserved it is. Alternate translation: “nevertheless give themselves the title of Benefactor”

See: Irony

Luke 22:25 (#4)

"are called"

If it would be helpful in your language, you could express this with an active form, and you could state who is doing the action. Alternate translation: “call themselves” or “give themselves the title”

See: Active or Passive

Luke 22:25 (#5)

"Benefactors"

This is a title that several rulers of this time had given themselves. Your language may have an equivalent title. If not, you could express the meaning with an equivalent expression, as UST does. Alternate translation: “the Good”

See: How to Translate Names

Luke 22:26 (#1)

"But you {be} not thus"

Alternate translation: “But you should not act like that”

Luke 22:26 (#2)

"let the greater among you become like the younger"

As the last note to 22:24 discusses, your language might naturally use the superlative form of these adjectives rather than the comparative form. Alternate translation: “let the greatest one among you become like the youngest one”

Luke 22:26 (#3)

"the greater" - "the younger"

Jesus is using the adjectives **greater** and **younger** as nouns to describe types of people. Your language may use adjectives in the same way. If not, you could translate these with equivalent expressions. Alternate translation: “the greatest one … the youngest one”

See: Nominal Adjectives

Luke 22:26 (#4)

"the younger"

This culture respected older people and followed them as leaders. Jesus is referring to a person who was less important and influential by association with the fact that this would be the case if they were younger. Alternate translation: “the least important one”

See: Metonymy

Luke 22:26 (#5)

"the one serving"

Alternate translation: “a servant”

Luke 22:27 (#1)

"For"

Jesus uses the word **For** to introduce a reason why his disciples should do what he told them in the previous verse. The reason is that he is already setting a personal example of this himself. Alternate translation: “After all”

See: Connect — Reason-and-Result Relationship

Luke 22:27 (#2)

"who {is} greater, the one reclining to eat or the one serving"

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “I want you to think about who is greater, the person who is dining, or the who is serving the food.”

See: Rhetorical Question

Luke 22:27 (#3)

"the one reclining to eat"

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: "the person who is dining"

See: Translate Unknowns

Luke 22:27 (#4)

"Is it} not the one reclining to eat"

Jesus is using a further question to teach his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: "You must agree that it is the person who is dining."

See: Rhetorical Question

Luke 22:27 (#5)

"But I am in the midst of you as one serving"

Jesus is likely referring to the example that he has set at this meal. This would include serving the bread to the disciples, which Luke describes in 22:19. John 13:4–5 also records that before this meal, Jesus washed the disciples feet, which a household servant would ordinarily have done. Alternate translation: "But I have been acting like a servant here at this meal with you"

See: Assumed Knowledge and Implicit Information

Luke 22:28 (#1)

"the ones having continued with me in my trials"

Alternate translation: "the ones who have stayed with me through my struggles"

Luke 22:29 (#1)

"And I grant to you, just as my Father has granted to me, a kingdom"

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "And so, just as my Father has given a kingdom to me, I am giving one to you"

Luke 22:29 (#2)

"And I grant to you, just as my Father has granted to me, a kingdom"

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: "And so I am giving you the authority to rule, just as my Father has done for me"

See: Abstract Nouns

Luke 22:29 (#3)

"And I"

Jesus uses this expression to indicate that what he is about to say is the result of what he has just said. Alternate translation: "And so I"

See: Connect — Reason-and-Result Relationship

Luke 22:29 (#4)

"Father"

Father is an important title for God.

See: Translating Son and Father

Luke 22:30 (#1)

"so that you may eat and drink at my table"

Jesus may simply be referring to the way he and his disciples will renew their table fellowship in the kingdom of God, as he described in 22:16. But he may also be referring to his disciples becoming important officials in his kingdom, since such officials would have their meals at the king's **table**. Alternate translation: "so that you may be important officials"

See: Metonymy

Luke 22:30 (#2)

"in my kingdom"

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule" and a concrete noun such as "king." Alternate translation: "when I rule as king"

See: Abstract Nouns

Luke 22:30 (#3)

"sit on thrones"

Rulers have **thrones** that symbolize their authority. These special seats are signs of status and power. If it would be helpful to your readers, you could indicate that in some way in your translation. Alternate translation: "sit on royal thrones"

See: Symbolic Action

Luke 22:30 (#4)

"the 12 tribes of Israel"

Here Jesus uses the term **tribes** to refer to the people who belong to those **tribes**. Alternate translation: "the people of the 12 tribes of Israel"

See: Metonymy

Luke 22:31 (#1)

"Simon, Simon"

Jesus says the name of this disciple twice to show him that what he is about to say to him is very important. Your language may have a way of addressing someone to show this same thing. Alternate translation: "Now Simon"

Luke 22:31 (#2)

"behold"

Jesus uses the term **behold** to get Simon to focus his attention on what he is about to say. Alternate translation: "listen"

See: Metaphor

Luke 22:31 (#3)

"has asked"

Your language may require you to state the object of the verb. Alternate translation: "has asked God for permission"

Luke 22:31 (#4)

"to sift you like wheat"

To **sift wheat** means to put it in a sieve, which is a container with a mesh bottom, and shake it back and forth so that the grain stays in the sieve and the husk or chaff falls out. If your readers would not be familiar with **wheat**, you could use the name of a grain that they would recognize, or use a general expression. Alternate translation: "to shake you as if he were separating grain from its husks in a sieve"

See: Translate Unknowns

Luke 22:31 (#5)

"has asked to sift you like wheat"

Jesus is using this comparison to say that Satan wants to put the disciples through difficult experiences in order to show that many of them are not unconditionally loyal to Jesus. You could use this same comparison in your translation, or you could explain its meaning. Alternate translation: "to shake you as if he were separating grain from its husks in a sieve" or "to test you to show that many of you will not stay loyal to me when threatened"

See: Simile

Luke 22:31 (#6)

"has asked to sift you like wheat"

The implication is that God has given Satan permission to do this, and that is why Jesus is giving this warning. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "to test you to show that many of you are not unconditionally loyal to me, and God has given him permission to do that"

See: Assumed Knowledge and Implicit Information

Luke 22:31 (#7)

"you"

Here, **you** is plural. Jesus is referring to all of the apostles.

See: Forms of You

Luke 22:32 (#1)

"I have asked"

Your language may require you to state the object of the verb. In this context the verb has a strong sense. Alternate translation: "I have prayed to God" or "I have pleaded with God"

Luke 22:32 (#2)

"But I have asked concerning you"

Jesus is addressing Simon specifically, and so the terms **you** and **your** are singular.

See: Forms of You

Luke 22:32 (#3)

"that your faith may not fail"

If it would be helpful in your language, you could express the meaning of the negative word **not** combined with the negative verb **fail** as a positive statement. Alternate translation: "that you will continue to have faith" or "that you will continue to trust me"

See: Double Negatives

Luke 22:32 (#4)

"when you have turned back"

This expression refers to resuming a previous course of action. Alternate translation: "when you are once more openly loyal to me"

See: Metaphor

Luke 22:32 (#5)

"strengthen your brothers"

The implication is that Jesus wants Simon to **strengthen** the other disciples in their faith. Alternate translation: "encourage the other disciples to be strong in their faith as well"

See: Assumed Knowledge and Implicit Information

Luke 22:32 (#6)

"your brothers"

Jesus is using the term **brothers** to mean someone who shares the same belief. Alternate translation: "your fellow believers" or "the other disciples"

See: Metaphor

Luke 22:32 (#7)

"your brothers"

Here Jesus has the other apostles, who are all men, initially in view. But he may also want Simon to strengthen the faith of any of his other disciples, male or female, who need encouragement. In that case, he would be using the word in a generic sense that includes both men and women. Alternate translation: "your fellow believers"

See: When Masculine Words Include Women

Luke 22:33 (#1)

"But he said to him"

Here **he** refers to Simon, who was also known as Peter, and the word **him** refers to Jesus. Jesus calls him Peter in the next verse. So that your readers will know that Jesus is talking to the same man there, you could use both of his names here. Alternate translation: "But Simon Peter said to Jesus"

See: Pronouns — When to Use Them

Luke 22:34 (#1)

"But he said"

The pronoun **he** refers to Jesus. Alternate translation: “But Jesus answered”

See: Pronouns — When to Use Them

Luke 22:34 (#2)

"I say to you"

Jesus says this to emphasize what he is about to tell Peter. Alternate translation: “Indeed”

Luke 22:34 (#3)

"the rooster will not crow today before you deny three times that you know me"

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: “before the rooster crows today, you will deny three times that you know me”

Luke 22:34 (#4)

"the rooster will not crow today before"

Jesus is referring to a certain time of day. Roosters crow just before the sun appears in the morning. In other words, Jesus is referring to dawn. Alternate translation: “before another morning begins”

See: Metonymy

Luke 22:34 (#5)

"the rooster will not crow today before"

A **rooster** is a bird that calls out loudly around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: “before the birds begin to sing in the morning”

See: Translate Unknowns

Luke 22:34 (#6)

"the rooster"

Jesus is not speaking of one particular **rooster** but of roosters in general. Alternate translation: “the roosters” or “the birds”

See: Generic Noun Phrases

Luke 22:34 (#7)

"today"

The Jewish day began at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. That morning was considered part of the same day. Alternate translation: “in the morning”

See: Assumed Knowledge and Implicit Information

Luke 22:35 (#1)

"without a money bag and sack and sandals"

As in 10:4, Jesus is speaking of these items to mean what they represent. See how you translated these terms there. Alternate translation: “without any money or provisions or extra clothes”

See: Metonymy

Luke 22:35 (#2)

"you did not lack anything, did you"

The first word of this question in Greek is a negative word that can be used to turn a statement into a question that expects a negative answer. ULT shows this by adding, **did you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Alternate translation: “did you lack anything?”

See: Double Negatives

Luke 22:35 (#3)

"you did not lack anything, did you"

Even though Jesus already knows the answer to this question and he is using it as a teaching tool, in this case he does want the disciples to reply. If you translated his words as a statement, for example, “I know that you did not lack anything,” then the disciples might seem to be interrupting him by

speaking uninvited. Since Jesus did want them to speak, it would probably be most appropriate to present his words in the form of a question.

See: Rhetorical Question

Luke 22:35 (#4)

"Nothing"

Luke may be summarizing the disciples' response briefly, or the disciples themselves may have responded this briefly. If it would be helpful to your readers, you could expand on what this means. Alternate translation: "We did not lack anything" or "We had everything we needed"

See: Ellipsis

Luke 22:36 (#1)

"the one having a money bag," - "the one not having a sword"

Jesus was not referring to a specific one of the disciples who had a money bag or did not have a sword. Alternate translation: "anyone who has a money bag ... anyone who does not have a sword"

See: Generic Noun Phrases

Luke 22:36 (#2)

"the one having a money bag," - "the one not having a sword"

Jesus is giving these instructions specifically to his disciples. If it would be helpful to your readers, you could indicate that in your translation. Alternate translation: "any one of you who has a money bag ... any one of you who does not have a sword"

See: Assumed Knowledge and Implicit Information

Luke 22:36 (#3)

"cloak"

See how you translated **cloak** in 19:35. Alternate translation: "coat" or "outer garment"

See: Translate Unknowns

Luke 22:37 (#1)

"For"

Jesus is giving the reason why the disciples should now be concerned about providing for and protecting themselves, as he said in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

See: Verse Bridges

Luke 22:37 (#2)

"I say to you"

Jesus says this to emphasize what he is about to tell the disciples. Alternate translation: "indeed"

Luke 22:37 (#3)

"this that is written"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "what a prophet wrote in the Scriptures"

See: Active or Passive

Luke 22:37 (#4)

"this that is written"

Jesus may be assuming that his disciples know the source and subject of this passage. If it would be helpful to your readers, you could identify it more specifically. Alternate translation: "what Isaiah wrote about the Messiah in the Scriptures"

See: Assumed Knowledge and Implicit Information

Luke 22:37 (#5)

"must be accomplished"

If it would be helpful in your language, you could express this with an active form. The meaning of **accomplished** is the same as for the word "fulfilled" in 1:1, 1:20, and many other places in the

book, even though the Greek verb is different. Alternate translation: “must happen to me”

See: Active or Passive

Luke 22:37 (#6)

"And he was reckoned with the lawless"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. It may be more natural in your language to use a singular form here. Alternate translation: “that people would consider me to be a criminal”

See: Quotes within Quotes

Luke 22:37 (#7)

"he was reckoned with the lawless"

Jesus is using the adjective **lawless** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: “he was considered a criminal”

See: Nominal Adjectives

Luke 22:37 (#8)

"he was reckoned with the lawless"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “people considered him to be a criminal”

See: Active or Passive

Luke 22:37 (#9)

"For indeed the thing concerning me has an accomplishment"

Here Jesus is speaking implicitly about what the Scriptures say about him. Alternate translation: “Yes, what the Scriptures say about me must certainly happen”

See: Assumed Knowledge and Implicit Information

Luke 22:38 (#1)

"It is enough"

This could mean: (1) Jesus is indicating that when he told his disciples to buy swords, he meant for their own defense, not to attack their enemies, and that they have enough swords for that purpose. Alternate translation: “That will be enough for us to defend ourselves” (2) Jesus wants them to stop talking about having swords. The implication would be that when he said they should buy swords, he was mainly warning them that they were going to face dangers, and he did not really want them to buy swords and fight. Alternate translation: “That is enough talk about swords, I do not really want you to buy them”

See: Assumed Knowledge and Implicit Information

Luke 22:39 (#1)

"having gone out, he went according to his custom to the Mount of Olives"

Luke provides this background information about where Jesus went to help readers understand what happens next in the story. Luke has already indicated in 21:37 that during this time in Jerusalem, Jesus did not spend the nights in the city, but rather in this location. Alternate translation: “leaving the city of Jerusalem, Jesus went to spend the night on the Mount of Olives, as he had been doing”

See: Background Information

Luke 22:39 (#2)

"the Mount of Olives"

This is the name of a hill or mountain. See how you translated this place in 19:29. Alternate translation: “Olive Tree Mountain”

See: How to Translate Names

Luke 22:40 (#1)

"And having come to the place, he said to them"

Jesus and his disciples came to the garden together. Here **he** refers to Jesus and **them** refers to the disciples. Alternate translation: “And when Jesus

and his disciples arrived at the Mount of Olives, he said to them"

See: Synecdoche

Luke 22:40 (#2)

"Pray not to enter into temptation"

If it would be helpful in your language, you could express the idea behind the abstract noun **temptation** with a verb such as "tempt." Alternate translation: "Pray that nothing will tempt you to sin"

See: Abstract Nouns

Luke 22:40 (#3)

"Pray not to enter into temptation"

The implications are that the disciples will soon face the **temptation** to abandon Jesus in order to save themselves. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Pray that when the Jewish leaders come to arrest me and you are tempted to try to save yourselves by running away or denying that you know me, you will not sin by doing that"

See: Assumed Knowledge and Implicit Information

Luke 22:41 (#1)

"about the throw of a stone"

This is an idiom that means "about as far as someone can throw a stone." If it would be helpful in your language, you could represent this with a general expression or with an estimated measurement. Alternate translation: "a short distance" or "about 30 meters" or "about 100 feet"

See: Idiom

Luke 22:41 (#2)

"having put down his knees"

As Jesus indicates in his parable in 18:11, the customary posture of prayer in this culture was standing. By kneeling down, Jesus indicated that he was praying urgently about a serious matter. Alternate translation: "after kneeling down to show the urgency of his request"

See: Symbolic Action

Luke 22:42 (#1)

"Father"

Father is an important title for God.

See: Translating Son and Father

Luke 22:42 (#2)

"if you are willing," - "yours"

Use your best judgment about whether the formal or informal forms of **you** and **yours** would be more natural in your language here. Jesus is speaking as an adult son would to a father with whom he had a close relationship.

See: Forms of 'You' — Formal or Informal

Luke 22:42 (#3)

"remove this cup from me"

Jesus is referring to the sufferings he will soon experience as if they were a cup of bitter-tasting liquid that he would have to drink. Alternate translation: "please spare me from these sufferings"

See: Metaphor

Luke 22:42 (#4)

"remove this cup from me"

This is an imperative, but it should be translated as a request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please spare me from these sufferings"

See: Imperatives — Other Uses

Luke 22:42 (#5)

"Yet, let not my will, but yours, happen"

This is another imperative that should be translated as a request rather than as a command. Alternate translation: “However, please do what is according to your will, rather than what is according to my will”

See: Imperatives — Other Uses

Luke 22:43 (#1)

"And an angel from heaven appeared to him, strengthening him"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The note below discusses a translation issue in this verse, for those who decide to include it.

See: Textual Variants

Luke 22:43 (#2)

"appeared to him"

Appeared does not mean that the angel simply seemed to be there, or that Jesus saw the angel in a vision. Rather, this expression indicates that the angel was actually present with Jesus. Alternate translation: “came there to be with him”

See: Idiom

Luke 22:44 (#1)

""

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The two notes below discusses translation issues in this verse, for those who decide to include it.

See: Textual Variants

Luke 22:44 (#2)

"he was praying more earnestly"

This could mean: (1) Luke is using the comparative form of the adjective **earnest**, which has an adverbial sense here, with a superlative meaning. Alternate translation: “he was praying most earnestly” or “he was praying very fervently” (2) the word has an actual comparative sense. Alternate translation: “he began to pray even more earnestly than he had been praying before”

Luke 22:44 (#3)

"his sweat became like drops of blood falling on the ground"

This could mean one of two things. The first is more likely. (1) It could describe the appearance of the drops. This would mean that Jesus had been under such stress that the small blood vessels that fed his sweat glands ruptured, and his sweat became mixed with blood. (This is a rare but well-document medical condition known as hematohidrosis.) Alternate translation: “his sweat became mixed with blood and it fell to the ground in drops” (2) It could describe the way in which the drops of sweat fell to the ground. Alternate translation: “he began to sweat so intensely that the sweat formed drops and fell to the ground as blood drops do”

See: Simile

Luke 22:45 (#1)

"And"

Luke uses the word **And** to indicate that what he describes next came after what he described just previously. Alternate translation: “Then”

See: Connect — Sequential Time Relationship

Luke 22:45 (#2)

"having risen up from the prayer, having come to the disciples, he found"

Alternate translation: “when Jesus had finished praying, he got up and went back to his disciples, and he found”

Luke 22:45 (#3)

"he found them sleeping from the sorrow"

If it would be helpful in your language, you could express the idea behind the abstract noun **sorrow** with an adjective such as “sad.” Alternate

translation: "he saw that they were sleeping because they were tired from being sad"

See: Abstract Nouns

Luke 22:46 (#1)

"Why are you sleeping"

Jesus is not looking for information. He is using the question form to rebuke his disciples. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: "You should not be sleeping now!"

See: Rhetorical Question

Luke 22:46 (#2)

"so that you do not enter into temptation"

If it would be helpful in your language, you could express the idea behind the abstract noun **temptation** with a verb such as "tempt." See how you translated the similar phrase in 22:40. Alternate translation: "so that nothing tempts you to sin"

See: Abstract Nouns

Luke 22:46 (#3)

"so that you do not enter into temptation"

As in 22:40, the implications are that the disciples will soon face the **temptation** to abandon Jesus in order to save themselves. If you indicated that explicitly in your translation there, you could state something similar here. Alternate translation: "so that when the Jewish leaders arrest me and you are tempted to abandon me to save yourselves, you will not sin by doing that"

See: Assumed Knowledge and Implicit Information

Luke 22:47 (#1)

"behold"

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 22:47 (#2)

"a crowd"

Luke is introducing new characters into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: "there was a crowd that arrived"

See: Introduction of New and Old Participants

Luke 22:47 (#3)

"the one called Judas"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "the man whose name was Judas" or "the man that people called Judas"

See: Active or Passive

Luke 22:47 (#4)

"one of the Twelve"

See how you translated this phrase in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "who was one of the 12 men Jesus had appointed to be apostles"

See: Nominal Adjectives

Luke 22:47 (#5)

"of the Twelve"

You may have decided instead in 8:1 to translate **Twelve** as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

See: How to Translate Names

Luke 22:47 (#6)

"was leading them"

Judas was showing the people where Jesus was. He was not the person in charge of the whole group.

Alternate translation: “leading them to where Jesus was”

See: Assumed Knowledge and Implicit Information

Luke 22:47 (#7)

"to kiss him"

In this culture, when men greeted other men who were family or friends, they would kiss them on one cheek or on both cheeks. If your readers would find it embarrassing if you said that one man would kiss another man, you could explain the purpose of the gesture, or you could translate the expression in a more general way. Alternate translation: “to greet him by kissing him on the cheek” or “to give him a friendly greeting”

See: Symbolic Action

Luke 22:48 (#1)

"are you betraying the Son of Man with a kiss"

Jesus is using the question form to rebuke Judas. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: “You should not be using a kiss to betray the Son of Man!”

See: Rhetorical Question

Luke 22:48 (#2)

"the Son of Man"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “me, the Son of Man”

See: First, Second or Third Person

Luke 22:48 (#3)

"the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “me, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 22:49 (#1)

"the ones around him"

The expression **the ones around him** refers to Jesus' disciples. Alternate translation: “Jesus’ disciples, who were around him,”

Luke 22:49 (#2)

"what} was going to happen"

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: “that the Jewish leaders and soldiers who had come were going to arrest Jesus”

See: Assumed Knowledge and Implicit Information

Luke 22:49 (#3)

"if we will strike with a sword"

This was an idiomatic way to ask a question. Alternate translation: “should we strike with the sword”

See: Idiom

Luke 22:49 (#4)

"if we will strike with a sword"

The disciples may be asking specifically not about what weapon to use, but generally whether they should fight back to prevent Jesus from being arrested. In that case they would be using one kind of weapon, a **sword**, to mean fighting in general. The disciples said in 22:38 that they had two swords, but they could also have resisted by further means. Alternate translation: “should we fight to defend you”

See: Synecdoche

Luke 22:49 (#5)

"if we will strike with a sword"

Alternatively, the disciples may implicitly be asking whether this was the kind of occasion for which Jesus told them in 22:38 that they should have swords. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation:

"you told us we should have swords; should we use them now"

See: Assumed Knowledge and Implicit Information

Luke 22:50 (#1)

"a certain one of them"

Luke uses this phrase to bring one of the characters into the story into the center of the action, but he does not identify the person by name. John indicates in his Gospel that it was Peter, but since Luke does not name him here, it would not be appropriate to use his name in your translation. Alternate translation: "one of the disciples who was there"

See: Introduction of New and Old Participants

Luke 22:50 (#2)

"struck the servant of the high priest"

The implication is that this disciple did this with a sword. Alternate translation: "struck the servant of the high priest with a sword"

See: Assumed Knowledge and Implicit Information

Luke 22:51 (#1)

"answering, Jesus said"

Together the two words **answering** and **said** mean that Jesus responded to what the disciple had just done. Alternate translation: "Jesus responded"

See: Hendiadys

Luke 22:51 (#2)

"Allow up to this"

This is an idiom. It is in the form of a positive statement, but it actually has a strong negative meaning. Alternate translation: "No more of this" or "Do not do anything more like that"

See: Idiom

Luke 22:51 (#3)

"touching his ear, he healed him"

It may be necessary to explain what it means that Jesus touched the servant's **ear**, since it had been cut off. Alternate translation: "Jesus put the servant's ear back in place and healed it" or "Jesus touched the servant at the place where his ear had been cut off and restored it"

See: Assumed Knowledge and Implicit Information

Luke 22:52 (#1)

"captains of the temple"

See how you translated this phrase in 22:4. Alternate translation: "captains of the temple guard" or "temple military officers"

See: Assumed Knowledge and Implicit Information

Luke 22:52 (#2)

"As against a robber have you come out with swords and clubs"

Jesus is using the question form to rebuke the Jewish leaders. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: "You did not need to bring soldiers with weapons to arrest me, as if I were a bandit!"

See: Rhetorical Question

Luke 22:52 (#3)

"As against a robber have you come out with swords and clubs"

The implication, as Jesus will say specifically in the next verse, is that he has demonstrated that he is a peaceful person. He has taught openly and undefened in the temple. He has not gathered an armed band around him and operated from a hidden location. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "You have seen that I am a peaceful person, yet you come to arrest me bringing soldiers with weapons, as if I were a bandit!"

See: Assumed Knowledge and Implicit Information

Luke 22:52 (#4)

"As against a robber have you come out"

If it would be helpful to your readers, you could explain the meaning of this simile. Here, the term **robber** likely indicates a violent person who steals from others by forcing them to hand over their valuables, threatening to harm them if they refuse. Alternate translation: "as if I were a bandit who needed to be subdued with force have you come out against me"

See: Simile

Luke 22:52 (#5)

"swords and clubs"

Jesus is speaking of these weapons, to mean the soldiers who are carrying them. Alternate translation: "soldiers armed with weapons"

See: Metonymy

Luke 22:53 (#1)

"in the temple"

Only priests were allowed to enter the **temple** building, so Jesus means the temple courtyard. He is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard"

See: Synecdoche

Luke 22:53 (#2)

"you did not lay hands on me"

As in 20:19, here this expression means to arrest a person by association with the way that arresting officers might physically take hold of the person with their **hands**. Alternate translation: "you did not arrest me"

See: Metonymy

Luke 22:53 (#3)

"this is your hour"

Jesus is using the term **hour** to refer to a specific time. Alternate translation: "this is a time when you can do whatever you want"

See: Idiom

Luke 22:53 (#4)

"and the authority of the darkness"

Jesus is using this phrase to characterize the **hour** further. If it would be helpful to your readers, you could show that by repeating the reference to "time" from earlier in the sentence. Alternate translation: "because it is a time when darkness is in authority"

See: Ellipsis

Luke 22:53 (#5)

"and the authority of the darkness"

Jesus is referring to Satan as **darkness**. Alternate translation: "because it is a time when God is allowing Satan to do what he wants"

See: Metaphor

Luke 22:54 (#1)

"they led {him} away"

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: "they led Jesus away from the place where they had arrested him"

See: Assumed Knowledge and Implicit Information

Luke 22:54 (#2)

"But Peter was following from a distance"

Luke provides this background information to help readers understand what happens next in the story. Alternate translation: "Now Peter followed the group there, staying some distance away"

See: Background Information

Luke 22:54 (#3)

"But Peter was following from a distance"

If it would be helpful to your readers, you could state explicitly why Peter followed **from a distance**. Alternate translation: "Now Peter followed the group there, staying some distance away so that he would not be recognized and arrested himself"

See: Assumed Knowledge and Implicit Information

Luke 22:55 (#1)

"they having kindled a fire"

Here the pronoun **they** does not mean the same thing as in the previous verse. Luke is not saying that the leaders and soldiers who had arrested Jesus built this fire. Rather, Luke is using the word **they** in an indefinite sense. Alternate translation: "some people had started a fire"

See: Pronouns — When to Use Them

Luke 22:55 (#2)

"they having kindled a fire"

Luke is using this phrase to introduce some new characters into the story. Alternate translation: "some of the people who were there at the high priest's house had started a fire"

See: Introduction of New and Old Participants

Luke 22:55 (#3)

"a fire"

Implicitly, the purpose of the **fire** was to keep the people warm during the cool night. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "a fire to keep warm"

See: Assumed Knowledge and Implicit Information

Luke 22:55 (#4)

"in the middle of the courtyard"

Luke assumes that his readers will know that in this culture, the courtyard of a house had walls around it, but no roof. You may wish to clarify this for your readers. This was an outdoor fire. Alternate translation: "in the middle of the open courtyard"

See: Assumed Knowledge and Implicit Information

Luke 22:55 (#5)

"in the midst of them"

Alternate translation: "there together with them"

Luke 22:56 (#1)

"Then a certain servant girl, having seen him"

Luke says this to introduce this new character into the story. Alternate translation: "Now there was a servant girl there who saw him"

See: Introduction of New and Old Participants

Luke 22:56 (#2)

"sitting towards the light"

Alternate translation: "sitting facing the light of the fire" or "sitting with his face lit up by the fire"

Luke 22:56 (#3)

"and looking steadily at him, said"

Though this woman was looking at Peter, she was not speaking to him but to the others around them. It might be helpful to begin a new sentence here in your translation. Alternate translation: "She looked straight at Peter and said to the other people in the courtyard"

See: Assumed Knowledge and Implicit Information

Luke 22:56 (#4)

"This one also was with him"

This could mean: (1) Peter was with Jesus when the group came to arrest him, as UST suggests. (2) since it is perhaps unlikely that this female servant

accompanied that group, she may mean instead that she saw Peter with Jesus somewhere in Jerusalem earlier in the week and she could tell that he was associated with Jesus. Alternate translation: "I know that this man is one of Jesus' disciples"

See: Assumed Knowledge and Implicit Information

Luke 22:57 (#1)

"But he denied {it"

Alternate translation: "But Peter said that was not true"

Luke 22:57 (#2)

"Woman"

Peter addresses the female servant as **Woman** because he does not know her name. He is not insulting her by calling her that. If your readers might think he was insulting her, you could use a way that is acceptable in your culture for a man to address a woman he does not know. Alternate translation: "Miss" or "Ma'am"

Luke 22:58 (#1)

"another"

Luke uses the word **another** to introduce another new character into the story. Alternate translation: "another of the people who was there by the fire"

See: Introduction of New and Old Participants

Luke 22:58 (#2)

"You also are from them"

Alternate translation: "You are also one of the people who were with Jesus"

Luke 22:58 (#3)

"Man"

Peter addresses this person as **Man** because he does not know his name. He is not insulting him by calling him that. If your readers might think he was insulting him, you could use a way that is acceptable in your culture for a man to address another man he does not know. Alternate translation: "Sir"

Luke 22:59 (#1)

"about one hour having passed"

You can express this in the way your language describes time. Alternate translation: "about an hour later"

Luke 22:59 (#2)

"a certain other one"

Luke uses this expression to introduce a further character into the story. Alternate translation: "yet another of the people who was there by the fire"

See: Introduction of New and Old Participants

Luke 22:59 (#3)

"was insisting"

Alternate translation: "kept saying loudly"

Luke 22:59 (#4)

"this one"

The phrase **this one** refers to Peter. The speaker probably did not know Peter's name. Alternate translation: "this man"

Luke 22:59 (#5)

"for he is also a Galilean"

The man could probably tell Peter was from Galilee from the way he talked. If it wold be helpful to your readers, you could indicate that explicitly. Alternate translation: "for he speaks with a Galilean accent"

See: Assumed Knowledge and Implicit Information

Luke 22:59 (#6)

"for he is also a Galilean"

If it would be helpful in your language, you put this phrase before the previous phrase, as UST does, since this phrase gives the reason for the conclusion that the previous phrase states.

See: Connect — Reason-and-Result Relationship

Luke 22:60 (#1)

"Man"

See how you translated **Man** in 22:58. Peter did not know the man's name. He was not insulting him by calling him **Man**. Alternate translation: "Sir"

Luke 22:60 (#2)

"I do not know what you are saying"

This is an idiom that means that Peter completely disagrees with the man. Alternate translation: "what you are saying is not true at all"

See: Idiom

Luke 22:60 (#3)

"while} he was still speaking"

The pronoun **he** refers to Peter, not to the other man. Alternate translation: "while Peter was speaking"

See: Pronouns — When to Use Them

Luke 22:60 (#4)

"a rooster crowed"

See how you translated the similar phrase in 22:34. You may have decided to use a general expression there. Alternate translation: "the birds began to sing"

See: Translate Unknowns

Luke 22:61 (#1)

"the Lord" - "of the Lord"

Luke is referring to Jesus by a respectful title. Alternate translation: "the Lord Jesus ... of the Lord Jesus"

Luke 22:61 (#2)

"the word of the Lord"

Luke is using the term **word** to describe what Jesus had said using words. Alternate translation: "the statement Jesus had made"

See: Metonymy

Luke 22:61 (#3)

"a rooster crows"

See how you translated this phrase in 22:60 and the similar phrase in 22:34. You may have decided to use a general expression. Alternate translation: "the birds begin to sing"

See: Translate Unknowns

Luke 22:61 (#4)

"today"

See how you translated **today** in 22:34. The Jewish day started at sundown and continued to the next evening. Jesus had spoken the previous evening about what would happen shortly before dawn or at dawn, so this was still the same day. Alternate translation: "in the morning"

See: Assumed Knowledge and Implicit Information

Luke 22:61 (#5)

"you will deny me three times"

Alternate translation: "you will say three times that you do not know me"

Luke 22:62 (#1)

"going outside, he wept bitterly"

As the note to 22:55 explains, this was an open-air courtyard, so the people in it were already outside in that sense. This expression means that Peter left the courtyard and went completely outside the house of the high priest. Alternate translation: "Peter went out of the courtyard and away from the house, and he wept bitterly"

See: Assumed Knowledge and Implicit Information

Luke 22:63 (#1)

"holding him were mocking {and} beating him"

The pronoun **him** refers to Jesus in both cases. Alternate translation: "the soldiers who were guarding Jesus mocked and beat Jesus"

See: Pronouns — When to Use Them

Luke 22:64 (#1)

"And having blindfolded {him"

A "blindfold" is a thick cloth that people tie around the middle of a person's head to cover the eyes and prevent that person from seeing. If your readers would not be familiar with this, you could explain it with a general expression. Alternate translation: "They covered his eyes so that he could not see, and"

See: Translate Unknowns

Luke 22:64 (#2)

"Prophesy! Who is the one having 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. When they called Jesus a prophet, they were saying the opposite of what they believed to be true. They were only calling him a prophet to mock him. Alternate translation: "Prove that you really are a prophet. Tell us who hit you!"

See: Irony

Luke 22:64 (#3)

"Who is the one having hit you"

The guards do not expect Jesus to be able to answer their question. They are really using the question form to give a command, to tell Jesus what he should do if he wants to convince them that he is a prophet. So If it would be helpful in your language, you could translate this as a command. Alternate translation: "Tell us who hit you!"

See: Rhetorical Question

Luke 22:64 (#4)

"Prophesy"

The implication is that God would have to tell Jesus who struck him, since Jesus was blindfolded and could not see. Alternate translation: "Speak words from God"

See: Assumed Knowledge and Implicit Information

Luke 22:65 (#1)

"blaspheming {him"

Blaspheming can have a technical sense, as it often does in this book. It can refer to a human being claiming to be God, as the Jewish leaders felt Jesus was doing in 5:21. It can also refer to a human being wrongly denying that something is divine or of divine origin, as the Jewish leaders were afraid the people would consider them to be doing in 20:6. By ironically suggesting that Jesus was not a true prophet, the soldiers actually were guilty of blasphemy in this technical sense. But the word can also have a general sense of "insult," and that may be the sense in which Luke is using it here. Alternate translation: "insulting him"

Luke 22:66 (#1)

"And when it became day"

Alternate translation: "As soon as it was light"

Luke 22:66 (#2)

"they led him into their Sanhedrin"

The pronoun **they** does not necessarily refer to **the elders**. Rather, since Jesus was in the custody of the guards, the elders would have had the guards bring Jesus in. Alternate translation: "the elders had Jesus brought into the Sanhedrin" or "the guards led Jesus into the Sanhedrin"

See: Pronouns — When to Use Them

Luke 22:66 (#3)

"their Sanhedrin"

The **Sanhedrin** is the name of the ruling council of the Jews. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the Sanhedrin, their ruling council”

See: Assumed Knowledge and Implicit Information

Luke 22:66 (#4)

"their Sanhedrin"

Luke is using the name of the Jewish ruling council to mean by association the meeting place of that council. Alternate translation: “the place where the Sanhedrin, their ruling council, met”

See: Metonymy

Luke 22:66 (#5)

"Sanhedrin"

Sanhedrin is the name of a governing body.

See: How to Translate Names

Luke 22:67 (#1)

"saying"

It may be helpful to begin a new sentence here. Alternate translation: “The elders said to Jesus”

Luke 22:67 (#2)

"If you are the Christ, tell us"

This sounds like a conditional statement, but it is actually an imperative. Alternate translation: “Tell us whether you are the Messiah”

Luke 22:67 (#3)

"If I told you, you would certainly not believe"

Jesus is using a hypothetical situation to avoid answering the question directly, since that might give the elders a reason to say that he was guilty of blasphemy for claiming to be the Messiah. Alternate translation: “Suppose I said that I was the Messiah. Then you would certainly not believe me”

See: Hypothetical Situations

Luke 22:68 (#1)

"and if I questioned you, you would certainly not answer"

Jesus is using a further hypothetical situation to avoid answering the question directly, in order not to give the elders a reason to say that he was guilty of blasphemy. It may be helpful to begin a new sentence here. Alternate translation: “And suppose I asked you whether you thought I was the Messiah. Then you would certainly not tell me”

See: Hypothetical Situations

Luke 22:68 (#2)

"if I questioned you"

The implicit meaning is that Jesus would **question** them about whether they thought he was the Messiah. Alternate translation: “suppose I asked you whether you thought I was the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 22:69 (#1)

"from now"

Alternate translation: “after this”

Luke 22:69 (#2)

"the Son of Man"

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “I, the Son of Man”

See: First, Second or Third Person

Luke 22:69 (#3)

"the Son of Man"

See how you translated the title **Son of Man** in 5:24. Alternate translation: “I, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 22:69 (#4)

"at the right hand of the power of God"

To sit at the **right hand ... of God** means to receive great honor and authority from God. Alternate translation: “in a place of honor next to the all-powerful God”

See: Symbolic Action

Luke 22:69 (#5)

"of the power of God"

This expression is like a hendiadys, in which two nouns are used together and one of them describes the other. Alternate translation: “the powerful God” or “the all-powerful God”

See: Hendiadys

Luke 22:70 (#1)

"Therefore are you the Son of God"

The council asked this question because they wanted Jesus to confirm explicitly their understanding that he was saying he was the Son of God. Alternate translation: “So when you said that, did you mean that you are the Son of God”

See: Assumed Knowledge and Implicit Information

Luke 22:70 (#2)

"the Son of God"

Son of God is an important title that Jesus deserves, even though the elders did not think he deserved it.

See: Translating Son and Father

Luke 22:70 (#3)

"You are saying that I am"

This is an idiom. Jesus is using it to acknowledge that what the elders are asking about is true. Alternate translation: “Yes, it is just as you say”

See: Idiom

Luke 22:71 (#1)

"Why do we still have need of testimony"

The elders are using the question form for emphasis. If it would be helpful in your language, you could translate their words as a statement or an exclamation. Alternate translation: “We have no further need for testimony!”

See: Rhetorical Question

Luke 22:71 (#2)

"Why do we still have need of testimony"

The implications are that no further testimony is needed to prove a charge of blasphemy. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “We have no further need for testimony to prove a charge of blasphemy!”

See: Assumed Knowledge and Implicit Information

Luke 22:71 (#3)

"do we" - "have" - "we ourselves have heard"

The elders are speaking to one another about themselves, so **we** and **ourselves** would be exclusive, if your language marks that form.

See: Exclusive and Inclusive ‘We’

Luke 22:71 (#4)

"For we ourselves have heard from his own mouth"

If it would be helpful in your language, you put this phrase before the previous phrase, as UST does, since this phrase gives the reason for the conclusion that the previous phrase states.

See: Connect — Reason-and-Result Relationship

Luke 22:71 (#5)

"we" - "have heard from his own mouth"

The elders are using the expression **his own mouth** to refer to what Jesus has just said using his

mouth. Alternate translation: “we … have heard what he just said”

See: Metonymy

Luke 22:71 (#6)

"we ourselves have heard from his own mouth"

The implications are that what Jesus has just said proves a charge of blasphemy by itself, because Jesus has claimed to be equal with God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “we ourselves have heard him say that he is equal with God”

See: Assumed Knowledge and Implicit Information

Luke 23:1 (#1)

"And"

Luke uses the word **And** to indicate that this event came after the events he has just described. Alternate translation (as in UST): “Then”

See: Connect — Sequential Time Relationship

Luke 23:1 (#2)

"the whole multitude of them"

The word **whole** is a generalization. Luke says in 23:51 that at least one member of the Sanhedrin did not agree that Jesus was guilty of blasphemy and should be punished. Alternate translation: “the many members of the ruling council who wanted to condemn Jesus”

See: Hyperbole

Luke 23:1 (#3)

"rising up"

This means literally that they “stood up” or “stood to their feet,” but by extension it means that they adjourned the meeting and left the meeting place. Alternate translation: “ending the meeting”

See: Metonymy

Luke 23:1 (#4)

"to Pilate"

The implication is that the Jewish leaders brought Jesus to Pilate because they wanted Pilate to judge him. Alternate translation: “to Pilate so that Pilate would judge him”

See: Assumed Knowledge and Implicit Information

Luke 23:2 (#1)

"to accuse him"

The chief priests and scribes accused Jesus of doing wrong things because they wanted Pilate to kill Jesus. But they were accusing him falsely, because Jesus had never done what they accused him of doing. For example, in 20:25, Jesus had specifically said that the Jews could pay taxes to the Roman government. To make sure that your readers are not confused, you could state explicitly that these accusations were false. Alternate translation: “to accuse him falsely”

See: Assumed Knowledge and Implicit Information

Luke 23:2 (#2)

"We found" - "our nation"

The terms **We** and **our** refer only the members of the Jewish ruling council who are speaking, not to Pilate or any of the other people nearby. So in your translation, use the exclusive forms of these words, if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

Luke 23:2 (#3)

"perverting our nation"

The Jewish leaders speak of Jesus as if he were a guide who was leading someone in the wrong direction. Alternate translation: “encouraging our people to do things that are wrong”

See: Metaphor

Luke 23:2 (#4)

"forbidding to give tribute"

Alternate translation: “telling them not to pay taxes”

Luke 23:2 (#5)

"to Caesar"

See how you translated **Caesar** in 20:22. The Jewish leaders are referring to the Roman government by Caesar’s name, since he was its ruler. Alternate translation: “to the Roman government”

See: Metonymy

Luke 23:3 (#1)

""

Together the two words **answering** and **said** mean that Jesus responded to what Pilate asked him. Alternate translation: “Jesus responded”

See: Hendiadys

Luke 23:3 (#2)

"You say {it"

Like the similar expression in 22:70, this is an idiom. Jesus is using it to acknowledge that what Pilate has said is true. Alternate translation: “Yes, it is as you say”

See: Idiom

Luke 23:4 (#1)

"and the crowds"

Luke uses this phrase subtly within the narrative to introduce these new characters into the story. Alternate translation: “and to the crowds that had gathered there”

See: Introduction of New and Old Participants

Luke 23:4 (#2)

"I find no cause in this man"

Pilate means implicitly **no cause** to convict Jesus of a crime and punish him. Alternate translation: “I do not find this man to be guilty of anything” or “I find no grounds for conviction in this man’s case”

See: Assumed Knowledge and Implicit Information

Luke 23:5 (#1)

"they were insisting"

The pronoun **they** refers to the Jewish leaders who had brought Jesus to Pilate for trial. Alternate translation: “the Jewish leaders kept insisting”

See: Pronouns — When to Use Them

Luke 23:5 (#2)

"He stirs up the people"

The Jewish leaders speak as if Jesus were stirring a pot and putting in motion things that had been lying quietly on the bottom. They mean that he is encouraging rebellion. Alternate translation: “He encourages the people to rebel”

See: Metaphor

Luke 23:5 (#3)

"indeed, beginning from Galilee as far as here"

It might be helpful to make this a new sentence. Alternate translation: “He began causing trouble in Galilee, and he has done so all the way to here”

Luke 23:6 (#1)

"Pilate, having heard this"

As the rest of the verse shows, this refers implicitly to Pilate hearing that Jesus had begun teaching in Galilee. Alternate translation: “when Pilate heard that Jesus had begun to teach in Galilee”

See: Assumed Knowledge and Implicit Information

Luke 23:6 (#2)

"asked whether the man was a Galilean"

If it would be helpful in your language, you could represent this as a direct quotation, as UST does.

See: Direct and Indirect Quotations

Luke 23:6 (#3)

"the man"

The term **the man** refers to Jesus. Alternate translation: "Jesus"

See: Assumed Knowledge and Implicit Information

Luke 23:7 (#1)

"having learned that"

The implication is that the Jewish leaders answered Pilate's question and confirmed that Jesus came from Galilee. Alternate translation: "when the Jewish leaders confirmed to Pilate that"

See: Assumed Knowledge and Implicit Information

Luke 23:7 (#2)

"he was under the authority of Herod"

The implication is that Jesus was under Herod's authority because Herod was the ruler of Galilee. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Jesus was under the authority of Herod, since Herod ruled over Galilee"

See: Assumed Knowledge and Implicit Information

Luke 23:7 (#3)

"he sent him to Herod"

The implication seems to be that Pilate used these grounds to get someone else to decide Jesus' case. He did not want to decide it himself, because he would either have to release someone the Jewish leaders wanted condemned or else condemn someone he knew was innocent. Alternate translation: "he referred Jesus' case to Herod so that he would not have to decide it himself"

See: Assumed Knowledge and Implicit Information

Luke 23:7 (#4)

"in those days"

Luke is using the term **days** to refer to a specific time. Alternate translation: "at that time"

See: Idiom

Luke 23:8 (#1)

"desiring to see him" - "because he had heard about him"

In these phrases, **he** refers to Herod and **him** refers to Jesus. Alternate translation: "wanting to see Jesus ... because he had heard about Jesus"

See: Pronouns — When to Use Them

Luke 23:8 (#2)

"he was hoping to see some sign happen by him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "Herod wanted to see Jesus perform a miracle"

See: Active or Passive

Luke 23:9 (#1)

"he questioned him in many words"

Luke is using the term **words** to refer to what Herod said as he questioned Jesus. Alternate translation: "Herod asked Jesus many questions"

See: Metonymy

Luke 23:9 (#2)

"answered him nothing"

If it would be helpful in your language, you could make the verb negative and the object positive here. Alternate translation: "Jesus did not say anything in reply"

Luke 23:10 (#1)

"stood by"

Alternate translation: “were standing there”

Luke 23:10 (#2)

"vehemently accusing him"

Alternate translation: “insisting strongly that Jesus was guilty of doing wrong”

Luke 23:11 (#1)

"despised him"

This does not mean that Herod hated Jesus, but that he treated him as if he were worthless. Alternate translation: “humiliated him”

Luke 23:11 (#2)

"Having put elegant clothing around {him"

Herod and his soldiers did this to mock Jesus and to make fun of him, so be sure that your readers do not get the impression that they did this to honor or care for Jesus. Alternate translation: “Dressing him mockingly in beautiful clothes”

See: Assumed Knowledge and Implicit Information

Luke 23:12 (#1)

"both Herod and Pilate became friends with each other on that day"

Luke does not say specifically why these two men **became friends**. This could mean: (1) Pilate had shown Herod courtesy by respecting his jurisdiction over Jesus. Alternate translation: “Herod and Pilate became friends with each other that very day because Pilate had respectfully sent Jesus to Herod to judge him” (2) they realized that they agreed in their opinion about Jesus. They both felt that he was not guilty of doing wrong, but they also felt they could mistreat him as a way of asserting their power and authority over someone the people considered a leader. Alternate translation: “Herod and Pilate became friends with each other that very day because they had both responded to Jesus in the same way”

See: Assumed Knowledge and Implicit Information

Luke 23:12 (#2)

"for they were previously being in hostility between themselves"

If it would be helpful in your language, you could put this clause first in the verse, as UST does, since it gives the reason for the results that the rest of the verse describes. These two men had to become **friends** because they had not been **friends** previously. Alternate translation, as the beginning of the verse, replacing “Then”: “Before this Herod and Pilate had been enemies, but now”

See: Connect — Reason-and-Result Relationship

Luke 23:13 (#1)

"the people"

This is a further reference reintroducing these participants, whom Luke first introduced subtly in 23:4. It is not likely that Pilate asked a crowd to gather. Instead, the crowd was probably still there waiting to see what would happen to Jesus. Alternate translation: “the crowd of people that was still there”

See: Introduction of New and Old Participants

Luke 23:14 (#1)

"and} said to them, “You brought this man to me"

By **this man**, Pilate means Jesus. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “said to them about Jesus, ‘You brought this man to me’”

See: Assumed Knowledge and Implicit Information

Luke 23:14 (#2)

"as turning the people away"

Here Pilate uses a figurative term that is similar to the one that the council members use in 23:2 when they accuse Jesus of “misleading” the Jewish nation, meaning that he was encouraging them to do wrong things. The slightly different term that Pilate

uses to summarize their charges means that they accused Jesus of **turning the people away** from their duties to the Roman Empire. It does not mean that Jesus refused to welcome people who came to him for help. Alternate translation: “saying that he encourages the people to be disloyal to the Roman Empire”

See: Metaphor

Luke 23:14 (#3)

"behold"

Pilate uses the term **behold** to get the Jewish leaders and the crowd to focus their attention on what he is about to say. Alternate translation: “indeed”

See: Metaphor

Luke 23:14 (#4)

"I, having examined him before you"

For emphasis, since he is declaring Jesus innocent, Pilate uses the personal pronoun **I** here when it would not ordinarily be required in Greek. If your language uses pronouns in this same way, it would be appropriate to do that here in your translation.

See: Pronouns — When to Use Them

Luke 23:14 (#5)

"I, having examined him before you, found nothing"

The term **before** means “in the presence” of another person. Alternate translation: “I have questioned him in your presence, and I have found nothing”

See: Metaphor

Luke 23:14 (#6)

"I, having examined him before you, found nothing"

The implication is that the Jewish leaders were witnesses to the proceedings. Alternate translation: “I have questioned him with you present as witnesses, and I have found nothing”

See: Assumed Knowledge and Implicit Information

Luke 23:14 (#7)

"found nothing in this man as cause for what you are accusing against him"

See how you translated the similar expression in 23:4. Alternate translation: “found no grounds to convict this man on the charges you are making against him”

Luke 23:15 (#1)

"But neither did Herod"

Here Pilate is speaking in an abbreviated way. If it would be helpful to your readers, you could clarify his meaning by adding information from the previous sentence. Alternate translation: “But Herod did not find any grounds to convict him either”

See: Ellipsis

Luke 23:15 (#2)

"for he sent him back to us"

If it would be helpful in your language, you could put this clause first in the verse, as UST does, since it gives the reason why it is clear that Herod did not consider Jesus guilty.

See: Connect — Reason-and-Result Relationship

Luke 23:15 (#3)

"to us"

Pilate means that Herod sent Jesus back not just to him and his soldiers, but also to the Jewish leaders who were the accusers in this trial. Since Pilate is speaking specifically to those leaders (he says in the previous verse, “You brought this man to me”), the word **us** includes the addressees. So it would be inclusive, if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

Luke 23:15 (#4)

"nothing that is worthy of death has been done by him"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “he has not done anything to deserve being put to death”

See: Active or Passive

Luke 23:16 (#1)

"Therefore, having punished him, I will release him"

Your readers may find this hard to understand. Since Pilate had found Jesus not guilty, he should have released him without punishing him. The implications are that Pilate punished Jesus anyway, even though he knew he was innocent, to try to satisfy the Jewish leaders. However, since Luke does not provide this explanation in his book, you probably should not add it to your translation. But you could make explicit that Pilate is saying he is not going to execute Jesus. Alternate translation: “So I will not execute him, but whip him, and then let him go”

See: Assumed Knowledge and Implicit Information

Luke 23:16 (#2)

"having punished him"

Pilate will not administer this punishment personally. Rather, he will have his soldiers do it. Alternate translation: “after having my soldiers whip him”

See: Synecdoche

Luke 23:17 (#1)

"But he had obligation to release to them one {prisoner} at every feast"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in the verse, for those who decide to include it.

See: Textual Variants

Luke 23:17 (#2)

"But"

This verse uses the word **But** to introduce background information that will help readers understand what is happening. In the previous verse, Pilate was saying that Jesus would be the prisoner he was obligated to release. But in the next verse, the crowd shouts for him to release a different man instead. Alternate translation: “Now”

See: Connect — Background Information

Luke 23:17 (#3)

"he had obligation"

The pronoun **he** refers to Pilate. Alternate translation: “Pilate was obligated”

See: Pronouns — When to Use Them

Luke 23:17 (#4)

"one {prisoner"

This verse is using the adjective **one** as a noun. In context, the term clearly means **one** prisoner. Your language may use adjectives in the same way. If not, you could supply the noun for clarity, as ULT does.

See: Nominal Adjectives

Luke 23:17 (#5)

"at every feast"

This verse uses the general term **feast** to mean one feast in particular, Passover. Alternate translation: “during each Passover celebration”

See: Synecdoche

Luke 23:18 (#1)

"they cried out all together"

The pronoun **they** refers to the people in the crowd. Alternate translation: “the people in the crowd shouted together”

See: Pronouns — When to Use Them

Luke 23:18 (#2)

"Take away this one"

This is an imperative, but since the crowd cannot command Pilate to do this, you could translate it as an expression of what they want. Alternate translation: "We want you to execute this man"

See: Imperatives — Other Uses

Luke 23:18 (#3)

"but release to us Barabbas"

This is another imperative, and since the crowd cannot command Pilate to do this either, you could also translate it as an expression of what they want. Alternate translation: "and we want you to set Barabbas free instead"

See: Imperatives — Other Uses

Luke 23:18 (#4)

"release to us"

When the people in the crowd say **us**, they are referring to themselves only, not to Pilate and his soldiers as well. So if your language distinguishes between exclusive and inclusive **us,** you would use the exclusive form here.

See: Exclusive and Inclusive 'We'

Luke 23:19 (#1)

"He had been put in prison for a certain rebellion that happened in the city, and for murder"

Luke provides this background information to explain to his readers who Barabbas was. Alternate translation: "Now Barabbas was a man whom the Romans had put in prison because he had led a rebellion in Jerusalem and he had killed people"

See: Background Information

Luke 23:19 (#2)

"He had been put in prison"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "The Romans had put him in prison"

See: Active or Passive

Luke 23:19 (#3)

"for a certain rebellion that happened in the city"

If it would be helpful to your readers, you could state explicitly that Barabbas led this rebellion against the Roman government. Alternate translation: "because he had led a rebellion in Jerusalem against the Roman government"

See: Assumed Knowledge and Implicit Information

Luke 23:20 (#1)

"again addressed them"

The pronoun **them** refers to the religious leaders who had accused Jesus and the crowd that was shouting for him to be executed. Alternate translation: "spoke again to the religious leaders and to the people in the crowd"

See: Pronouns — When to Use Them

Luke 23:20 (#2)

"desiring to release Jesus"

If it would be helpful in your language, you could put this phrase before the previous one, as UST does, since it gives the reason why Pilate spoke to the leaders and the crowd again.

See: Connect — Reason-and-Result Relationship

Luke 23:21 (#1)

"Crucify, crucify him"

As a note to 14:27 explains, the Romans executed some criminals by nailing them to a wooden beam with crossbar and setting the beam upright so that the criminals would slowly suffocate. That was what it meant to **crucify** someone. Alternate translation: "Nail him to a cross! Execute him!"

See: Translate Unknowns

Luke 23:21 (#2)

"Crucify, crucify him"

This is an imperative, but since the crowd cannot command Pilate to do this, you could translate it as an expression of what they want. Alternate translation: "We want you to nail him to a cross to execute him!"

See: Imperatives — Other Uses

Luke 23:22 (#1)

"he spoke to them a third time"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "Pilate spoke to the crowd again, for time number three"

See: Ordinal Numbers

Luke 23:22 (#2)

"For what evil did this one do"

Pilate does not expect the crowd to tell him what Jesus has done wrong. Rather, he is using the question form to emphasize to the crowd that Jesus is innocent. If it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is no reason to execute this man, because he did not do anything wrong!"

See: Rhetorical Question

Luke 23:22 (#3)

"No cause for death have I found in him"

Alternate translation: "I have not found any grounds to convict him of a crime for which he should be executed"

Luke 23:22 (#4)

"Therefore, having punished him, I will release him"

See the note to this same sentence in 23:16. Pilate should have released Jesus without punishment, because he was innocent. It seems that Pilate decided to punish Jesus anyway to try to satisfy the Jewish leaders. However, since Luke does not provide this explanation in his book, you probably should not add it to your translation. But you could make explicit that Pilate is saying he is not going to execute Jesus. Alternate translation: "So I will not execute him, but whip him, and then let him go"

See: Assumed Knowledge and Implicit Information

Luke 23:22 (#5)

"having punished him, I will release him"

Pilate is not going to administer this punishment personally. Rather, he will have his soldiers do it. Alternate translation: "I will have my soldiers whip him, and then I will release him"

See: Synecdoche

Luke 23:23 (#1)

"with loud voices"

Luke is describing the shouts of the crowd by reference to the **voices** that the people used to make them. Alternate translation: "with loud shouts"

See: Metonymy

Luke 23:23 (#2)

"for him to be crucified"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: "that Pilate have his soldiers crucify Jesus"

See: Active or Passive

Luke 23:23 (#3)

"their voices prevailed"

Luke speaks of the **voices** as if they were a living thing that actively overcame Pilate's reluctance.

Alternate translation: “the crowd kept shouting until they convinced Pilate”

See: Personification

Luke 23:24 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Because the people in the crowd overcame his reluctance with their shouts, Pilate agreed to do what they wanted. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Luke 23:24 (#2)

"for their demand to happen"

Alternate translation: “to do what the crowd was demanding”

Luke 23:25 (#1)

"the one that had been put in prison"

If it would be helpful to your readers, you could state explicitly that this means Barabbas. Alternate translation: “Barabbas, whom the Romans had put in prison”

See: Assumed Knowledge and Implicit Information

Luke 23:25 (#2)

"had been put in prison"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “whom the Romans had put in prison”

See: Active or Passive

Luke 23:25 (#3)

"but he handed over Jesus to their will"

Luke speaks of the **will** of the people as if it were a living thing into whose custody Pilate delivered Jesus. Alternate translation: “but he ordered his soldiers to do to Jesus what the crowd had demanded”

See: Personification

Luke 23:26 (#1)

"as they led him away"

Alternate translation: “while the soldiers were leading Jesus away from where Pilate had judged him”

Luke 23:26 (#2)

"seizing Simon," - **"they put"**

Luke assumes that his readers will know that Roman soldiers had the authority to compel people to carry their loads. Be sure that your translation does not suggest that the soldiers arrested Simon or that he had done anything wrong. Alternate translation: “making use of their authority, they conscripted Simon … and put”

See: Assumed Knowledge and Implicit Information

Luke 23:26 (#3)

"Simon, a certain Cyrenean coming from the country"

If it would be helpful to your readers, you could treat this information about this man, where he was from, and what he was doing as background information and put it first in the verse, as UST does.

See: Background Information

Luke 23:26 (#4)

"Simon, a certain Cyrenean"

Luke uses this phrase to introduce this new character into the story. Alternate translation: “a man named Simon, who was from the city of Cyrene”

See: Introduction of New and Old Participants

Luke 23:26 (#5)

"a" - "Cyrenean"

The term **Cyrenean** is a name that refers to a person who is from the city of Cyrene.

See: How to Translate Names

Luke 23:26 (#6)

"coming from the country"

Alternate translation: “who was coming into Jerusalem from the countryside”

Luke 23:26 (#7)

"they put the cross on him"

Alternate translation: “the soldiers put the cross on his shoulders”

Luke 23:26 (#8)

"behind Jesus"

Alternate translation: “and made him walk along behind Jesus carrying it”

Luke 23:27 (#1)

"a great crowd of the people was following him, and of women"

The women were part of the large crowd. They were not in a separate crowd of their own. Alternate translation: “a great crowd of people, which included women, was following him”

Luke 23:27 (#2)

"and of women mourning and wailing for him"

Luke provides this background information to help readers understand what happens next, when Jesus speaks to these women. It might be helpful to begin a new sentence here. Alternate translation: “Now the crowd included women who were mourning and wailing for Jesus”

See: Background Information

Luke 23:27 (#3)

"mourning"

See the note to **mourning** at 8:52, and see how you translated this word there. It could mean that the women were pounding on their chests as a sign of grief, as was customary in this culture, or it could mean more generally that they were expressing their sorrow over what was happening to Jesus. Alternate translation: “pounding on their chests”

See: Symbolic Action

Luke 23:27 (#4)

"was following him"

Here, the word **following** is not figurative. It does not mean that these people were Jesus’ disciples. Alternate translation: “were walking along behind him”

Luke 23:28 (#1)

"Daughters of Jerusalem"

As in 13:34, Jesus is describing people who live in Jerusalem as if they were the children of the city and it was their mother. Alternate translation: “You women who live in Jerusalem”

See: Metaphor

Luke 23:28 (#2)

"weep for yourselves and for your children"

Jesus does not say specifically why the women should weep for themselves and for their children, but the implication from what he says in 23:31 is that they should weep because even worse things are going to happen to them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “weep for yourselves and for your children, because even worse things are going to happen to you”

See: Assumed Knowledge and Implicit Information

Luke 23:29 (#1)

"For"

Jesus is giving the reason why the women of Jerusalem should weep for themselves and their children, as he told them to do in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

See: Verse Bridges

Luke 23:29 (#2)

"behold"

Jesus is using the term **behold** to get the women to focus their attention on what he is about to say. Alternate translation: "indeed"

See: Metaphor

Luke 23:29 (#3)

"days are coming in which"

Jesus is using the term **days** to refer to a specific time. Alternate translation: "there will be a time when"

See: Idiom

Luke 23:29 (#4)

"in which they will say"

Here Jesus is using the pronoun **they** in an indefinite sense. He does not have specific individuals in mind. Alternate translation: "when people will say"

See: Pronouns — When to Use Them

Luke 23:29 (#5)

"they will say, 'Blessed {are} the barren, yes, the wombs that did not give birth and breasts that did not nurse"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "people will say that women are fortunate if they never had children, if they never gave birth or nursed babies"

See: Quotes within Quotes

Luke 23:29 (#6)

"the barren, yes, the wombs that did not give birth and breasts that did not nurse"

After speaking of women who were **barren**, that is, who did not have children, Jesus describes the same women in more detail. He is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases, as UST does.

See: Parallelism

Luke 23:29 (#7)

"the wombs that did not give birth and breasts that did not nurse"

These are two figures of speech in which Jesus is using one part of a person to represent the entire person. Alternate translation: "women who have never given birth or nursed"

See: Synecdoche

Luke 23:30 (#1)

"Then"

Here, **Then** does not mean that people would say this after what they said in the previous verse. Rather, it means that they would say this at the same time that they were saying that. Alternate translation: "At that time"

See: Connect — Simultaneous Time Relationship

Luke 23:30 (#2)

"they will begin to say"

Here Jesus is likely using the pronoun **they** in an indefinite sense, as in the previous verse. He probably does not have specific individuals in mind. However, the general reference may be to

the people of Jerusalem, as UST suggests. Alternate translation: “people will begin to say” or “the people of Jerusalem will begin to say”

See: Pronouns — When to Use Them

Luke 23:30 (#3)

"to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us"

Jesus is saying that at this time people will address something they know cannot hear them in order to express in a strong way what they are feeling. Alternate translation: “to say that they wished the mountains would fall on them and the hills would cover them”

See: Apostrophe

Luke 23:30 (#4)

"to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “to tell the mountains to fall on them and the hills to cover them”

See: Quotes within Quotes

Luke 23:30 (#5)

"Fall on us,’" - "Cover us"

This is an imperative, but since the people cannot order the mountains and hills to do this, they would be using the imperative to express their wishes. Alternate translation: “We wish you would fall on us … We wish you would cover us”

See: Imperatives — Other Uses

Luke 23:30 (#6)

"Fall on us,’" - "Cover us"

The people do not want the mountains and hills to fall on them to harm them, but rather to protect them. Alternate translation: “We wish you would fall on us to protect us … We wish you would cover us to protect us”

See: Assumed Knowledge and Implicit Information

Luke 23:30 (#7)

"Fall on us,’" - "Cover us"

When the people say **us**, they are referring to themselves only, not to the mountains and hills as well. So here, use the exclusive form of **us** if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

Luke 23:31 (#1)

"For if they do these things in the moist tree, what will happen in the dry"

This is a figure of speech based on the idea that dry wood catches fire much more easily than moist wood. The fire, in turn, represents terrible things that people will experience. Jesus is saying that under the present relatively stable conditions, it was difficult for his enemies to arrest him and sentence him to death. In the future, conditions will become so desperate and chaotic that people will be able to do much worse things much more easily. He is probably referring to what conditions will be like during the siege and destruction of Jerusalem, which he described in 21:20–24. If it would be helpful to your readers, you could explain the meaning of this metaphor in your translation, and you could represent the metaphor itself as a simile, as UST does. Alternate translation: “If people are able to do this when conditions are good, what will they do when conditions become very bad?”

See: Metaphor

Luke 23:31 (#2)

"For if they do these things in the moist tree, what will happen in the dry"

Jesus does not expect the women to tell him what people will do in the future. Rather, he is using the question form for emphasis. If it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: “Since people are doing this when conditions are good, they will certainly do much worse when conditions become very bad!”

See: Rhetorical Question

Luke 23:31 (#3)

"they do these things"

Here Jesus is using the pronoun **they** in an indefinite sense. Alternate translation: “people are doing these things”

See: Pronouns — When to Use Them

Luke 23:31 (#4)

"in the moist tree"

This is an idiom. Alternate translation: “when the wood is fresh” or “when the wood is wet”

See: Idiom

Luke 23:31 (#5)

"tree"

Jesus is using the term **tree** to refer to wood that comes from a **tree**. Alternate translation: “wood”

See: Metonymy

Luke 23:31 (#6)

"tree"

A **tree** is a large plant with a hard exterior that people use for fuel and as building material. If your readers would not know what a **tree** is, or if people do not use wood from a **tree** as fuel in your area, you could use the name of something else that they use for fuel, or you could use a general expression. Alternate translation: “burning material”

See: Translate Unknowns

Luke 23:31 (#7)

"in the dry"

This is an idiom. Alternate translation: “when the wood is dry”

See: Idiom

Luke 23:31 (#8)

"in the dry"

Jesus is using the adjective **dry** as a noun. In context, the term means **dry** wood. Your language may use adjectives in the same way. If not, you could supply the noun for clarity. Alternate translation: “with dry wood” or “when the wood is dry”

See: Nominal Adjectives

Luke 23:32 (#1)

"And"

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: “Now”

See: Background Information

Luke 23:32 (#2)

"others, two criminals, were also being led away with him"

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. Alternate translation: “with him the soldiers were also leading away two other men, who were criminals,”

See: Active or Passive

Luke 23:32 (#3)

"others, two criminals, were also being led away"

If your language does use passive verb forms, and if it also uses a dual form, this verb should be in the dual form if it is passive, since the two criminals would be the subject.

See: Verbs

Luke 23:32 (#4)

"And others, two criminals, were also being led away"

Luke uses this phrase to introduce these new characters into the story. Alternate translation: “And there were two other men, who were criminals, who were also being led away”

See: Introduction of New and Old Participants

Luke 23:32 (#5)

"others, two criminals"

This does not mean “two other criminals,” which would imply that Jesus was also a criminal. Jesus was innocent, even though the Romans were treating him as if he were a criminal. Be sure that this distinction is clear in your translation. Alternate translation: “two other men, who actually were criminals”

See: Distinguishing Versus Informing or Reminding

Luke 23:32 (#6)

"to be put to death"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “so that they could execute them”

See: Active or Passive

Luke 23:33 (#1)

"when they came to the place"

The pronoun **they** includes the soldiers, the criminals, and Jesus. Alternate translation: “when they all arrived at the place”

See: Pronouns — When to Use Them

Luke 23:33 (#2)

"that is called"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “that people call”

See: Active or Passive

Luke 23:33 (#3)

"The Skull"

The Skull is the name of a place. Even though it consists of an article and a common noun, translate it following the conventions of your language for names.

See: How to Translate Names

Luke 23:33 (#4)

"they crucified him"

In this case the pronoun **they** refers to the Roman soldiers. Alternate translation: “the Roman soldiers crucified Jesus”

See: Pronouns — When to Use Them

Luke 23:33 (#5)

"they crucified him"

See how you translated the term “crucify” in 23:21. Alternate translation: “the Roman soldiers nailed Jesus to a cross to execute him”

See: Translate Unknowns

Luke 23:33 (#6)

"one at the right and one at the left"

Luke is using the adjectives **right** and **left** as nouns to indicate locations. Your language may use adjectives in the same way. If not, you could supply a noun such as “side” for clarity. Alternate translation: “they crucified one criminal at Jesus’ right side and the other criminal at Jesus’ left side”

See: Nominal Adjectives

Luke 23:34 (#1)

""

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this sentence in your translation. The next four notes below discuss translation issues in the sentence, for those who decide to include it.

See: Textual Variants

Luke 23:34 (#2)

"But"

Luke uses the word **But** to introduce a contrast between what the Roman soldiers were doing to Jesus and the way in which Jesus responded. It would appropriate to indicate a strong contrast here. Alternate translation: “Nevertheless”

See: Connect — Contrast Relationship

Luke 23:34 (#3)

""

If it would be helpful in your language, you could reverse the order of the phrases in Jesus’ prayer, since the first phrase gives the reason for the result that Jesus is requesting in the second phrase. Alternate translation: “Father, they do not know what they are doing, so please forgive them”

See: Connect — Reason-and-Result Relationship

Luke 23:34 (#4)

""

Father is an important title for God.

See: Translating Son and Father

Luke 23:34 (#5)

""

This is an imperative, but it should be translated as a request, rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please forgive them”

See: Imperatives — Other Uses

Luke 23:34 (#6)

"But, dividing up his robes, they cast a lot"

The pronoun **they** refers to the Roman soldiers. Alternate translation: “Then the Roman soldiers cast a lot to decide which of them would get each piece of Jesus’ clothing”

See: Pronouns — When to Use Them

Luke 23:34 (#7)

"they cast a lot"

The term **lot** refers to an object with different markings on various sides that would be used to decide randomly among several possibilities. It would be tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with a **lot**, you could state that they it was “something like dice,” as UST does. But if your readers would also not be familiar with dice, then you could use a general expression. Alternate translation: “the Roman soldiers gambled”

See: Translate Unknowns

Luke 23:35 (#1)

"And the people stood by watching, and the rulers were also ridiculing him"

The implication is that the **people** who **stood by watching** were also **ridiculing** Jesus. Alternate translation: “People had come to watch the crucifixion and they ridiculed Jesus, and the Jewish leaders ridiculed him as well”

See: Assumed Knowledge and Implicit Information

Luke 23:35 (#2)

"the rulers"

Here **rulers** refers specifically to the Jewish leaders, not to the Roman **rulers** of the area. Alternate translation: “the Jewish leaders”

See: Assumed Knowledge and Implicit Information

Luke 23:35 (#3)

"He saved others"

Here the Jewish leaders are using irony. They do not really believe that Jesus **saved** other people. Alternate translation: “He supposedly saved other people”

See: Irony

Luke 23:35 (#4)

"He saved others"

In context, the Jewish leaders are implicitly referring to how Jesus **saved** others by doing miracles on their behalf. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "He supposedly saved other people by doing miracles for them"

See: Assumed Knowledge and Implicit Information

Luke 23:35 (#5)

"He saved others; let him save himself, if he is the Christ of God, the Chosen One"

The Jewish leaders are mockingly suggesting a hypothetical situation. Alternate translation: "Suppose he really is the Messiah whom God has sent. Then he ought to be able to save himself; after all, he supposedly saved others"

See: Hypothetical Situations

Luke 23:35 (#6)

"let him save himself"

The implication is that Jesus ought to be able to save himself from dying on the cross, if he is the Messiah and can do miracles. Alternate translation: "let him do a miracle to save himself from dying on the cross"

See: Assumed Knowledge and Implicit Information

Luke 23:35 (#7)

"the Chosen One"

The leaders are using the adjective **Chosen** as a noun. ULT adds the term **One** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: "the One whom God has chosen"

See: Nominal Adjectives

Luke 23:35 (#8)

"the Chosen One"

This is a title, not a description, so translate it following the conventions in your language for titles, for example, by capitalizing the main words.

See: How to Translate Names

Luke 23:36 (#1)

"Then the soldiers also mocked him, coming up {and} offering him vinegar"

Luke does not say specifically in what way the soliders **mocked** Jesus by offering him **vinegar**, that is, the sour wine that was their common drink. This could mean: (1) since Luke records in the next verse that the soldiers spoke of Jesus being the "king of the Jews," the common drink may have been intended to show that they did not really believe he was a king, since a king would have drunk fine wine. Alternate translation: "Then the soldiers also mocked him by coming and offering him cheap sour wine, which was not what a real king would drink" (2) the soldiers may have **mocked** Jesus just by **offering** him something to drink, but then not giving it to him, even though he would have been very thirsty. Alternate translation: "Then the soldiers also mocked him by coming and offering him some of their sour wine but then not giving him any to drink"

See: Assumed Knowledge and Implicit Information

Luke 23:37 (#1)

"If you are the King of the Jews, save yourself"

The soldiers are mockingly suggesting a hypothetical situation. Alternate translation: "Suppose you really are the King of the Jews. Then save yourself"

See: Hypothetical Situations

Luke 23:37 (#2)

"save yourself"

The implication is that Jesus ought to be able to save himself from dying on the cross. Alternate translation: "do a miracle to save yourself from dying on that cross"

See: Assumed Knowledge and Implicit Information

Luke 23:38 (#1)

"And there was also an inscription over him"

Luke is referring to a placard that the soldiers placed above Jesus by association with the fact that it bore an **inscription**, that is, something that the soldiers had written on it. Alternate translation: "The soldiers also attached a placard at the top of Jesus' cross on which they had written"

See: Metonymy

Luke 23:38 (#2)

"And there was also an inscription over him"

The soliders did not really believe that Jesus was **the King of the Jews**. Rather, putting up this placard was another of the ways in which they mocked him. So the sign said the opposite of what the people who wrote it actually believed. Alternate translation: "the soldiers also attached a placard at the top of Jesus' cross on which they had written mockingly"

See: Irony

Luke 23:39 (#1)

"having been hung"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "whom the soldiers had hung on a cross next to Jesus"

See: Active or Passive

Luke 23:39 (#2)

"blasphemed him"

As in 22:65, the term **blasphemed** here likely has the general sense of "insulted," although technically this criminal was guilty of blasphemy in the more specific sense, since he was suggesting that Jesus was not the Messiah. Alternate translation: "insulted him"

Luke 23:39 (#3)

"Are you not the Christ"

The criminal is using the question form to mock Jesus. If it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: "I thought you were supposed to be the Messiah!"

See: Rhetorical Question

Luke 23:39 (#4)

"Save yourself and us"

The criminal did not really think that Jesus could rescue himself and the two criminals from dying by crucifixion. Instead, he is telling Jesus to do this in order to suggest that Jesus actually cannot do it. So he is saying the opposite of what he actually believes. Alternate translation: "But it looks like you can't save yourself or us"

See: Irony

Luke 23:39 (#5)

"us"

Since this criminal is using the term **us** to mean himself and the other criminal, but not Jesus, the term **us** would be exclusive here, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Luke 23:40 (#1)

"But answering, the other, rebuking him, said"

Together the two words **answering** and **said** mean that the second criminal rebuked the first one in response to what he said to Jesus. You could combine these words into a single expression. Alternate translation: "But the other criminal responded, rebuking him"

See: Hendiadys

Luke 23:40 (#2)

"the other"

Luke is using the adjective **other** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could supply the noun "criminal" for clarity. Alternate translation: "the other criminal"

See: Nominal Adjectives

Luke 23:40 (#3)

"Do you not even fear God, since you are under the same judgment"

The second criminal does not expect the first criminal to tell him whether he fears God. Rather, the second criminal is using the question form to rebuke the first criminal. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: "You ought to fear God, since you are dying on a cross just as he is!"

See: Rhetorical Question

Luke 23:40 (#4)

"Do you not even fear God, since you are under the same judgment"

If it would be helpful to your readers, you could bring out the implications of this statement more explicitly. Alternate translation: "You ought to fear God and show more respect for this godly man, since you are dying on a cross just as he is, and you will soon have to face God and answer for your actions!"

See: Assumed Knowledge and Implicit Information

Luke 23:40 (#5)

"you are under the same judgment"

The second criminal is using the word **judgment** to mean the punishment to which the first criminal was sentenced when the Romans pronounced **judgment** on him. Alternate translation: "you are being executed on a cross just as he is"

See: Metonymy

Luke 23:41 (#1)

"we" - "we are receiving" - "we did"

The second criminal, speaking to the first criminal, is using the term **we** to mean himself and the first criminal. So **we** would be inclusive in all these cases, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Luke 23:41 (#2)

"we" - "we are receiving" - "we did"

Since the term **we** refers to two people here, it would be in the dual form if your language uses that form.

See: Verbs

Luke 23:41 (#3)

"we justly"

The second criminal is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "we are receiving this punishment justly"

See: Ellipsis

Luke 23:41 (#4)

"worthy of what we did"

The second criminal is using the adjective **worthy** as a noun. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "a just punishment for what we did"

See: Nominal Adjectives

Luke 23:41 (#5)

"this one"

The second criminal is using the adjective **this** as a noun in order to indicate a particular person, Jesus. ULT supplies the noun **one** to show this. Your language may use adjectives in the same way. If not,

you could translate this with an equivalent expression. Alternate translation: “this man”

See: Nominal Adjectives

Luke 23:42 (#1)

"And he said"

The pronoun **he** refers to the second criminal, who continues speaking, now to Jesus. Alternate translation: “The second criminal then said”

See: Pronouns — When to Use Them

Luke 23:42 (#2)

"remember me"

As in 1:72, the word **remember** here describes Jesus thinking about this second criminal and considering what action he can take on his behalf. It does not suggest that Jesus would forget about him. Alternate translation: “do what you could to help me”

See: Idiom

Luke 23:42 (#3)

"remember me"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please do what you can to help me”

See: Imperatives — Other Uses

Luke 23:42 (#4)

"when you come into your kingdom"

To **come into** a **kingdom** means to begin to rule as king, as UST indicates. Alternate translation: “when you begin to rule as king”

See: Idiom

Luke 23:43 (#1)

"he said to him"

The pronoun **he** refers to Jesus, and the pronoun **him** refers to the second criminal. Alternate translation: “Jesus said to this criminal”

See: Pronouns — When to Use Them

Luke 23:43 (#2)

"Truly I say to you"

Jesus says this to emphasize what he is about to tell the criminal. Alternate translation: “I can assure you”

Luke 23:43 (#3)

"today you will be with me in paradise"

See the discussion in the General Notes to this chapter of how the term **today** belongs with this promise that Jesus is making to the criminal, and not with the introduction to the statement. Alternate translation: “you will be with me in paradise today”

Luke 23:43 (#4)

"paradise"

See the discussion in the General Notes to this chapter of the term **paradise**. Alternate translation: “in the place where people whom God has accepted go when they die”

Luke 23:44 (#1)

"And it was already"

Luke uses this phrase to introduce background information that will help readers understand what happens next. He explains that it was about noon so that readers will appreciate how extraordinary it was that the entire sky became dark. Alternate translation: “Now by this time it was”

See: Background Information

Luke 23:44 (#2)

"about the sixth hour"

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

Luke 23:44 (#3)

"about the sixth hour"

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "around hour six"

See: Ordinal Numbers

Luke 23:44 (#4)

"darkness happened over the whole land"

The term translated as **land** could refer to: (1) a particular area. Alternate translation, as in UST: "it became dark throughout that whole area" (2) the earth. Alternate translation: "darkness covered the entire earth"

Luke 23:44 (#5)

"darkness happened over the whole land"

This could also be a figurative reference to the sky, since it is **over** the **land**. Alternate translation: "the entire sky became dark"

See: Metonymy

Luke 23:44 (#6)

"until the ninth hour"

This phrase also expresses the way people in this culture began counting the hours each day beginning around daybreak at six o'clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: "until three o'clock in the afternoon"

Luke 23:44 (#7)

"until the ninth hour"

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "until hour nine"

See: Ordinal Numbers

Luke 23:45 (#1)

"The sun failed"

This means that **the sun**, as if it were an active agent, **failed** to give its light. Luke is speaking from an observational perspective. The sun was still shining above the darkness, but its light could not be seen through the darkness. Alternate translation: "It was too dark even to see the light of the sun"

See: Personification

Luke 23:45 (#2)

"and the curtain of the temple was split in the middle"

See the General Notes to this chapter for an explanation of the symbolic significance of this action.

See: Symbolic Action

Luke 23:45 (#3)

"the curtain of the temple"

Luke assumes that his readers will know that he is referring to the curtain that separated the Most Holy Place from the rest of the temple. Alternate translation: "the curtain in front of the Most Holy Place"

See: Assumed Knowledge and Implicit Information

Luke 23:45 (#4)

"the curtain of the temple was split"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “God split the curtain of the temple”

See: Active or Passive

Luke 23:45 (#5)

"in the middle"

The implication, as the General Notes to this chapter explain, is that God tearing **the curtain** opened the way into the Most Holy Place. And so **in the middle** means not “across the middle,” from side to side, but “down through the middle,” from top to bottom. Alternate translation: “into two pieces, from top to bottom”

See: Assumed Knowledge and Implicit Information

Luke 23:46 (#1)

"crying out with a loud voice"

This is an idiom that means Jesus raised the volume of his **voice**. Alternate translation: “crying out loudly”

See: Idiom

Luke 23:46 (#2)

"Father"

Father is an important title for God. Alternate translation: “God my Father”

See: Translating Son and Father

Luke 23:46 (#3)

"into your hands I entrust my spirit"

Jesus is using God’s **hands** to represent God’s care. Alternate translation: “I give my spirit to you, knowing you will care for it”

See: Metonymy

Luke 23:46 (#4)

"my spirit"

The **spirit** of a person lives on after they die. So you could also translate this as a reference to Jesus’ life after death. Alternate translation: “my life”

Luke 23:46 (#5)

"he expired"

Luke is describing the death of Jesus in a discreet way. Alternate translation: “he died”

See: Euphemism

Luke 23:47 (#1)

"the centurion"

The implication is that this was the Roman officer who was in charge of the other Roman soldiers who crucified Jesus. Alternate translation: “the Roman officer in charge of the crucifixion”

See: Assumed Knowledge and Implicit Information

Luke 23:47 (#2)

"the thing having happened"

This expression is singular and so it refers to the immediately preceding event, the death of Jesus. (The expression is plural in the next verse, where it refers to all of the events of the crucifixiion.) If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “how Jesus had entrusted his spirit to God when he died”

See: Assumed Knowledge and Implicit Information

Luke 23:47 (#3)

"was glorifying God, saying"

This means that the centurion **glorified God** by what he said. Alternate translation: “was bringing honor to God by saying”

Luke 23:47 (#4)

"this man was righteous"

Alternate translation: “this man had not done anything wrong”

Luke 23:48 (#1)

"that had come together for this spectacle"

The term **spectacle** describes something that people would look at. It refers here to the crucifixion of Jesus and the two criminals. Alternate translation: "who had gathered to watch the crucifixions"

See: Assumed Knowledge and Implicit Information

Luke 23:48 (#2)

"returned"

The implication is that the people in the crowds **returned** to their homes. Alternate translation: "returned to their homes"

See: Assumed Knowledge and Implicit Information

Luke 23:48 (#3)

"beating their breasts"

As in 18:13, this was a physical expression of great sorrow. Alternate translation: "hitting their chests to express their great sorrow"

See: Symbolic Action

Luke 23:49 (#1)

"all the ones acquainted with him"

Luke is using the adjective **acquainted** as a noun in order to indicate a group of people. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "all the people who knew Jesus"

See: Nominal Adjectives

Luke 23:49 (#2)

"all the ones acquainted with him"

These means implicitly all the people in the crowd that had come to watch the crucifixion who knew Jesus. It does not mean the disciples, since they had fled and were hiding. Rather, it means other people in Jerusalem who knew Jesus personally, which could include people such as the ones who lent him the colt in 19:30–33 and the one who provided the room for the Passover meal in 22:11–13. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "all the people in the crowd who knew Jesus"

See: Assumed Knowledge and Implicit Information

Luke 23:49 (#3)

"the women following him from Galilee"

Here, **followed** does not have the figurative meaning of "became a disciple." Rather, the implication is that the women whom Luke describes in 8:2–3, who accompanied Jesus and his disciples and provided for them out of their own means, had traveled with the group here to Jerusalem. Alternate translation: "the women who helped Jesus and his disciples, who had traveled with him from Galilee"

See: Assumed Knowledge and Implicit Information

Luke 23:49 (#4)

"these things"

Alternate translation: "what happened"

Luke 23:50 (#1)

"behold"

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 23:50 (#2)

"a man, Joseph by name, being a council member, a good and righteous man"

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation.

It may be helpful to make this more than one sentence. Alternate translation: “there was a man named Joseph who was a member of the Sanhedrin. He was a good and righteous man”

See: Introduction of New and Old Participants

Luke 23:50 (#3)

"Joseph"

Joseph is the name of a man.

See: How to Translate Names

Luke 23:50 (#4)

"a council member"

The term **council** refers implicitly to the Sanhedrin, the Jewish ruling council whose name Luke provides in 22:66. You could use that name here. If so, see how you translated this phrase there.

See: Assumed Knowledge and Implicit Information

Luke 23:50 (#5)

"a good and righteous man"

The terms **good** and **righteous** mean similar things. Luke may be using repetition for emphasis. Alternate translation: “a very upright man”

See: Doublet

Luke 23:51 (#1)

"this one had not agreed with the council and their action"

Luke provides this background information about Joseph to help readers understand what happens in the next verse, when Joseph asks Pilate for permission to bury Jesus’ body. It may be helpful to make this a continuation of the last sentence in the previous verse, since it also shows that Joseph was a “good and righteous man,” as that sentence says. Alternate translation: “who had not agreed with the action of the council”

See: Background Information

Luke 23:51 (#2)

"the council and their action"

Luke is using a figure of speech in which two nouns are connected with the word **and**, and one of the nouns describes the other. Alternate translation: “the action of the council”

See: Hendiadys

Luke 23:51 (#3)

"the council and their action"

If it would be helpful to your readers, you could state explicitly what this means. Alternate translation: “the decision of the Sanhedrin to condemn Jesus for blasphemy”

See: Assumed Knowledge and Implicit Information

Luke 23:51 (#4)

"from Arimathea, a city of the Jews"

Since Joseph was a member of the Sanhedrin, he had likely come to live in Jerusalem, so Luke would mean that he was originally **from Arimathea**. Joseph had not come from Arimathea to Jerusalem for this occasion. Alternate translation: “who was originally from Arimathea, a city in Judea”

See: Assumed Knowledge and Implicit Information

Luke 23:51 (#5)

"Arimathea"

Arimathea is the name of a city.

See: How to Translate Names

Luke 23:51 (#6)

"who was waiting for the kingdom of God"

As in 2:25 and 2:38, the term **waiting** does not mean passively **waiting** for something to happen, but eagerly anticipating something that someone wants to happen. See how you translated the term in those places. Alternate translation: “who was eagerly anticipating the coming of the kingdom of

God" or "who was looking forward to the coming of the kingdom of God"

See: Idiom

Luke 23:52 (#1)

"This one"

This one implicitly means Joseph. If it would be helpful to your readers, you could indicate that it was Joseph who went to Pilate by using his name, as UST does, or by saying "this man."

See: Assumed Knowledge and Implicit Information

Luke 23:52 (#2)

"This one, having approached Pilate, asked for the body of Jesus"

The implication is that Joseph requested the body of Jesus so that he could give it a proper burial. Ordinarily, to make crucifixion as gruesome a death as possible, the Romans left the dead bodies of people who had been crucified on the crosses to be eaten by wild animals, and they then burned whatever remained in the Valley of Hinnom where, as a note to 12:5 explains, refuse was thrown and fires burned continually. If it would be helpful to your readers, you could explain why Joseph asked for Jesus' body. You could also specify that Pilate gave Joseph permission to bury Jesus, as UST does. Alternate translation: "This man went to Pilate and asked for the body of Jesus so that he could bury it"

See: Assumed Knowledge and Implicit Information

Luke 23:53 (#1)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. When Pilate gave Joseph permission to take Jesus' body down from the cross and bury it, Joseph did so. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Luke 23:53 (#2)

"he wrapped it in a linen cloth"

This was the burial custom in this culture. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: "and he wrapped it in a fine linen burial cloth" or "and he prepared it for burial"

See: Translate Unknowns

Luke 23:53 (#3)

"in a linen cloth"

The term **linen cloth** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: "a fine cloth"

See: Translate Unknowns

Luke 23:53 (#4)

"a hewn tomb"

This means specifically a burial place that had been cut or chiseled out of rock, most likely into the face of a cliff, as UST suggests. You could express that more specifically, or you could use a general expression if there are no rock cliffs in your area and readers might not understand the meaning. Alternate translation: "a tomb that had been chiseled out of rock" or "a special burial place"

See: Translate Unknowns

Luke 23:53 (#5)

"where no one ever had lain"

Here Luke uses a triple negative in Greek for emphasis, "where no one not yet had not lain." This stresses the honor that Joseph was showing Jesus by putting his body in a tomb that was being used for the very first time. If your language uses multiple negatives for emphasis, it would be appropriate to use that construction here. You might express the emphasis in other ways, and it may also be helpful to begin a new sentence here. Alternate translation: "No body had ever before been put in that tomb"

See: Double Negatives

Luke 23:54 (#1)

"And"

Luke uses **And** to introduce background information that will help readers understand what happens next. Alternate translation: "Now"

See: Connect — Background Information

Luke 23:54 (#2)

"it was the Day of Preparation"

If it would be helpful to your readers, you could state explicitly what this **Day** was used in **Preparation** for. Alternate translation: "the day when people made preparations for the Sabbath, the Jewish day of rest, since they could not do any work then"

See: Assumed Knowledge and Implicit Information

Luke 23:54 (#3)

"the Sabbath was dawning"

For the Jews, the day began at sunset. But Luke speaks of this day **dawning** to mean that it was about to begin, even though this would happen at sunset rather than at sunrise. Alternate translation: "it was nearly sunset, when the Sabbath would begin"

See: Metaphor

Luke 23:55 (#1)

"who had come out of Galilee with him"

The expression **had come out** is an idiom that means to have traveled from a place. Alternate translation: "who had traveled from the region of Galilee with Jesus"

See: Idiom

Luke 23:55 (#2)

"having followed after"

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "followed Joseph when he took the body of Jesus away"

See: Ellipsis

Luke 23:55 (#3)

"the tomb and how his body was put"

Luke is using a figure of speech in which two phrases are connected with the word **and**, and one of the phrases describes the other. Alternate translation: "the tomb where Joseph put the body of Jesus"

See: Hendiadys

Luke 23:55 (#4)

"how his body was put"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "how Joseph put the body of Jesus there"

See: Active or Passive

Luke 23:56 (#1)

"having returned"

If it would be helpful to your readers, you could state where the women returned. Alternate translation: "returning to the place where they were staying in Jerusalem"

See: Assumed Knowledge and Implicit Information

Luke 23:56 (#2)

"they prepared spices and ointments"

In keeping with the burial customs of the time, the women prepared these **spices and ointments** to put on Jesus' body, to honor him and to counteract the smell of decay. Alternate translation: "they prepared spices and ointments to put on Jesus' body"

See: Assumed Knowledge and Implicit Information

Luke 23:56 (#3)

"spices and ointments"

The **spices** were sweet-smelling substances that were dry, and the **ointments** were sweet-smelling substances that were moist. If your readers would not be familiar with **spices and ointments**, you could use a general expression. Alternate translation: “sweet-smelling substances”

See: Translate Unknowns

Luke 23:56 (#4)

"they rested"

Alternate translation: “the women did not do any work”

Luke 23:56 (#5)

"according to the commandment"

Alternate translation: “as Moses had commanded in the law”

Luke 24:1 (#1)

"on the first of the week"

This implicitly means the **first** day of the week. Alternate translation: “on the first day of the week”

See: Assumed Knowledge and Implicit Information

Luke 24:1 (#2)

"on the first of the week"

Here Luke is actually using a cardinal number, “one,” to mean **first**. If your language does not use ordinal numbers, you can also use a cardinal number here in your translation. Alternate translation: “on day one of the week”

See: Ordinal Numbers

Luke 24:1 (#3)

"deeply at dawn"

This is an idiom. Alternate translation: “at the first light of dawn” or “as dawn was just beginning to break”

See: Idiom

Luke 24:1 (#4)

"they came to the tomb"

The pronoun **they** refers to the women whom Luke describes in 23:55–56. Alternate translation: “these women returned to the tomb”

See: Pronouns — When to Use Them

Luke 24:2 (#1)

"they found the stone having been rolled away"

Alternate translation: “they saw that the stone had been rolled away”

Luke 24:2 (#2)

"the stone having been rolled away"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “that someone had rolled away the stone”

See: Active or Passive

Luke 24:2 (#3)

"the stone"

Luke assumes that his readers will know that this was a large, cut, round stone that was big enough to completely block the entrance to the tomb. It had been put in place to seal off the entrance, and it would have required several people to move it. Alternate translation: “the large stone that had been put in place at the entrance to the tomb”

See: Assumed Knowledge and Implicit Information

Luke 24:3 (#1)

"having entered"

Alternate translation: “once they entered the tomb”

Luke 24:3 (#2)

"they did not find the body of the Lord Jesus"

You can state explicitly that they did not find the body because it was not there. Alternate translation: “they discovered that the body of the Lord Jesus was not there”

See: Assumed Knowledge and Implicit Information

Luke 24:4 (#1)

"And it happened that"

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 24:4 (#2)

"and"

Luke uses the word **and** to indicate that this event, the appearance of the two men, came after the events he has just described, the women discovering that the tomb was empty and wondering about that. Alternate translation: “then”

See: Connect — Sequential Time Relationship

Luke 24:4 (#3)

"behold"

Luke uses the term **behold** to calls the reader’s attention to what he is about to say. Your language may have a similar expression that you can use here.

See: Metaphor

Luke 24:5 (#1)

"as they became terrified" - "they said to them"

The first instance of **they** refers to the women, while the second instance refers to the men. Alternate translation: “as the women became terrified … the men said to them”

See: Pronouns — When to Use Them

Luke 24:5 (#2)

"bowed their faces toward the ground"

Looking down at **the ground** was a gesture of respect towards these men. Alternate translation: “respectfully lowered their gaze”

See: Symbolic Action

Luke 24:5 (#3)

"they said to them"

If your language uses dual forms for verbs, use that form here, since two men are speaking.

See: Verbs

Luke 24:5 (#4)

"Why are you seeking the living among the dead"

The men do not expect the women to tell them why they are looking for a living person in a tomb. Rather, the men are using the question form to make an announcement. If it would be helpful in your language, you could translate their words as a statement or an exclamation. Alternate translation: “You should not be looking for Jesus here, because he is no longer dead, he is alive again!”

See: Rhetorical Question

Luke 24:5 (#5)

"the living among the dead"

The men are using the adjectives **living** and **dead** as nouns to refer to groups of people. (The term **living** is actually a participle that functions here as an adjective.) Your language may use adjectives in

the same way. If not, you could translate these with equivalent phrases. Alternate translation: “someone who is alive among the bodies of people who have died”

See: Nominal Adjectives

Luke 24:6 (#1)

"he was raised up"

The term **raised** is an idiom that means “brought back to life.” Alternate translation: “was brought back to life”

See: Idiom

Luke 24:6 (#2)

"he was raised up"

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: “God has made him alive again”

See: Active or Passive

Luke 24:6 (#3)

"Remember how he spoke to you"

Alternate translation: “Remember that he said to you”

Luke 24:6 (#4)

"to you"

The word **you** is plural. It refers to the women, and possibly also to Jesus’ disciples. If your language has a form of **you** that includes both the addressees and a larger group besides, it would be appropriate to use it here. Alternate translation: “all of you”

See: Forms of You

Luke 24:6 (#5)

"to you, still being in Galilee"

Alternate translation: “to you when he was still in Galilee”

Luke 24:7 (#1)

"saying that"

These words introduce an indirect quotation. You could also translate what follows as a direct quotation, as UST does. However, that would be a quotation within a quotation, and you may wish to avoid that by leaving what follows as an indirect quotation.

See: Direct and Indirect Quotations

Luke 24:7 (#2)

"the Son of Man to be handed over"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “for someone to betray the Son of Man”

See: Active or Passive

Luke 24:7 (#3)

"the Son of Man"

When Jesus said this, he was referring to himself in the third person. If you decide to represent this as a direct quotation, and If it would be helpful in your language, you could translate this in the first person. Alternate translation: “me, the Son of Man”

See: First, Second or Third Person

Luke 24:7 (#4)

"the Son of Man"

See how you translated this title in 5:24. Alternate translation: “him, the Messiah” or, if you are translating as a direct quotation in the first person, “me, the Messiah”

See: Assumed Knowledge and Implicit Information

Luke 24:7 (#5)

"into the hands of sinful men"

As in 9:44, **hands** here represent power and control. Alternate translation: “and give sinful men

power over him" or, if you are translating as a direct quotation in the first person, "and give sinful men power over me"

See: Metaphor

Luke 24:7 (#6)

"and to be crucified"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: "and for those sinful men to crucify him" or, if you are translating as a direct quotation in the first person, "and for those sinful men to crucify me"

See: Active or Passive

Luke 24:7 (#7)

"and on the third day to rise up"

See how you translated this phrase in 9:22. Alternate translation: "and after spending the next full day in the grave, to come back to life on the day after that"

See: Assumed Knowledge and Implicit Information

Luke 24:7 (#8)

"on the third day"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "on day three" or, depending on how your culture reckons time, "on day two"

See: Ordinal Numbers

Luke 24:7 (#9)

"to rise up"

Jesus spoke of coming back to life in this way, since it involved coming **up** out of the grave. Alternate translation: "to come back to life"

See: Metonymy

Luke 24:8 (#1)

"they remembered his words"

Luke is using the term **words** to describe the statement that Jesus made using words. Alternate translation: "the women remembered what Jesus had said"

See: Metonymy

Luke 24:9 (#1)

"to the Eleven"

This expression is equivalent to "the Twelve," which occurs in 8:1 and several other places in the book. See how you translated this term there. Luke now says **the Eleven** because Judas Iscariot was no longer part of the group. You may have decided to translate the nominal adjective "Twelve" with an equivalent phrase. If so, you could do the same thing here. Alternate translation: "the 11 men who remained of those whom Jesus had appointed to be apostles"

See: Nominal Adjectives

Luke 24:9 (#2)

"to the Eleven"

Alternatively, you may have decided in 8:1 to translate "the Twelve" as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing with **the Eleven** here.

See: How to Translate Names

Luke 24:9 (#3)

"and to all the rest"

Implicitly this means all the other disciples of Jesus who were together with the 11 apostles at that time. Alternate translation: "and to all the rest of the disciples who were with them"

See: Assumed Knowledge and Implicit Information

Luke 24:10 (#1)

"And"

Luke uses the word **And** to introduce some background information, specifically, the names of some of the women who came from the tomb and told the apostles what had happened there. Alternate translation: “Now”

See: Background Information

Luke 24:10 (#2)

"Joanna"

Joanna is the name of a woman.

See: How to Translate Names

Luke 24:10 (#3)

"Mary the {mother} of James"

Mary is the name of a woman, and **James** is the name of her son.

See: How to Translate Names

Luke 24:11 (#1)

"And"

Luke uses the word **And** to introduce a contrast between the exciting good news that the women were sharing and the disbelieving reaction of the people they shared it with. Alternate translation: “But”

See: Connect — Contrast Relationship

Luke 24:11 (#2)

"these words"

Luke is using the term **words** to describe the report that the women gave using words. Alternate translation: “what the women were saying”

See: Metonymy

Luke 24:11 (#3)

"before them"

Luke uses this expression, which means “in front them,” to mean “where they could see.” Seeing, in turn, means attention and judgment. Alternate translation: “in their opinion”

See: Metaphor

Luke 24:11 (#4)

"and"

This phrase describes the result of the fact that the report seemed like nonsense to the apostles and other believers. Alternate translation: “so”

See: Connect — Reason-and-Result Relationship

Luke 24:11 (#5)

"they disbelieved them"

The word **they** refers to the apostles and other believers, and the word **them** refers to the women. Alternate translation: “so the apostles and other believers did not believe the women”

See: Pronouns — When to Use Them

Luke 24:12 (#1)

"having risen up"

This expression is an idiom that means to take initiative. It does not necessarily mean that Peter had been sitting or lying down and then stood up. Alternate translation: “taking initiative”

See: Idiom

Luke 24:12 (#2)

"having stooped down"

Peter had to bend over in order to see inside the tomb because tombs cut in solid rock were very low. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “bending at the waist in order to look into the low tomb”

See: Assumed Knowledge and Implicit Information

Luke 24:12 (#3)

"he sees"

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: “he saw”

See: Irregular Use of Tenses

Luke 24:12 (#4)

"only the linen cloths"

The phrase **the linen cloths** refers to the cloths that Joseph of Arimathea used to wrap Jesus’ body when he was buried, as described in 23:53. The implication is that the body of Jesus was no longer in the tomb. Alternate translation: “the linen cloths in which Jesus’ body had been wrapped, but the body was not there”

See: Assumed Knowledge and Implicit Information

Luke 24:12 (#5)

"the linen cloths"

The term **linen cloths** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: “the fine cloths”

See: Translate Unknowns

Luke 24:12 (#6)

"he went away to his {home}, wondering {what} had happened"

This phrase can be understood in two different ways, depending on how the words in it are grouped together. Different versions of the Bible interpret this differently. If there is already a version of the Bible in your area, see how it translates this. You may wish to translate it in the same way. Otherwise, we recommend that you follow the reading of ULT. (1) If the grouping is “he went away, to himself wondering,” then the meaning is as in ULT and UST. (2) If the grouping is “he went away to himself, wondering,” then the meaning is that Peter went back to his own home. Alternate translation: “he went away to his home, wondering what had happened”

Luke 24:13 (#1)

"behold"

Luke uses the word **behold** to introduce a new event in the story. If your language has a similar expression that it uses for this same purpose, you could use it here.

See: Introduction of a New Event

Luke 24:13 (#2)

"on that same day, two of them were going to a distant village"

Luke provides this background information to help readers understand what happens next. Alternate translation: “there were two disciples who were going to a distant village on that same day”

See: Background Information

Luke 24:13 (#3)

"two of them"

The word **them** refers to Jesus’ disciples, but not specifically to the apostles, since at the end of this episode, these two men return to Jerusalem and report to the apostles. Alternate translation: “two of Jesus’ disciples”

See: Pronouns — When to Use Them

Luke 24:13 (#4)

"on that same day"

Alternate translation: “on the same day when the women found that the tomb was empty”

See: Assumed Knowledge and Implicit Information

Luke 24:13 (#5)

"that {was named} Emmaus, 60 stadia from Jerusalem"

It may be helpful to make this a separate sentence. Alternate translation: "The name of the village was Emmaus, and it was 60 stadia from Jerusalem"

Luke 24:13 (#6)

"Emmaus"

Emmaus is the name of a village.

See: How to Translate Names

Luke 24:13 (#7)

"60 stadia"

The word **stadia** is the plural of "stadium," a Roman measurement of distance equivalent to about 185 meters or a little over 600 feet. Alternate translation: "about eleven kilometers" or "about seven miles"

See: Biblical Distance

Luke 24:14 (#1)

"all these things that had happened"

If it would be helpful to your readers, you could state explicitly what **these things** means. Alternate translation: "how Jesus had been arrested and crucified, and how the women had said his body was no longer in the tomb"

See: Assumed Knowledge and Implicit Information

Luke 24:15 (#1)

"And it happened"

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 24:15 (#2)

"Jesus himself"

The word **himself** emphasizes the fact that it was truly Jesus who joined them as they walked. This was not a vision in which Jesus only appeared to be there. Alternate translation: "Jesus, risen from the dead"

See: Pronouns — When to Use Them

Luke 24:15 (#3)

"approaching, was going with them"

Alternate translation: "caught up with them and walked along with them"

Luke 24:16 (#1)

"But their eyes were being held so as not to recognize him"

Luke uses one part of the men, their **eyes**, to speak of the capacity of the men themselves to recognize Jesus. Alternate translation: "But God prevented them from recognizing him"

See: Synecdoche

Luke 24:16 (#2)

"But their eyes were being held so as not to recognize him"

Luke uses the term **held**, as if someone were physically holding back the eyes, to mean "restrained." Alternate translation: "But God prevented them from recognizing him"

See: Metaphor

Luke 24:16 (#3)

"But their eyes were being held so as not to recognize him"

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. Alternate translation: "But God prevented them from recognizing him"

See: Active or Passive

Luke 24:17 (#1)

"them, “" - "you are exchanging" - "as you are walking?”" - "they stood still"

Since Jesus is speaking to two men, all of these expressions would be in the dual form, if your language uses that form. (Your language might even put the adjective **gloomy**, which is plural in Greek, in the dual, since it describes the two men.)

See: Forms of ‘You’ — Dual/Plural

Luke 24:17 (#2)

"these words that you are exchanging with each other"

Jesus is using the term **words** to describe what the men had been saying using words. Alternate translation: “these things that you have been saying to one another”

See: Metonymy

Luke 24:17 (#3)

"they stood still, gloomy"

Alternate translation: “they stopped walking and looked sad”

Luke 24:18 (#1)

"Then, answering, one named Cleopas said"

Together the two words **answering** and **said** mean that Cleopas responded to what Jesus asked him. Alternate translation: “Then one named Cleopas responded”

See: Hendiadys

Luke 24:18 (#2)

"Cleopas"

Cleopas is the name of a man.

See: How to Translate Names

Luke 24:18 (#3)

"Are you alone visiting Jerusalem and have not known the things having happened in her in these days"

Cleopas does not expect Jesus to tell him whether he is the only visitor to Jerusalem who does not know what has recently happened in the city. Rather, Cleopas is using the question form to show his surprise, since he expects that everyone would know about these events. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “You must be the only person visiting Jerusalem who does not know what has just happened in the city!”

See: Rhetorical Question

Luke 24:18 (#4)

"in her"

Conventionally, Greek referred to cities with feminine pronouns. Your language may use a different gender. You could also use a noun. Alternate translation: “in it” or “in that city”

See: Pronouns — When to Use Them

Luke 24:18 (#5)

"in these days"

Cleopas is using the term **days** to refer to a specific time. Alternate translation: “at this time” or “recently”

See: Idiom

Luke 24:19 (#1)

"What kind"

This implicitly means, “**What kind** of things?” But by asking about the quality of the events, rather than just the fact of the events (“What things?”), Jesus is acknowledging that they must have been very special. Alternate translation: “What kind of things?”

See: Assumed Knowledge and Implicit Information

Luke 24:19 (#2)

"they said"

Since two men are speaking, this would be in the dual form, if your language uses that form.

See: Verbs

Luke 24:19 (#3)

"Jesus the Nazarene"

The term **Nazarene** is a name that refers to a person who is from the city of Nazareth. See how you translated his name in 18:37. Alternate translation: "Jesus of Nazareth"

See: How to Translate Names

Luke 24:19 (#4)

"a man, a prophet"

This is an idiomatic way of speaking about a person in an honorable way. Alternate translation: "a distinguished prophet"

See: Idiom

Luke 24:19 (#5)

"powerful in work and word"

The two men are using the term **work** to describe the things that Jesus did, and the term **word** to describe the things that Jesus said. Alternate translation: "who did great miracles and taught profound things"

See: Metonymy

Luke 24:19 (#6)

"in front of God and all the people"

This expression means "while God and all the people were watching." In the case of **God**, it means that God gave Jesus the power to do miracles and to teach profound things. In the case of **the people**, it means that the miracles and teachings of Jesus amazed the people when they saw and heard them. Alternate translation: "as God empowered him, to the amazement of all the people"

See: Metaphor

Luke 24:19 (#7)

"all the people"

This is a generalization for emphasis. Alternate translation: "great crowds of people"

See: Hyperbole

Luke 24:20 (#1)

"our"

This is a reference to the Jewish leaders, and the two men likely recognize Jesus as a fellow Jew, so the word **our** would be inclusive here, if your language marks that form.

See: Exclusive and Inclusive 'We'

Luke 24:20 (#2)

"handed him over to a judgment of death"

The men are using the **judgment of death**, that is, the death sentence that the Romans passed on Jesus, to represent the Romans themselves. Alternate translation: "turned him over to the Romans, who sentenced him to death"

See: Metonymy

Luke 24:20 (#3)

"and crucified him"

The men speak as if their **chief priests** and **rulers** crucified Jesus themselves. They are speaking, describing all of the people who were responsible for the crucifixion of Jesus, including the crowds, Pilate, and the Roman soldiers by reference to the Jewish leaders, who set the process in motion by stirring up the crowds and persuading Pilate. Alternate translation: "so that he was crucified"

See: Synecdoche

Luke 24:21 (#1)

"we were hoping"

The men are speaking of themselves and likely their fellow disciples as well, but not of Jesus, so **we** would be exclusive here, if your language marks that form.

See: Exclusive and Inclusive 'We'

Luke 24:21 (#2)

"the one going to redeem Israel"

See how you translated the similar expression in 2:38. The word **redeem** means literally to "buy back," for example, to buy someone's freedom from slavery, but the men are using it in a figurative sense here. Alternate translation: "the person who was going to bring God's blessings and favor back to the people of Israel"

See: Metaphor

Luke 24:21 (#3)

"Israel"

The men are speaking of all the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: "the people of Israel"

See: Personification

Luke 24:21 (#4)

"But indeed also with all these things"

The men are speaking in an idiomatic way for emphasis. Alternate translation: "And besides all this"

See: Idiom

Luke 24:21 (#5)

"he is spending this third day since these things happened"

By saying **he is spending this third day**, the men are referring to Jesus as if he were alive. However, they are actually saying how long he has been dead. They are going to tell how the women reported that his grave was empty, and they find it unbelievable that anyone who had been dead that long would have gotten up out of the grave. See how you translated the expression **the third day** in 9:22, and express this in the way that your culture reckons time. Alternate translation: "the Romans put him to death on the day before yesterday"

See: Assumed Knowledge and Implicit Information

Luke 24:21 (#6)

"he is spending this third day since these things happened"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "this is day three since these things happened to him" or, depending on how your culture reckons time, "this is day two since these things happened to him"

See: Ordinal Numbers

Luke 24:22 (#1)

"some women among us"

Alternate translation: "some women in our group"

Luke 24:22 (#2)

"us" - "us"

The men are speaking of themselves and their fellow disciples, but not of Jesus, so **us** would be exclusive in both instances here, if your language marks that form.

See: Exclusive and Inclusive 'We'

Luke 24:22 (#3)

"having been at the tomb early"

The men are using this expression to refer to the **women**, not to themselves. It may be helpful to begin a new sentence here and continue it into the next verse. Alternate translation: "They went to his tomb early this morning"

Luke 24:23 (#1)

"and not finding his body, they came"

If you began a new sentence at the end of the previous verse, you could continue it here. Alternate translation: “but they did not find his body, so they came to us”

Luke 24:24 (#1)

"some of the ones with us"

Alternate translation: “some of the men in our group”

Luke 24:24 (#2)

"us"

The men are speaking of themselves and their fellow disciples, but not of Jesus, so **us** would be exclusive here, if your language marks that form.

See: Exclusive and Inclusive ‘We’

Luke 24:24 (#3)

"they found thus, just as the women had indeed said"

If it would be helpful to your readers, you could indicate the implications of this statement explicitly. Alternate translation: “they found that the body of Jesus was not in the tomb, just as the women had said”

See: Assumed Knowledge and Implicit Information

Luke 24:24 (#4)

"but they did not see him"

The pronoun **him** refers to Jesus. Alternate translation: “they did not see Jesus himself”

See: Pronouns — When to Use Them

Luke 24:25 (#1)

"foolish ones"

Jesus is using the adjective **foolish** as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: “you foolish people”

See: Nominal Adjectives

Luke 24:25 (#2)

"foolish ones"

Jesus is speaking to two men, so the word “you” would be in the dual form if your language marks that form, if you choose to use that word in your translation.

See: Forms of ‘You’ — Dual/Plural

Luke 24:25 (#3)

"and slow in heart to believe"

The term **heart** represents the mind. Alternate translation: “who have such difficulty believing with your minds”

See: Metaphor

Luke 24:25 (#4)

"and slow in heart to believe"

The word **slow** represents difficulty, since someone who has difficulty doing something will do it slowly. Alternate translation: “who have such difficulty believing with your minds”

See: Metonymy

Luke 24:25 (#5)

"all that the prophets have spoken"

The term **all** is a generalization that refers specifically to what the prophets said about the Messiah. Alternate translation: “what the prophets said about the Messiah”

See: Hyperbole

Luke 24:26 (#1)

"Was it not necessary for the Christ to suffer these things, and to enter into his glory"

Jesus is using the question form to remind the disciples about what the prophets said. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: “The Messiah had to suffer these things in order to enter into his glory!”

See: Rhetorical Question

Luke 24:26 (#2)

"and to enter into his glory"

This is not a second thing that it was necessary for the Messiah to do. Rather, this is the result for which it was necessary for the Messiah to do the first thing. Alternate translation: “in order to enter into his glory”

See: Connect — Reason-and-Result Relationship

Luke 24:26 (#3)

"to enter into his glory"

If it would be helpful in your language, you could express the idea behind the abstract noun **glory** with an adjective such as “glorious.” Alternate translation: “to receive a glorious position”

See: Abstract Nouns

Luke 24:27 (#1)

"Moses" - **"the prophets"**

Luke is using the name **Moses** to refer to the part of Scripture that Moses wrote, and the term **the prophets** to refer to the part of Scripture that they wrote. Alternate translation: “the writings of Moses … the writings of the prophets”

See: Metonymy

Luke 24:27 (#2)

"and from all the prophets"

The term **beginning** applies just to the writings of Moses. Jesus began with that part of Scripture, and he then continued teaching from the writings of the prophets. Alternate translation: “and then from all the writings of the prophets” or “and continuing with all the writings of the prophets”

Luke 24:28 (#1)

"they drew near to the village where they were going"

The first **they** refers to Jesus and the two disciples, while the second **they** refers only to the two disciples, so **they were going** would be in the dual form, if your language uses that form.

See: Verbs

Luke 24:28 (#2)

"he acted as if he would travel further"

This means that the two disciples understood from Jesus’ actions that he was continuing on to another destination. Perhaps he kept walking on the road when they turned off to enter Emmaus. There is no indication that Jesus deceived them with words. Alternate translation: “Jesus seemed to be heading farther down the road”

See: Assumed Knowledge and Implicit Information

Luke 24:29 (#1)

"And"

Luke uses the word **And** to introduce a contrast between what it appeared Jesus was going to do and what the two disciples wanted him to do. Alternate translation: “But”

See: Connect — Contrast Relationship

Luke 24:29 (#2)

"they urged" - **"us,"** - **"them"**

This verb, as well as these two pronouns, would be in the dual form, if your language marks that form, since they apply to the two disciples.

See: Verbs

Luke 24:29 (#3)

"they urged him"

Luke is telling this story in a concise way, and he does not say what the two disciples urged Jesus to do. If it would be helpful to your readers, you could supply that information from the context. Alternate translation: "they urged him to stay overnight in the house with them"

See: Ellipsis

Luke 24:29 (#4)

"us"

The men are speaking of themselves but not of Jesus, so **us** would be exclusive here, if your language marks that form.

See: Exclusive and Inclusive 'We'

Luke 24:29 (#5)

"it is toward evening and the day has already declined"

These two phrases mean the same thing. The two disciples are likely using repetition for emphasis. If it would be helpful in your language, you could combine the phrases in your translation. Alternate translation: "it is already getting dark"

See: Parallelism

Luke 24:29 (#6)

"it is toward evening and the day has already declined"

The implications are that the disciples are saying this out of concern for Jesus' safety. Alternate translation: "it is already getting dark, and soon it will not be safe to travel"

See: Assumed Knowledge and Implicit Information

Luke 24:29 (#7)

"the day has already declined"

The disciples are referring to the sun as **the day**, since day is when the sun shines. Alternate translation: "the sun is going down"

See: Metonymy

Luke 24:29 (#8)

"And"

Luke uses the word **And** to introduce the results of what the previous sentence described. Because the two disciples urged Jesus to stay with them, he agreed. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Luke 24:30 (#1)

"And it happened that"

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 24:30 (#2)

"when he had reclined to eat with them"

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: "when they had all sat down together to eat"

See: Translate Unknowns

Luke 24:30 (#3)

"he blessed {it"

Alternate translation: "he gave thanks for it" or "he thanked God for it"

Luke 24:30 (#4)

"to them"

The pronoun **them** would be in the dual form, if your language marks that form, since it refers to the two disciples.

See: Pronouns — When to Use Them

Luke 24:31 (#1)

"Then their eyes were opened"

Here, **eyes** represents understanding of what one is seeing. Alternate translation: "God enabled them to understand what they had been seeing"

See: Metonymy

Luke 24:31 (#2)

"Then their eyes were opened"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "God enabled them to understand what they had been seeing"

See: Active or Passive

Luke 24:31 (#3)

"he became invisible from them"

Here Luke uses an unusual expression, saying that Jesus **became invisible**. It does not mean that Jesus remained in the room but could not be seen. Rather, it means that he left suddenly and so the two disciples did not see him any more. Alternate translation: "suddenly they did not see him any more"

See: Idiom

Luke 24:32 (#1)

"they said" - "our" - "to us" - "to us"

This verb, as well as these three pronouns, would be in the dual form, if your language marks that form, since they all apply to the two disciples.

See: Verbs

Luke 24:32 (#2)

"Was not our heart burning as he spoke to us on the way, as he opened to us the Scriptures"

The two men are not asking each other for information about what happened. Rather, they are using the question form for emphasis. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: "As he was talking to us as we traveled along and explaining the Scriptures, it was so exciting, it was as if we were on fire inside!"

See: Rhetorical Question

Luke 24:32 (#3)

"Was not our heart burning"

The men are using the metaphor of a **heart burning** to describe their excitement at hearing Jesus explain the Scriptures. You could indicate this meaning in your translation and represent the metaphor as a simile. Alternate translation: "It was so exciting, it was as if we were on fire inside"

See: Metaphor

Luke 24:32 (#4)

"Was not our heart burning"

If it would be helpful to your readers, you could indicate why the men found it so exciting when Jesus explained the Scriptures to them, as UST does.

See: Assumed Knowledge and Implicit Information

Luke 24:32 (#5)

"Was not our heart burning"

If it would be unusual in your language for two people to speak as if they had one **heart**, if you decide to use this metaphor in your translation, you could make it plural, or dual if your language uses that form. Alternate translation: "Were not our hearts burning"

See: Possession

Luke 24:32 (#6)

"our heart"

The men are using the term **heart** to mean the inner part of a person. Alternate translation: "inside"

See: Metaphor

Luke 24:32 (#7)

"our" - "to us" - "to us"

The men are speaking to each other about themselves, so these pronouns would be inclusive, if your language marks that form.

See: Exclusive and Inclusive 'We'

Luke 24:32 (#8)

"as he opened to us the Scriptures"

Jesus did not open a book or a scroll. The term **opened** means "explained." Alternate translation: "while he explained the Scriptures to us"

See: Metaphor

Luke 24:33 (#1)

"having risen up" - "they returned" - "they found"

These verbs would be in the dual form, if your language uses that form, since they describe actions of the two men.

See: Verbs

Luke 24:33 (#2)

"having risen up"

As in 24:12, this expression is an idiom that means to take initiative. It does not necessarily mean that the men had been sitting or lying down and then stood up. Alternate translation: "starting out"

See: Idiom

Luke 24:33 (#3)

"that same hour"

Luke is using the term **hour** to refer to a specific time. Alternate translation: "at once"

See: Idiom

Luke 24:33 (#4)

"they found the Eleven having been gathered, and the ones with them"

If it would be helpful in your language, you could express this with an active form. Alternate translation: "they found that the 11 apostles had gathered together with some other disciples"

See: Active or Passive

Luke 24:33 (#5)

"the Eleven"

See how you translated this term in 24:9.

See: How to Translate Names

Luke 24:34 (#1)

"saying"

The word **saying** applies to the apostles and disciples in Jerusalem, not to the two men who had just traveled back from Emmaus. Alternate translation: "and they told the two men"

Luke 24:34 (#2)

"the Lord"

Here the apostles and disciples are referring to Jesus by a respectful title. Alternate translation: "the Lord Jesus"

Luke 24:34 (#3)

"the Lord has been raised"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: "God has raised the Lord Jesus from the dead"

See: Active or Passive

Luke 24:34 (#4)

"and"

The apostles and disciples use the word **and** to introduce the reason why they know that Jesus has been raised from the dead. It is because Simon Peter has seen him. Alternate translation: “for”

See: Connect — Reason-and-Result Relationship

Luke 24:34 (#5)

"he has been seen by Simon"

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: “Simon has seen him”

See: Active or Passive

Luke 24:34 (#6)

"by Simon"

This means the same man whom Luke often calls Peter in this book. So that your readers will know that this is the same man, you could use both of his names here. Alternate translation: “Simon Peter”

See: How to Translate Names

Luke 24:35 (#1)

"they" - "to them"

These pronouns refer to the two men who returned from Emmaus. They would be in the dual form, if your language marks that form.

See: Pronouns — When to Use Them

Luke 24:35 (#2)

"the things on the way"

Luke is telling this story in a concise way. If it would be helpful to your readers, you could express more fully what this means. Alternate translation: “what had happened on their journey” or “how Jesus had joined them as they traveled and what they had talked about with him”

See: Ellipsis

Luke 24:35 (#3)

"how he was made known to them"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “how they recognized Jesus”

See: Active or Passive

Luke 24:35 (#4)

"in the breaking of the bread"

Luke is using **the breaking of the bread** to represent something associated with it. Alternate translation: “at the time when he broke the bread” or “by the way that he broke the bread”

See: Metonymy

Luke 24:36 (#1)

"they"

The pronoun **they** refers to the two men who returned from Emmaus, so it would be in the dual form, if your language marks that form. You could also use a noun phrase instead. Alternate translation: “the two men”

See: Pronouns — When to Use Them

Luke 24:36 (#2)

"he himself stood"

Luke uses the word **himself** to emphasize the surprise of Jesus actually appearing to this group. Alternate translation: “none other than Jesus himself stood”

See: Reflexive Pronouns

Luke 24:36 (#3)

"in the midst of them"

Alternate translation: “among them” or “in their group”

Luke 24:36 (#4)

"Peace to you"

As the note to the similar phrase in 10:5 explains, this was an idiomatic expression, based on the Hebrew word and concept of "shalom," that was both a greeting and a blessing. Alternate translation: "I greet all of you and I wish for God to bless you"

See: Idiom

Luke 24:37 (#1)

"having been frightened and becoming terrified, they thought they were seeing a spirit"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "they thought they were seeing a spirit, and so they were frightened and became terrified"

See: Connect — Reason-and-Result Relationship

Luke 24:37 (#2)

"having been frightened and becoming terrified, they thought"

If it would be helpful in your language, you could express the meaning of the passive verbal form **being frightened** with an active form. Alternate translation: "they were afraid and became terrified, because they thought"

See: Active or Passive

Luke 24:37 (#3)

"having been frightened and becoming terrified"

These expressions mean similar things. Luke may be using repetition for emphasis. Alternate translation: "becoming very frightened"

See: Doublet

Luke 24:37 (#4)

"they thought they were seeing a spirit"

If it would be helpful to your readers, you could state explicitly why they thought this. Alternate translation: "they thought that they were seeing a ghost, because they did not yet understand truly that Jesus was alive again"

See: Assumed Knowledge and Implicit Information

Luke 24:37 (#5)

"a spirit"

In this context, the term **spirit** refers to the spirit of a dead person. Alternate translation: "a ghost"

Luke 24:38 (#1)

"Why have you been troubled, and why are doubts arising in your heart"

Jesus is using the question form to challenge and reassure his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: "You do not need to be upset, and you do not need to have doubts in your minds!"

See: Rhetorical Question

Luke 24:38 (#2)

"Why have you been troubled"

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: "Why does my appearing here upset you" or, if you chose to translate the rhetorical question as a statement or exclamation, "My appearing here should not upset you"

See: Active or Passive

Luke 24:38 (#3)

"why are doubts arising in your heart"

Jesus is using the term **arising** to mean coming into consciousness. Alternate translation: "why are you starting to have doubts" or, if you chose to translate

the rhetorical question as a statement or exclamation, "you should not be starting to have doubts"

See: Metaphor

Luke 24:38 (#4)

"doubts"

If it would be helpful to your readers, you could indicate what the disciples were doubting. Alternate translation: "doubts that I have truly risen from the dead"

See: Assumed Knowledge and Implicit Information

Luke 24:38 (#5)

"in your heart"

If it would be unusual in your language for someone speak as if a group of people had one **heart**, you could make this plural. Alternate translation: "in your hearts"

Luke 24:38 (#6)

"in your heart"

As in 24:35, the **heart** represents the mind here. Alternate translation: "in your minds"

See: Metaphor

Luke 24:39 (#1)

"See my hands and my feet"

Jesus is telling the disciples to look at the nail marks from crucifixion by reference to where those marks are, in his **hands** and **feet**. Alternate translation: "Look at the nail marks in my hands and feet"

See: Metonymy

Luke 24:39 (#2)

"that I myself am"

Jesus uses the word **myself** to emphasize that he genuinely is who he appears to be. Alternate translation: "and you will recognize that it is really me"

See: Reflexive Pronouns

Luke 24:39 (#3)

"Touch me and see, for a spirit does not have flesh and bones as you see me having"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Since a ghost does not have a physical body, as you see that I have, touch me to determine that my body is real"

See: Connect — Reason-and-Result Relationship

Luke 24:39 (#4)

"and see"

Here, **see** does not literally mean to look at something. Rather, it means to determine something. Alternate translation: "to determine"

See: Metaphor

Luke 24:39 (#5)

"flesh and bones"

Jesus is describing the human body by referring to two of its major components. Alternate translation: "a physical body"

See: Merism

Luke 24:40 (#1)

"his hands and his feet"

As in 24:39, this means the nail marks from crucifixion in Jesus' **hands** and **feet**. Alternate translation: "the nail marks in his hands and feet"

See: Metonymy

Luke 24:41 (#1)

"And as they were still disbelieving and wondering"

These two terms mean similar things. If it would be helpful to your readers, you could combine them into a single phrase. Alternate translation: “And as they were still finding it very hard to believe”

See: Doublet

Luke 24:41 (#2)

"And as they were still disbelieving and wondering"

If it would be helpful to your readers, you could state explicitly what the disciples were **disbelieving and wondering** about. Alternate translation: “And as they were still finding it very hard to believe”

See: Assumed Knowledge and Implicit Information

Luke 24:41 (#3)

"from the joy"

If it would be helpful in your language, you could express the idea behind the abstract noun **joy** with an adjective such as “happy.” Alternate translation: “because they were so happy”

See: Abstract Nouns

Luke 24:41 (#4)

"something eatable"

Alternate translation: “anything to eat”

Luke 24:43 (#1)

"he ate {it} before them"

Jesus did this to prove that he had a physical body, because a spirit or ghost would not be able to eat food. If it would be helpful to your readers, you could state explicitly that this was the reason. Alternate translation: “he had them watch him eat it, to prove that he had a physical body”

See: Assumed Knowledge and Implicit Information

Luke 24:43 (#2)

"he ate {it} before them"

This expression means “in front of them,” that is, “where they could see him.”

See: Metaphor

Luke 24:44 (#1)

"These {are} my words that I spoke to you"

Jesus is using the term **words** to refer to what he said using words. Alternate translation: “It is just as I told you”

See: Metonymy

Luke 24:44 (#2)

"when} I was still with you"

Alternate translation: “when I was with you before”

Luke 24:44 (#3)

"all the things having been written about me in the law of Moses, and in the prophets, and in the Psalms"

Jesus is referring to all of the Hebrew Scriptures by naming their main components. Alternate translation: “everything that the Scriptures say about me”

See: Merism

Luke 24:44 (#4)

"all the things having been written about me"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “everything that Scripture says about me”

See: Active or Passive

Luke 24:44 (#5)

"in the law of Moses, and in the prophets"

Jesus is describing the first and second parts of the Hebrew Scriptures by reference to the people who wrote them. You could also use the proper names for these parts. Alternate translation: “in the Law and the Prophets”

See: How to Translate Names

Luke 24:44 (#6)

"and in the Psalms"

Jesus is using the name of the largest book in the third part of the Hebrew Scriptures, **Psalms**, to represent that entire part, which was known as “the Writings.” Alternate translation: “and the Writings”

See: Synecdoche

Luke 24:44 (#7)

"must be fulfilled"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. If you do that, it would be appropriate to put this phrase before **all the things**. Alternate translation: “God would make happen”

See: Active or Passive

Luke 24:45 (#1)

"he opened their mind"

This is an idiom that means to enable people to realize and recognize things they could not before. Alternate translation: “he equipped their minds” or “he empowered their minds”

See: Idiom

Luke 24:45 (#2)

"their mind"

If it would be unusual in your language to speak as if a group of people had one **mind**, you could make this plural. Alternate translation: “their minds”

Luke 24:46 (#1)

"Thus it has been written"

If it would be helpful in your language, you could express this with an active form. Alternate translation: “This is what the Scriptures say”

See: Active or Passive

Luke 24:46 (#2)

"The Christ would suffer"

Jesus uses the word **suffer** to represent all of the things that the Scriptures said the Messiah would experience, including also betrayal and death. Alternate translation: “Someone would betray the Messiah, and he would suffer and die”

See: Synecdoche

Luke 24:46 (#3)

"rise up"

Jesus speaks in this way of coming back to life, since it involves coming **up** out of the grave. Alternate translation: “come back to life”

See: Metonymy

Luke 24:46 (#4)

"from the dead"

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: “from among the people who have died”

See: Nominal Adjectives

Luke 24:46 (#5)

"on the third day"

See how you translated this phrase in 9:22. Express this in the way that your language and culture reckon time.

See: Assumed Knowledge and Implicit Information

Luke 24:46 (#6)

"on the third day"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “on day three” or, depending on how your culture reckons time, “on day two”

See: Ordinal Numbers

Luke 24:47 (#1)

"repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem"

If it would be helpful in your language, you could express the idea behind the abstract nouns **repentance** and **forgiveness** with an equivalent phrase. Alternate translation: “it would be proclaimed in his name to all the nations, beginning from Jerusalem, that God will forgive those who stop sinning”

See: Abstract Nouns

Luke 24:47 (#2)

"repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem"

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: “people would go and preach in his name to all the nations, beginning from Jerusalem, that God will forgive those who stop sinning”

See: Active or Passive

Luke 24:47 (#3)

"in his name"

Here the **name** of the Messiah represents his authority. Alternate translation: “on his authority”

See: Metonymy

Luke 24:47 (#4)

"to all the nations"

The term **nations** refers to the people who belong to various ethnic groups. Alternate translation: “to all the people in every people group”

See: Metonymy

Luke 24:47 (#5)

"beginning from Jerusalem"

The word **beginning** is a participle that is plural. In context, it must refer to the disciples. If it would be helpful to your readers, you could show the implications of this in your translation. This is really a command from Jesus. It may be good to make this a sentence of its own. Alternate translation: “You are to do this starting here in Jerusalem”

See: Assumed Knowledge and Implicit Information

Luke 24:48 (#1)

"You are witnesses of these things"

The implication is that because the disciples are **witnesses** of the things that happened to Jesus, they are the ones who should go and tell others about these things, from their own firsthand experience. Alternate translation: “You saw everything that happened to me, and now you must go and tell others what you saw”

See: Assumed Knowledge and Implicit Information

Luke 24:49 (#1)

"the promise of my Father"

This implicitly means the Holy Spirit. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “what my Father promised” or “the Holy Spirit, as my Father promised”

See: Assumed Knowledge and Implicit Information

Luke 24:49 (#2)

"of my Father"

Father is an important title for God. Alternate translation: “God my Father”

See: Translating Son and Father

Luke 24:49 (#3)

"But you stay"

This is an emphatic imperative. Alternate translation: “But be sure that you stay”

See: Imperatives — Other Uses

Luke 24:49 (#4)

"in the city"

This implicitly means Jerusalem. Alternate translation: “here in Jerusalem”

See: Assumed Knowledge and Implicit Information

Luke 24:49 (#5)

"until you put on power"

Jesus speaks of this **power** as if it were clothing that the disciples would **put on**. Alternate translation: “until you receive power”

See: Metaphor

Luke 24:49 (#6)

"from heaven"

Jesus uses the term **heaven** to refer to God by association, since heaven is the abode of God. Alternate translation: “from God”

See: Metonymy

Luke 24:50 (#1)

"lifting up his hands"

This was something that Jewish priests did when they blessed people. Alternate translation: “lifting up his hands in spiritual authority”

See: Symbolic Action

Luke 24:51 (#1)

"And it happened that"

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Luke 24:51 (#2)

"was carried up into heaven"

Since Luke does not specify who carried Jesus up to heaven, we do not know whether God himself did this or one or more angels did it. If your language would have to specify who did the carrying, it may be better to say “went” instead, as UST does.

See: Active or Passive

Luke 24:52 (#1)

"having worshiped him"

Alternate translation: “after worshiping him there”

Luke 24:52 (#2)

"with great joy"

If it would be helpful in your language, you could express the idea behind the abstract noun **joy** with an adverb such as “happily.” Alternate translation: “very happily”

See: Abstract Nouns

Luke 24:53 (#1)

"through all"

Luke is leaving out a word that a sentence would ordinarily need in order to be complete. If it would be helpful to your readers, you could supply the word from the context. Alternate translation: “through all hours”

See: Ellipsis

Luke 24:53 (#2)

"through all"

Luke means that the disciples were in the temple **through all** the hours that the temple was open. Even so, this is an overstatement to emphasize that they went to the temple every day. Alternate translation: “every day”

See: Hyperbole

Luke 24:53 (#3)

"in the temple"

Only priests were allowed to enter the **temple** building. Luke is using the word for the entire building to refer to one part of it. Alternate translation: “in the temple courtyard”

See: Synecdoche

Luke 24:53 (#4)

"blessing God"

Alternate translation: “worshiping God”