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Translation Notes (unfoldinWord)

Acts 1:1 (#1)

"I made the first account"

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

See: Assumed Knowledge and Implicit Information

Acts 1:1 (#2)

"O Theophilus"

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

Acts 1:1 (#3)

"Theophilus"

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

See: How to Translate Names

Acts 1:1 (#4)

"about all that Jesus began both to do and to teach"

Luke is using the word **began** to indicate that Jesus had been doing something else (working as a carpenter) but then began to do something new

when he started his ministry. In your language, it might not be necessary to translate the word **began**, since it might seem to convey redundant information that would be not be natural to express. Alternate translation: "all that Jesus both did and taught"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 1:1 (#5)

"about all that Jesus began both to do and to teach"

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

See: Hyperbole

Acts 1:2 (#1)

"until that day"

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

See: Idiom

Acts 1:2 (#2)

"he was taken up"

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

See: Active or Passive

Acts 1:2 (#3)

"he was taken up"

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

See: Assumed Knowledge and Implicit Information

Acts 1:3 (#1)

"to whom also, after he had suffered, he presented himself living with many proofs"

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

Acts 1:3 (#2)

"after he had suffered"

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

See: Assumed Knowledge and Implicit Information

Acts 1:3 (#3)

"with many proofs"

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

See: Assumed Knowledge and Implicit Information

Acts 1:3 (#4)

"appearing to them for 40 days and speaking"

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

See: Assumed Knowledge and Implicit Information

Acts 1:3 (#5)

"things concerning the kingdom of God"

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

See: Abstract Nouns

Acts 1:4 (#1)

"not to depart from Jerusalem, but"

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

See: Double Negatives

Acts 1:4 (#2)

"not to depart from Jerusalem"

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

See: Quote Markings

Acts 1:4 (#3)

"the promise of the Father"

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

See: Metonymy

Acts 1:4 (#4)

"of the Father"

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

See: Translating Son and Father

Acts 1:4 (#5)**"which you heard from me"**

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

See: Direct and Indirect Quotations

Acts 1:4 (#6)**"you heard"**

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

See: Forms of You

Acts 1:5 (#1)**"John"**

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

See: Assumed Knowledge and Implicit Information

Acts 1:5 (#2)**"you will be baptized in the Holy Spirit"**

After describing earlier in the verse how John baptized people literally, Jesus is using baptism in this second instance as a metaphor. See the

discussion in the General Notes to this chapter. Alternate translation: "the Holy Spirit will come and empower you"

See: Metaphor

Acts 1:5 (#3)**"you will be baptized"**

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

See: Active or Passive

Acts 1:5 (#4)**"after these not many days"**

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

See: Litotes

Acts 1:6 (#1)**"They therefore having assembled, they were asking him"**

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

See: Pronouns — When to Use Them

Acts 1:6 (#2)**"if you are restoring the kingdom to Israel at this time"**

This is an idiomatic way of asking a question. Alternate translation: "are you restoring the

kingdom to Israel at this time" or "will you now restore the kingdom to Israel"

See: Idiom

Acts 1:6 (#3)

"if you are restoring the kingdom to Israel"

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

See: Abstract Nouns

Acts 1:7 (#1)

"It is not for you to know"

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

See: Assumed Knowledge and Implicit Information

Acts 1:7 (#2)

"the times or the seasons"

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

See: Doublet

Acts 1:7 (#3)

"the Father"

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

See: Translating Son and Father

Acts 1:7 (#4)

"by his own authority"

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

See: Abstract Nouns

Acts 1:8 (#1)

"you will receive power when the Holy Spirit has come upon you, and you will be my witnesses"

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

See: Connect — Reason-and-Result Relationship

Acts 1:8 (#2)

"power"

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

See: Abstract Nouns

Acts 1:8 (#3)

"to the end of the earth"

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

See: Idiom

Acts 1:9 (#1)

"as they were looking"

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

See: Assumed Knowledge and Implicit Information

Acts 1:9 (#2)

"he was raised up"

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

See: Active or Passive

Acts 1:9 (#3)

"from their eyes"

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

See: Metonymy

Acts 1:10 (#1)

"they were looking intently into heaven"

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

See: Assumed Knowledge and Implicit Information

Acts 1:10 (#2)

"and behold, two men"

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

See: Metaphor

Acts 1:10 (#3)

"And"

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

See: Connect — Sequential Time Relationship

Acts 1:10 (#4)

"two men"

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

See: Assumed Knowledge and Implicit Information

Acts 1:10 (#5)

"white clothes"

In this context, the word **white** likely has the specific sense of "bright" or "shining." Alternate translation: "bright clothes" or "shining clothes"

Acts 1:11 (#1)

"they said"

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

See: Assumed Knowledge and Implicit Information

Acts 1:11 (#2)

"they said"

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

See: Verbs

Acts 1:11 (#3)**"Men, Galileans"**

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

See: Idiom

Acts 1:11 (#4)**"why do you stand looking into heaven"**

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

See: Rhetorical Question

Acts 1:11 (#5)**"why do you stand looking"**

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

See: Idiom

Acts 1:11 (#6)**"the one having been taken up from you into heaven," - "you saw him going into heaven"**

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

See: Assumed Knowledge and Implicit Information

Acts 1:11 (#7)**"the one having been taken up"**

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

See: Active or Passive

Acts 1:11 (#8)**"the way"**

Alternate translation: "in the same way in which"

Acts 1:12 (#1)**"they returned"**

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

See: Pronouns — When to Use Them

Acts 1:12 (#2)**"the hill that is called Olivet"**

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

See: Active or Passive

Acts 1:12 (#3)**"the hill that is called Olivet"**

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

See: How to Translate Names

Acts 1:12 (#4)**"having a journey of a Sabbath"**

The expression **having a journey** refers to a distance. If it would be helpful in your language,

you could state the meaning plainly. Alternate translation: "a Sabbath-day's journey away"

See: Idiom

Acts 1:12 (#5)

"having a journey of a Sabbath"

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

See: Translate Unknowns

Acts 1:13 (#1)

"when they arrived"

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

See: Assumed Knowledge and Implicit Information

Acts 1:13 (#2)

"they went up into the upper chamber where they were staying"

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

See: Translate Unknowns

Acts 1:13 (#3)

"James of Alphaeus" - "Judas of James"

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

See: Idiom

Acts 1:13 (#4)

"James of Alphaeus" - "Judas of James"

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

See: How to Translate Names

Acts 1:13 (#5)

"Simon the Zealot"

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

See: How to Translate Names

Acts 1:14 (#1)

"unanimously"

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

Acts 1:14 (#2)

"the women"

Luke assumes that his readers will know he is referring to the women who accompanied Jesus and his disciples during his ministry. These women provided for them out of their own means, and they had traveled with them to Jerusalem. These women

are described in [Luke 8:2–3](#) and [23:49](#). Alternate translation: “the women who had helped Jesus and his disciples during his ministry”

See: Assumed Knowledge and Implicit Information

Acts 1:14 (#3)

"his brothers"

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

See: Kinship

Acts 1:15 (#1)

"And in those days"

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

See: Introduction of a New Event

Acts 1:15 (#2)

"in those days"

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

See: Idiom

Acts 1:15 (#3)

"having stood up"

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

See: Symbolic Action

Acts 1:15 (#4)

"of the brothers"

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

See: Metaphor

Acts 1:15 (#5)

"of the brothers"

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

See: When Masculine Words Include Women

Acts 1:15 (#6)

"and the multitude of names to the same was about 120"

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

See: Background Information

Acts 1:15 (#7)

"the multitude of names"

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

See: Metonymy

Acts 1:15 (#8)

"to the same"

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

Acts 1:16 (#1)

"Men, brothers"

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

See: Idiom

Acts 1:16 (#2)

"Men, brothers"

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

See: Metaphor

Acts 1:16 (#3)

"it was necessary for the scripture to be fulfilled that the Holy Spirit spoke before by the mouth of David concerning Judas, the one having become a guide to the ones arresting Jesus"

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

See: Information Structure

Acts 1:16 (#4)

"it was necessary for the scripture to be fulfilled"

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

See: Active or Passive

Acts 1:16 (#5)

"spoke before"

Alternate translation: "spoke beforehand" or "spoke in advance"

Acts 1:16 (#6)

"by the mouth of David"

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

See: Metonymy

Acts 1:16 (#7)

"the one having become a guide to the ones arresting Jesus"

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

See: Synecdoche

Acts 1:17 (#1)

"For"

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

"There is something important we need to do in response to this scripture being fulfilled, since"

See: Connect — Reason-and-Result Relationship

Acts 1:17 (#2)

"he was numbered with us and received a share of this ministry"

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

See: Parallelism

Acts 1:17 (#3)

"he was numbered with us"

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

Acts 1:17 (#4)

"he was numbered with us"

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

See: Active or Passive

Acts 1:17 (#5)

"with us"

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

See: Exclusive and Inclusive 'We'

Acts 1:17 (#6)

"a share of this ministry"

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

See: Quote Markings

Acts 1:18 (#1)

"Now indeed"

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

See: Background Information

Acts 1:18 (#2)

"this one"

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

See: Nominal Adjectives

Acts 1:18 (#3)

"from the wage of unrighteousness"

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

See: Abstract Nouns

Acts 1:18 (#4)**"from the wage of unrighteousness"**

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

See: Metonymy

Acts 1:18 (#5)**"having become prostrate"**

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

See: Assumed Knowledge and Implicit Information

Acts 1:18 (#7)**"all his entrails were poured out"**

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

See: Active or Passive

Acts 1:19 (#1)**"it became known to all those living in Jerusalem"**

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

Acts 1:19 (#2)**"it became known to all those living in Jerusalem"**

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

See: Hyperbole

Acts 1:19 (#3)**"Therefore that field was called"**

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

See: Active or Passive

Acts 1:19 (#4)**"Akeldama"**

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

See: Copy or Borrow Words

Acts 1:20 (#1)**"For it is written"**

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

See: Quote Markings

Acts 1:20 (#2)**"'it is written 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. Alternate translation: "it is written in the book of Psalms that his habitation should be

made desolate, with no one dwelling in it, and that another should take his overseership"

See: Quotes within Quotes

Acts 1:20 (#3)

"it is written in the book of Psalms"

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

See: Active or Passive

Acts 1:20 (#4)

"Let his habitation become desolate,"

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

See: Third-Person Imperatives

Acts 1:20 (#5)

"Let his habitation become desolate,"

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

See: Imperatives — Other Uses

Acts 1:20 (#6)

"Let his habitation become desolate,"

It may be more natural in your language to use the second person for this imperative. Alternate

translation: "God, please make his habitation desolate, and please make no one dwell in it"

See: First, Second or Third Person

Acts 1:20 (#7)

"Let his habitation become desolate,"

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

See: Parallelism

Acts 1:20 (#8)

"Let his habitation become desolate,"

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

See: Metaphor

Acts 1:20 (#9)

"Let another take his overseership"

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

Acts 1:20 (#10)

"Let another take his overseership"

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

See: Third-Person Imperatives

Acts 1:20 (#11)

"Let another take his overseership"

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

See: Imperatives — Other Uses

Acts 1:20 (#12)

"Let another take his overseership"

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

See: First, Second or Third Person

Acts 1:21 (#1)

""

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

See: Verse Bridges

Acts 1:21 (#2)

"us" - "us"

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

See: Exclusive and Inclusive 'We'

Acts 1:21 (#3)

"the Lord Jesus came in and went out among us"

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

See: Idiom

Acts 1:22 (#1)

"beginning from the baptism of John"

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

See: Abstract Nouns

Acts 1:22 (#2)

"the day on which"

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

See: Idiom

Acts 1:22 (#3)

"he was taken up" - "of his resurrection"

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

See: Pronouns — When to Use Them

Acts 1:22 (#4)

"he was taken up from us"

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

See: Active or Passive

Acts 1:22 (#5)

"from us—" - "with us"

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

See: Exclusive and Inclusive 'We'

Acts 1:22 (#6)

"one of these"

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

See: Nominal Adjectives

Acts 1:22 (#7)

"of his resurrection"

If your language does not use an abstract noun for the idea behind the word **resurrection**, you could express the same idea with an adjective such as

"alive." Alternate translation: "that God made him alive again after he died"

See: Abstract Nouns

Acts 1:23 (#1)

"they stood up two"

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

See: Pronouns — When to Use Them

Acts 1:23 (#2)

"they stood up two"

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

See: Nominal Adjectives

Acts 1:23 (#3)

"they stood up two"

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

See: Symbolic Action

Acts 1:23 (#4)

"Joseph," - "Barsabbas," - "Justus"

Joseph is the name of a man, and **Barsabbas** and **Justus** are two other names by which he was known. **Barsabbas** is probably a patronymic, that is, an indication of who his father was. If your language and culture identify people by

patronymics, it may be helpful to translate this name as “the son of Sabbas,” as UST does. **Justus** is a Roman name, and it may be a name that this man used for official purposes and in interactions with people who spoke Latin. (It would be like the name Paul, by which Saul of Tarsus was also known in the Roman Empire.)

See: How to Translate Names

Acts 1:23 (#5)

"called Barsabbas, who was named Justus"

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

See: Active or Passive

Acts 1:23 (#6)

"Matthias"

Matthias is the name of a man.

See: How to Translate Names

Acts 1:24 (#1)

””

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

See: Verse Bridges

Acts 1:24 (#2)

"praying, they said"

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

See: Hendiadys

Acts 1:24 (#3)

"praying, they said"

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

See: Synecdoche

Acts 1:24 (#4)

"You, Lord, heart-knower of all"

Alternate translation: “You, Lord, who know the hearts of all people”

Acts 1:24 (#5)

"You, Lord, heart-knower of all"

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

See: Metaphor

Acts 1:24 (#6)

"You, Lord"

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

See: Forms of ‘You’ — Formal or Informal

Acts 1:24 (#7)

"which one from these two you have chosen"

The person who is praying is using the adjective **two** as a noun to refer to specific people, the two men whom the believers have proposed. Your language may use adjectives in the same way. If not, you could add the term “men” to clarify the

meaning. Alternate translation: "which one of these two men"

See: Nominal Adjectives

Acts 1:25 (#1)

"to take this place of ministry and apostleship"

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

See: Hendiadys

Acts 1:25 (#2)

"from which Judas turned aside"

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

See: Metaphor

Acts 1:25 (#3)

"to go to his own place"

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

See: Euphemism

Acts 1:26 (#1)

"And"

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

See: Connect — Reason-and-Result Relationship

Acts 1:26 (#2)

"they cast lots for them"

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

See: Pronouns — When to Use Them

Acts 1:26 (#3)

"they cast lots for them"

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

See: Translate Unknowns

Acts 1:26 (#4)

"the lot fell to Matthias"

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

See: Idiom

Acts 1:26 (#5)

"he was chosen together"

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

See: Active or Passive

Acts 2:1 (#1)

"And when the day of Pentecost was completely filled"

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

See: Introduction of a New Event

Acts 2:1 (#2)

"when the day of Pentecost was completely filled"

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

See: Idiom

Acts 2:1 (#3)

"when the day of Pentecost was completely filled"

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

See: Active or Passive

Acts 2:1 (#4)

"they were all together"

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

See: Pronouns — When to Use Them

Acts 2:1 (#5)

"to the same"

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

Acts 2:2 (#1)

"from heaven"

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

Acts 2:2 (#2)

"as of a strong wind being borne along"

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

See: Simile

Acts 2:2 (#3)

"a strong wind being borne along"

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

See: Metaphor

Acts 2:2 (#4)

"it filled the whole house"

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

See: Metaphor

Acts 2:2 (#5)

"the whole house"

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

Acts 2:2 (#6)**"where they were sitting"**

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

See: Idiom

Acts 2:3 (#1)**"tongues as if of fire"**

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

Acts 2:3 (#2)**"distributing themselves"**

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

Acts 2:3 (#3)**"they sat upon each one of them"**

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

See: Pronouns — When to Use Them

Acts 2:3 (#4)**"they sat upon each one of them"**

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

See: Metaphor

Acts 2:4 (#1)**"they were all filled with the Holy Spirit"**

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

See: Active or Passive

Acts 2:4 (#2)**"they were all filled with the Holy Spirit"**

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

See: Metaphor

Acts 2:4 (#3)**"they began to speak in other languages"**

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

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 2:4 (#4)**"they began to speak in other languages"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:4 (#5)**"as the Spirit was giving them to speak out"**

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

Acts 2:4 (#6)

"as the Spirit was giving them to speak out"

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

Acts 2:5 (#1)

"Now"

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

See: Connect — Background Information

Acts 2:5 (#2)

"godly men"

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

See: When Masculine Words Include Women

Acts 2:5 (#3)

"every nation"

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

See: Hyperbole

Acts 2:5 (#4)

"under heaven"

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

See: Idiom

Acts 2:6 (#1)

"was confused"

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

See: Active or Passive

Acts 2:6 (#2)

"each one was hearing them speaking in his own language"

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

See: Pronouns — When to Use Them

Acts 2:7 (#1)

"they were" - "amazed and were marveling"

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

See: Doublet

Acts 2:7 (#2)

"they were all amazed and were marveling"

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

See: Active or Passive

Acts 2:7 (#3)**"Behold"**

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

See: Metaphor

Acts 2:7 (#4)**"are not all these who are speaking Galileans"**

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

See: Rhetorical Question

Acts 2:8 (#1)**"And how are we hearing, each in our own language in which we were born"**

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

See: Rhetorical Question

Acts 2:8 (#2)**"And"**

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

See: Connect — Reason-and-Result Relationship

Acts 2:8 (#3)**"how are we hearing, each"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:8 (#4)**"we" - "our"**

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

See: Exclusive and Inclusive 'We'

Acts 2:8 (#5)**"in which we were born"**

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

See: Metaphor

Acts 2:8 (#6)**"in which we were born"**

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

See: Active or Passive

Acts 2:9 (#1)**"Parthians" - "Medes" - "Elamites"**

These are names of three people groups.

See: How to Translate Names

Acts 2:9 (#2)

"Mesopotamia, Judea" - "Cappadocia, Pontus" - "Asia"

These are names of five areas.

See: How to Translate Names

Acts 2:10 (#1)

"Phrygia" - "Pamphylia, Egypt" - "of Libya"

These are names of four areas.

See: How to Translate Names

Acts 2:11 (#1)

"both Jews and proselytes"

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

Acts 2:11 (#2)

"Cretans" - "Arabians"

These are names of two people groups.

See: How to Translate Names

Acts 2:11 (#3)

"the great things of God"

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

See: Nominal Adjectives

Acts 2:12 (#1)

"they were all amazed and were perplexed"

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

See: Doublet

Acts 2:12 (#2)

"they were all amazed and were perplexed, saying"

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

See: Active or Passive

Acts 2:12 (#3)

"What does this want to be"

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

See: Idiom

Acts 2:13 (#1)

"They are filled with sweet wine"

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

See: Active or Passive

Acts 2:13 (#2)**"They are filled with sweet wine"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:13 (#3)**"with sweet wine"**

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

See: Translate Unknowns

Acts 2:14 (#1)**"But Peter, having stood with the eleven, raised up his voice"**

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

See: Symbolic Action

Acts 2:14 (#2)**"the eleven"**

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

See: Nominal Adjectives

Acts 2:14 (#3)**"raised up his voice and spoke out to them"**

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

See: Idiom

Acts 2:14 (#4)**"Men, Jews"**

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

See: Idiom

Acts 2:14 (#5)**"Men, Jews"**

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

See: When Masculine Words Include Women

Acts 2:14 (#6)**"all the ones inhabiting Jerusalem"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:14 (#7)**"let this be known to you"**

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

Acts 2:14 (#8)**"let this be known to you"**

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

See: Third-Person Imperatives

Acts 2:14 (#9)**"let this be known to you"**

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

See: Active or Passive

Acts 2:14 (#10)**"and"**

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

See: Connect — Reason-and-Result Relationship

Acts 2:14 (#11)**"take my words into your ears"**

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

See: Metonymy

Acts 2:15 (#1)**"For"**

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

See: Connect — Reason-and-Result Relationship

Acts 2:15 (#2)**"these"**

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

See: Pronouns — When to Use Them

Acts 2:15 (#3)**"for"**

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

See: Connect — Reason-and-Result Relationship

Acts 2:15 (#4)**"it is the third hour of the day"**

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

Acts 2:15 (#5)**"it is the third hour of the day"**

Peter assumes that his listeners will know that people do not get drunk that early in the day. If it would be helpful to your readers, you could state

that explicitly. Alternate translation: "it is only nine o'clock in the morning, and people do not get drunk that early"

See: Assumed Knowledge and Implicit Information

Acts 2:15 (#6)

"the third hour of the day"

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

See: Ordinal Numbers

Acts 2:16 (#1)

"this is what was spoken through the prophet Joel"

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

See: Active or Passive

Acts 2:16 (#2)

"this is what was spoken through the prophet Joel"

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

See: Assumed Knowledge and Implicit Information

Acts 2:17 (#1)

"'And it will be in the last days,' God says,"

The material in [2:17-21](#) contains a quotation within a quotation within a quotation. Luke is quoting Peter, Peter is quoting Joel, and Joel is quoting God. You could avoid having a third-level quotation by moving the phrase **God says** to before the quotation from Joel. (The phrase itself does not occur in the passage from Joel that Peter quotes. It appears to be something that Peter supplies within

the quotation to show that God is the speaker. Since that is the case, putting it before the quotation would not change the actual biblical text.) Alternate translation: "God said, 'And it will be in the last days, I will pour out from my Spirit on all flesh'"

See: Quotes within Quotes

Acts 2:17 (#2)

"'And it will be in the last days,' God says,"

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

See: Quotes within Quotes

Acts 2:17 (#3)

"And it will be"

Alternate translation: "This is what will happen" or "This is what I will do"

Acts 2:17 (#4)

"the last days"

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

Acts 2:17 (#5)

"I will pour out from my Spirit"

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

See: Metaphor

Acts 2:17 (#6)

"on all flesh"

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

See: Metonymy

Acts 2:17 (#7)

"and your sons and your daughters will prophesy"

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

See: Quotes within Quotes

Acts 2:17 (#8)

"your" - "your" - "your" - "your"

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

See: Exclusive and Inclusive 'We'

Acts 2:17 (#9)

"young men" - "old men"

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

See: When Masculine Words Include Women

Acts 2:18 (#1)

"And even on my male servants and on my female servants in those days"

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

See: Direct and Indirect Quotations

Acts 2:18 (#2)

"on my male servants and on my female servants"

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

Acts 2:18 (#3)

"in those days"

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

See: Idiom

Acts 2:18 (#4)

"on" - "on" - "I will pour out from my Spirit"

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

See: Metaphor

Acts 2:19 (#1)

"And I will give"

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

See: Quotes within Quotes

Acts 2:19 (#2)**"I will give wonders" - "and signs"**

Alternate translation: "I will show wonders ... and signs"

Acts 2:19 (#3)**"in the heaven above"**

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

Acts 2:19 (#4)**"vapor of smoke"**

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

See: Possession

Acts 2:20 (#1)**""The sun will be turned to darkness,"**

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

See: Quotes within Quotes

Acts 2:20 (#2)**"The sun will be turned to darkness"**

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

See: Active or Passive

Acts 2:20 (#3)**"The sun will be turned to darkness"**

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

See: Metaphor

Acts 2:20 (#4)**"The sun will be turned to darkness"**

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

See: Abstract Nouns

Acts 2:20 (#5)**"and the moon to blood"**

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

See: Ellipsis

Acts 2:20 (#6)**"and the moon to blood"**

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

See: Active or Passive

Acts 2:20 (#7)**"and the moon to blood"**

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

See: Metaphor

Acts 2:20 (#8)

"great and remarkable day"

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

See: Doublet

Acts 2:20 (#9)

"day of the Lord comes"

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

See: Idiom

Acts 2:20 (#10)

"day of the Lord comes"

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

See: First, Second or Third Person

Acts 2:21 (#1)

"And it will be, everyone who may call on the name of the Lord will be saved"

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

See: Quotes within Quotes

Acts 2:21 (#2)

"And it will be, everyone"

Alternate translation: "And this is what will happen: Everyone"

Acts 2:21 (#3)

"everyone who may call on the name of the Lord will be saved"

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

See: Active or Passive

Acts 2:21 (#4)

"everyone who may call on"

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

See: Idiom

Acts 2:21 (#5)

"the name of the Lord"

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

See: First, Second or Third Person

Acts 2:21 (#6)

"the name of the Lord"

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

See: Metonymy

Acts 2:21 (#7)**"the name of the Lord"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:21 (#8)**"will be saved"**

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

See: Quote Markings

Acts 2:22 (#1)**"Men, Israelites"**

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

See: Idiom

Acts 2:22 (#2)**"hear these words"**

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

See: Metonymy

Acts 2:22 (#3)**"attested" - "by God"**

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

See: Active or Passive

Acts 2:22 (#4)**"with mighty works and wonders and signs"**

The terms **mighty works**, **wonders**, and **signs** all refer to miracles. Peter is using these words together for emphasis. If your language would not refer to miracles with three different words, use one word and express the emphasis in another way. Alternate translation: "by means of great and wonderful miracles"

See: Doublet

Acts 2:23 (#1)**"This one"**

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

See: Nominal Adjectives

Acts 2:23 (#2)**"given up by the determined counsel and foreknowledge of God"**

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

See: Active or Passive

Acts 2:23 (#3)**"by the determined counsel and foreknowledge of God"**

If your language does not use an abstract noun for the ideas behind the words **counsel** and **foreknowledge**, you could express the same ideas

with verbs. Alternate translation: "as God had planned in a determined way for things he knew about ahead of time"

See: Abstract Nouns

Acts 2:23 (#4)

"by the determined counsel and foreknowledge of God"

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

See: Active or Passive

Acts 2:23 (#5)

"you killed"

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

See: Synecdoche

Acts 2:23 (#6)

"by the hand of the lawless"

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

See: Metonymy

Acts 2:23 (#7)

"of the lawless"

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

See: Nominal Adjectives

Acts 2:23 (#8)

"of the lawless"

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

See: Metonymy

Acts 2:23 (#9)

"having fastened"

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

Acts 2:24 (#1)

"whom God raised up"

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

Acts 2:24 (#2)

"whom God raised up"

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

See: Idiom

Acts 2:24 (#3)

"having loosed the agonies of death"

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

See: Metaphor

Acts 2:24 (#4)**"the agonies of death"**

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

See: Possession

Acts 2:24 (#5)**"because it was not possible for him to be held by it"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:24 (#6)**"for him to be held by it"**

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

See: Active or Passive

Acts 2:24 (#7)**"for him to be held by it"**

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

See: Personification

Acts 2:25 (#1)**"For David says about him,"**

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

See: Quotes within Quotes

Acts 2:25 (#2)**""For David says about him,"**

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

See: Pronouns — When to Use Them

Acts 2:25 (#3)**"For"**

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

See: Connect — Reason-and-Result Relationship

Acts 2:25 (#4)**"David says about him"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:25 (#5)**"before me"**

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

See: Metaphor

Acts 2:25 (#6)**"through all"**

The phrase **through all** is an ellipsis for "through all times." It means "always." Alternate translation: "at all times" or "always"

See: Ellipsis

Acts 2:25 (#7)**"at my right"**

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

See: Nominal Adjectives

Acts 2:25 (#8)**"at my right"**

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

See: Metaphor

Acts 2:25 (#9)**"I should not be moved"**

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

See: Metaphor

Acts 2:25 (#10)**"I should not be moved"**

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

See: Active or Passive

Acts 2:26 (#1)**"Because of this, my heart was glad and my tongue exulted."**

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

See: Quotes within Quotes

Acts 2:26 (#2)**"my heart was glad"**

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

See: Metaphor

Acts 2:26 (#3)**"my tongue exulted"**

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

See: Metonymy

Acts 2:26 (#4)**"my flesh will also dwell in hope"**

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

See: Metonymy

Acts 2:26 (#5)**"my flesh will also dwell in hope"**

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

See: Abstract Nouns

Acts 2:26 (#6)**"my flesh will also dwell in hope"**

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

See: Personification

Acts 2:26 (#7)**"my flesh will also dwell in hope"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:27 (#1)**""For you will not abandon my soul to Hades,"**

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

See: Quotes within Quotes

Acts 2:27 (#2)**""you will not abandon my soul to Hades,"**

These two statements mean similar things. Hebrew poetry was based on this kind of repetition, and it may be helpful to show that to your readers by

including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "you will not abandon my soul to Hades, no, you will not allow your Holy One to see decay"

See: Parallelism

Acts 2:27 (#3)**"you will not abandon" - "nor will you allow your"**

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

See: Forms of 'You' — Formal or Informal

Acts 2:27 (#4)**"you will not abandon my soul to Hades"**

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

See: Synecdoche

Acts 2:27 (#5)**"your Holy One"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:27 (#6)**"your Holy One"**

The Messiah is referring to himself in the third person. If it would be helpful in your language, you

could use the first person in your translation. Alternate translation: "me, your Holy One" or "me, the Messiah"

See: First, Second or Third Person

Acts 2:27 (#7)

"to see decay"

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

See: Idiom

Acts 2:27 (#8)

"to see decay"

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

See: Assumed Knowledge and Implicit Information

Acts 2:28 (#1)

""You made known to me the paths of life;"

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

See: Quotes within Quotes

Acts 2:28 (#2)

"You made known" - "you will fill" - "your"

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

See: Forms of 'You' — Formal or Informal

Acts 2:28 (#3)

"You made known to me the paths of life"

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

See: Metaphor

Acts 2:28 (#4)

"you will fill me with gladness"

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

See: Metaphor

Acts 2:28 (#5)

"with your face"

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

See: Metaphor

Acts 2:28 (#6)

"with your face"

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

See: Quote Markings

Acts 2:29 (#1)

"Men, brothers"

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

See: Idiom

Acts 2:29 (#2)**"Men, brothers"**

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

Alternate translation: "My fellow believers in God" or "My brothers and sisters"

See: Metaphor

See: Connect — Reason-and-Result Relationship

Acts 2:30 (#2)**"being a prophet and having known"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:29 (#3)**"the patriarch David"**

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

See: Metaphor

Acts 2:30 (#3)**"to set from the fruit of his loins upon his throne"**

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

See: Metonymy

Acts 2:29 (#4)**"was buried"**

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

See: Active or Passive

Acts 2:30 (#4)**"to set from the fruit of his loins upon his throne"**

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

See: Synecdoche

Acts 2:29 (#5)**"to this day"**

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

See: Idiom

Acts 2:31 (#1)**"he spoke" - "was he abandoned" - "his"**

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

See: Pronouns — When to Use Them

Acts 2:30 (#1)**"Therefore"**

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

Acts 2:31 (#2)**"he spoke about the resurrection of the Christ"**

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

See: Abstract Nouns

Acts 2:31 (#3)**"neither was he abandoned to Hades"**

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

See: Active or Passive

Acts 2:31 (#4)**"of the Christ"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:31 (#5)**"nor did his flesh see decay"**

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

See: Idiom

Acts 2:31 (#6)**"nor did his flesh see decay"**

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

See: Metonymy

Acts 2:31 (#7)**"nor did his flesh see decay"**

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

See: Assumed Knowledge and Implicit Information

Acts 2:32 (#1)**"God has raised up"**

As in [2:24](#), the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "God has brought back to life"

See: Idiom

Acts 2:32 (#2)**"we"**

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

See: Exclusive and Inclusive 'We'

Acts 2:33 (#1)**"Therefore"**

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

See: Connect — Reason-and-Result Relationship

Acts 2:33 (#2)**"Therefore, having been exalted to the right of God"**

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

See: Active or Passive

Acts 2:33 (#3)

"to the right of God"

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

See: Nominal Adjectives

Acts 2:33 (#4)

"to the right of God"

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

See: Assumed Knowledge and Implicit Information

Acts 2:33 (#5)

"and" - "the promise of the Holy Spirit"

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

See: Possession

Acts 2:33 (#6)

"the Father"

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

See: Translating Son and Father

Acts 2:33 (#7)

"he has poured out"

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

See: Pronouns — When to Use Them

Acts 2:33 (#8)

"he has poured out"

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

See: Metaphor

Acts 2:34 (#1)

"he himself says,"

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

See: Quotes within Quotes

Acts 2:34 (#2)

"The Lord said to my Lord"

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

See: Assumed Knowledge and Implicit Information

Acts 2:34 (#3)

"at my right"

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

See: Nominal Adjectives

Acts 2:34 (#4)

"at my right"

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

See: Assumed Knowledge and Implicit Information

Acts 2:35 (#1)

"until I make your enemies a stool for your feet"

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

See: Metaphor

Acts 2:35 (#2)

"for your feet"

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

See: Quote Markings

Acts 2:36 (#1)

"Therefore"

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

See: Connect — Reason-and-Result Relationship

Acts 2:36 (#2)

"let all the house of Israel know"

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

See: Third-Person Imperatives

Acts 2:36 (#3)

"let all the house of Israel know"

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

See: First, Second or Third Person

Acts 2:36 (#4)

"all the house of Israel"

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

See: Metaphor

Acts 2:37 (#1)

"hearing this they were pierced in the heart"

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

See: Active or Passive

Acts 2:37 (#2)**"they were pierced in the heart"**

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

See: Pronouns — When to Use Them

Acts 2:37 (#3)**"they were pierced in the heart"**

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

See: Collective Nouns

Acts 2:37 (#4)**"they were pierced in the heart"**

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

See: Metaphor

Acts 2:37 (#5)**"Men, brothers"**

This is an idiomatic form of address. Alternate translation: "Our brothers"

See: Idiom

Acts 2:37 (#6)**"Men, brothers"**

Often in the New Testament, the term **brothers** refers to fellow believers in Jesus, as it does in [1:15](#). But here, the crowd who does not yet believe in Jesus is addressing Peter and the other apostles with the same affectionate term that Peter used to address them in [2:29](#). So it seems that what they mean by it is, "fellow believers in the God of Israel."

Alternate translation: "fellow believers in our God"

See: Metaphor

Acts 2:37 (#7)**"what should we do"**

The people in the crowd are asking about themselves but not the apostles, so use the exclusive form of **we** in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 2:38 (#1)**"Repent" - "each of you be baptized" - "of your sins," - "you will receive"**

The words **you** and **your** are plural, **you will receive** is a plural verb form, and the implied "you" in the imperative **Repent** is also plural. But the implied "you" in the imperative **be baptized** is singular, since the subject is **each**.

See: Forms of You

Acts 2:38 (#2)**"be baptized"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "allow us to baptize you"

See: Active or Passive

Acts 2:38 (#3)**"in the name of Jesus Christ"**

Here the **name** of Jesus represents his authority. By being baptized, these believers were acknowledging Jesus' authority over their lives as their Lord and Savior. Alternate translation: "to express your allegiance to Jesus Christ as your Lord"

See: Metonymy

Acts 2:38 (#4)**"for the forgiveness of your sins"**

If your language does not use an abstract noun for the idea behind the word **forgiveness**, you could express the same idea with a verb such as “forgive.” Alternate translation: “to show that you want God to forgive your sins”

See: Abstract Nouns

Acts 2:39 (#1)

“the promise is”

Peter is speaking of the Holy Spirit by association with the way God promised to send the Holy Spirit, as Peter says specifically in [2:33](#). Alternate translation: “God has promised the Holy Spirit”

See: Metonymy

Acts 2:39 (#2)

“to you and to your children”

Peter showed the people in [2:17](#) that God’s promise through Joel to pour out his Spirit included their “sons” and “daughters.” So the implication could be that the people in the crowd should not think that any of them have to reach a certain age before professing faith in Jesus and being baptized. Alternate translation: “to all of you, no matter what your age,” or see the next note for a further possibility.

See: Assumed Knowledge and Implicit Information

Acts 2:39 (#3)

“to you and to your children”

Peter could also be using the word **children** in a figurative sense to mean “descendants.” In that case, he would be saying that faith in Jesus as the Messiah was not something just for the people living at this time, but also for people living at all times in the future. That would parallel what he says next about faith in Jesus not being just for those who are present in this place, but for people living in all places. Alternate translation: “to you and your descendants” or “to you and everyone who will live after you”

See: Metaphor

Acts 2:39 (#4)

“to all those {being} at a distance”

Since Peter is speaking to Jews as a fellow Jew, this is likely an implicit reference to the Jews who were living in other parts of the Roman Empire. However, this statement took on greater meaning when the church realized that “God has also given repentance unto life to the Gentiles,” as its leaders say in [11:18](#). So you could either express the likely initial meaning here in your translation, or you could leave the statement more general. Alternate translation: “to the Jews living in faraway parts of the empire”

See: Assumed Knowledge and Implicit Information

Acts 2:39 (#5)

“the Lord our God”

By **the Lord our God**, Peter means the God of the Jews. He is speaking of himself and his fellow apostles and of the people in the crowd, so use the inclusive form of the word **our** in your translation if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

Acts 2:39 (#6)

“may call”

Peter is using the word **call** in an idiomatic sense here. Alternate translation: “may bring to salvation”

See: Idiom

Acts 2:40 (#1)

“with many other words”

Luke is using the term **words** to mean things that Peter said by using words. Alternate translation: “by saying many other things”

See: Metonymy

Acts 2:40 (#2)

“he testified and urged them”

Here Luke is expressing a single idea by using two words connected with **and**. The word **urged** tells in what way Peter **testified** further about faith in Jesus. If it would be helpful in your language, you could express this same idea with an equivalent phrase. Alternate translation: "he testified urgently to them"

See: Hendiadys

Acts 2:40 (#3)

"Be saved"

If it would be helpful in your language, you could state this with an active form, and you could state who would do the action. Alternate translation: "Let God save you"

See: Active or Passive

Acts 2:40 (#4)

"from this perverse generation"

The implication is that God is going to punish **this perverse generation**. Alternate translation: "from the punishment that this perverse generation will suffer if it does not repent"

See: Assumed Knowledge and Implicit Information

Acts 2:40 (#5)

"this perverse generation"

The word **perverse** describes things or actions that do not conform to what is right and expected. Peter may be referring implicitly to how the people of this **generation** rejected and killed Jesus. Alternate translation: "this wicked generation that rejected and killed Jesus" or "the wicked people of this time who rejected and killed Jesus"

See: Assumed Knowledge and Implicit Information

Acts 2:41 (#1)

"Therefore"

Luke uses the word **Therefore** to introduce information about what happened after the story of Pentecost as a result of the events within the story

itself. Your language may have its own way of indicating how such information relates to a story.

See: End of Story

Acts 2:41 (#2)

"having received his word"

Here, **received** means that the people in the crowd accepted that what Peter said was true. Alternate translation: "because they believed his word"

See: Idiom

Acts 2:41 (#3)

"his word"

Luke is using the term **word** to mean what Peter said by using words. Alternate translation: "what Peter said"

See: Metonymy

Acts 2:41 (#4)

"they were baptized"

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. The apostles themselves may have baptized all these people, but because so many people repented and wanted to be baptized, it is possible that some of the other believers may have baptized some of them. Alternate translation: "the apostles baptized them" or "the believers baptized them"

See: Active or Passive

Acts 2:41 (#5)

"Souls"

Luke is using one part of these people, their **souls**, to mean the people themselves. Alternate translation: "people"

See: Synecdoche

Acts 2:41 (#6)**"were added"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "became part of the church"

See: Active or Passive

Acts 2:42 (#1)**"they were continuing in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers"**

If your language does not use an abstract noun for the ideas behind the words **teaching** and **fellowship**, you could express the same ideas with equivalent expressions. Alternate translation: "they continued to learn from what the apostles taught and to share life with one another, and to break bread together and to pray together"

See: Abstract Nouns

Acts 2:42 (#2)**"in the breaking of bread"**

Luke could be using the word **breaking** to mean "eating," and he could be using the word **bread** to mean "food." In each case he would be using one part of something to mean the whole thing. Breaking bread is one thing people do when they eat it, and bread is one kind of food. So this could be a reference to the believers sharing meals together. Alternate translation: "in sharing meals" or see the next note for a further possibility.

See: Synecdoche

Acts 2:42 (#3)**"in the breaking of bread"**

By the **breaking of bread**, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it and also sharing a cup of wine. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "in observing the Lord's Supper"

See: Assumed Knowledge and Implicit Information

Acts 2:43 (#1)**"fear was coming on every soul"**

Here the word **fear** describes a deep respect for God. Luke describes this **fear** as if it were a living thing that could come onto people. Alternate translation: "every soul began to feel a deep respect for God"

See: Personification

Acts 2:43 (#2)**"fear was coming on every soul"**

Luke is using one part of a person, the **soul**, to mean the entire person. Alternate translation: "every person began to feel a deep respect for God"

See: Synecdoche

Acts 2:43 (#3)**"fear was coming on every soul"**

Luke says **every** as a generalization for emphasis. Alternate translation: "very many people began to feel a deep respect for God"

See: Hyperbole

Acts 2:43 (#4)**"many wonders and signs were happening through the apostles"**

Since Luke says that these things happened **through the apostles**, the implication is that God was doing them. If it would be helpful in your language, you could make God the subject of this sentence and **wonders and signs** the object. Alternate translation: "God performed many wonders and signs through the apostles"

See: Assumed Knowledge and Implicit Information

Acts 2:43 (#5)**"many wonders and signs"**

The terms **wonders** and **signs** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in [2:22](#). Alternate translation: "many great miracles"

See: Doublet

Acts 2:44 (#1)

"to the same"

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

Acts 2:44 (#2)

"had all things in common"

Luke may be saying **all** as a generalization to emphasize the powerful spirit of generosity among the believers. The next verse explains more specifically how the believers showed this generosity, and you could give some indication of that here. Alternate translation: "shared their belongings with one another"

See: Hyperbole

Acts 2:45 (#1)

"they were selling properties and possessions"

The words **properties** and **possessions** mean similar things. Luke may be using these words together for emphasis. As the General Notes to this chapter suggest, it may be helpful to start a new sentence here. Alternate translation: "They were selling many valuable things that they owned"

See: Doublet

Acts 2:45 (#2)

"and they were distributing them"

Here the pronoun **they** refers to believers who sold things they owned, and the pronoun **them** refers to the money they received from these sales. Alternate translation: "the believers who sold these things were distributing the money that they received"

See: Pronouns — When to Use Them

Acts 2:45 (#3)

"to all, as anyone might have need"

Alternate translation: "to everyone who needed help"

Acts 2:46 (#1)

"and, continuing unanimously every day"

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in [1:14](#). As the General Notes to this chapter suggest, it may be helpful to start a new sentence here. Alternate translation: "Continuing to meet with one accord" or "Continuing to meet harmoniously"

Acts 2:46 (#2)

"in the temple"

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "in the temple courtyard"

See: Metonymy

Acts 2:46 (#3)

"breaking bread in each house"

See how you translated the similar expression in [2:42](#). There were two possible meanings there, but here **breaking bread** seems to mean specifically sharing meals. Alternate translation: "having meals together in their homes"

See: Synecdoche

Acts 2:46 (#4)

"with exultation and sincerity of heart"

Here, the **heart** represents the emotions. Alternate translation: "with feelings of exultation and sincerity"

See: Metaphor

Acts 2:46 (#5)

"with exultation and sincerity of heart"

If your language does not use an abstract noun for the ideas behind the words **exultation** and **sincerity**, you could express the same ideas with adverbs that would indicate feelings. Alternate translation: "joyfully and sincerely"

See: Abstract Nouns

Acts 2:47 (#1)

"praising God and having favor with the whole people"

Luke says **the whole people** as a generalization to emphasize how widely the people favored the believers. As the General Notes to this chapter suggest, it may be helpful to start a new sentence here. Alternate translation: "They praised God and enjoyed wide favor with the people"

See: Hyperbole

Acts 2:47 (#2)

"the ones being saved"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "those whom he was saving"

See: Active or Passive

Acts 2:47 (#3)

"to the same"

See the discussion of this phrase in Part 3 of the Introduction to Acts. Alternate translation: "to their Christian fellowship"

Acts 3:1 (#1)

"Now"

Luke uses the word **Now** to introduce background information that will help readers understand

what happens next. You can translate it with a word or phrase that serves the same purpose in your language.

See: Connect — Background Information

Acts 3:1 (#2)

"to the temple"

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "to the temple courtyard"

See: Metonymy

Acts 3:1 (#3)

"the ninth 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 time in the way the people of your culture reckon time. Alternate translation: "three o'clock in the afternoon"

Acts 3:1 (#4)

"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 could use a cardinal number here. Alternate translation: "hour nine"

See: Ordinal Numbers

Acts 3:2 (#1)

"And a certain man, being lame from the womb of his mother, was being carried, whom each day they placed at the gate of the temple"

If it would be helpful in your language, you could use an active verbal form instead of the passive form **was being carried**. Alternate translation: "And there was a certain man who had been lame since birth whom people would carry to the temple every day and place at the gate"

See: Active or Passive

Acts 3:2 (#2)**"And a certain man"**

In this verse, Luke provides background information about this man to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 3:2 (#3)**"from the womb of his mother"**

Luke is describing the time of the lame man's birth by association with the way he came from the **womb** of his **mother** when he was born. Alternate translation: "since birth" or "since he was born"

See: Metonymy

Acts 3:2 (#4)**"that is called"**

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

See: Active or Passive

Acts 3:2 (#5)**"Beautiful"**

Beautiful is the name of one of the gates of the Jerusalem temple.

See: How to Translate Names

Acts 3:2 (#6)**"into the temple"**

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "into the temple courtyard"

See: Metonymy

Acts 3:3 (#1)**"asked to receive alms"**

The man specifically asked Peter and John to give him **alms** (that is, a charitable gift). Alternate translation: "asked to receive alms from them" or "asked them to give him alms"

See: Assumed Knowledge and Implicit Information

Acts 3:4 (#1)**"Peter, looking intently at him with John, said"**

This means that both Peter and John looked at the man. It does not mean that Peter looked at the man and at John, and it does not mean that both Peter and John spoke to the man. Alternate translation: "Peter and John looked intently at him, and Peter said"

Acts 3:4 (#2)**"Look at us"**

Peter is asking the man to look at him and John, not to look at himself as well, so use the exclusive form of **us** in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 3:6 (#1)**"Silver and gold"**

Peter is referring to money by association with the way that **silver** and **gold** were used for money at this time. Alternate translation: "money"

See: Metonymy

Acts 3:6 (#2)**"but what I have, this I give to you"**

What happens next in the story shows that by **what I have**, Peter implicitly means the authority that Jesus has given him to heal. Alternate translation: "but Jesus has given me the authority to heal, and I will use it on your behalf"

See: Assumed Knowledge and Implicit Information

Acts 3:6 (#3)

"In the name of Jesus Christ the Nazarene"

Here the **name** of Jesus represents his authority.
Alternate translation: "By the authority of Jesus Christ the Nazarene, I command you"

See: Metonymy

Acts 3:6 (#4)

"walk"

This was not a command that the man was capable of obeying. Instead, it was a command that directly caused the man to be healed. Alternate translation: "I give you the ability to walk"

See: Imperatives — Other Uses

Acts 3:7 (#1)

"seizing him by the right hand, he raised him up, and immediately his feet and ankles were made strong"

In this verse, the word **he** refers to Peter, while the words **him** and **his** refer to the lame man. You could indicate that specifically in at least some of the cases if that would be helpful to your readers. Alternate translation: "seizing the man by the right hand, Peter raised him up, and immediately the man's feet and ankles were made strong"

See: Pronouns — When to Use Them

Acts 3:7 (#2)

"his feet and ankles were made strong"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "his feet and ankles became strong"

See: Active or Passive

Acts 3:8 (#1)

"And"

Luke is using the word translated **And** to indicate that the events in this verse happened as a result of the events in the previous verse. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 3:8 (#2)

"he stood and began to walk, and he entered with them"

The pronoun **he** refers to the man who had been lame, and the pronoun **them** refers to Peter and John. You could indicate that specifically if it would be helpful to your readers. Alternate translation: "the man stood and began to walk, and the man entered with Peter and John"

See: Pronouns — When to Use Them

Acts 3:8 (#4)

"into the temple"

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "into the temple courtyard"

See: Metonymy

Acts 3:9 (#1)

"all the people"

The word **all** is a generalization for emphasis. Alternate translation: "the crowd that was in the courtyard"

See: Hyperbole

Acts 3:10 (#1)

"they recognized him, that he was the one sitting"

Alternate translation: "they realized that he was the man who had been sitting"

Acts 3:10 (#2)**"the Beautiful Gate"**

This was the name of one of the entrances to the temple area. See how you translated the similar expression in [3:2](#).

See: How to Translate Names

Acts 3:10 (#3)**"they were filled with wonder and amazement at what had happened to him"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "what had happened to him filled them with wonder and amazement"

See: Active or Passive

Acts 3:10 (#4)**"they were filled with wonder and amazement at what had happened to him"**

The words **wonder** and **amazement** mean similar things. Luke is using them together for emphasis. You can combine the words in your translation if that might be helpful to your readers. Alternate translation: "what had happened to him filled them with complete amazement"

See: Doublet

Acts 3:10 (#5)**"they were filled with wonder and amazement at what had happened to him"**

Luke is speaking as if the people were containers that these responses could fill. Alternate translation: "what had happened to him made them completely amazed"

See: Metaphor

Acts 3:10 (#6)**"they were filled with wonder and amazement at what had happened to him"**

If your language does not use an abstract noun for the idea behind the word **wonder** and **amazement**, you could express the same idea with verbs. Alternate translation: "they wondered and marveled greatly at what had happened to him"

See: Abstract Nouns

Acts 3:11 (#1)**"all the people"**

The word **all** is a generalization for emphasis. Alternate translation: "the crowd that was there"

See: Hyperbole

Acts 3:11 (#2)**"the porch that is called Solomon's"**

This is the name of a covered walkway in the Jerusalem temple courtyard. It consisted of rows of pillars that supported a roof. People had named this porch after King Solomon. Alternate translation: "Solomon's Porch"

See: How to Translate Names

Acts 3:11 (#3)**"that is called"**

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

See: Active or Passive

Acts 3:12 (#1)**"Men, Israelites"**

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

See: Idiom

Acts 3:12 (#2)**"why do you marvel at this"**

Peter does not expect the crowd to tell him why they are marveling. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation. Alternate translation: "you should not marvel at this!"

See: Rhetorical Question

Acts 3:12 (#3)

"Or why do you look intently at us, as if we have made him to walk by our own power or godliness"

Peter is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation. Alternate translation: "Do not stare at us. We did not make him walk by our own power or godliness!"

See: Rhetorical Question

Acts 3:12 (#4)

"at us," - "our own"

By **us** and **our own**, Peter means himself and John but not also the people in the crowd. So use the exclusive forms of **us** and **our** in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 3:12 (#5)

"by our own power or godliness"

Peter may be expressing a single idea by using two words connected with **or**. The term **godliness** describes what the crowd may consider the source or nature of the **power** that he and John have. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: "by our own godly power"

See: Hendiads

Acts 3:13 (#1)

"of Abraham," - "of Isaac," - "of Jacob"

These are the names of three men.

See: How to Translate Names

Acts 3:13 (#2)

"of our fathers"

Peter is using the term **fathers** to mean "ancestors." Alternate translation: "of our ancestors"

See: Metaphor

Acts 3:13 (#3)

"of our fathers"

The term **fathers** could mean: (1) in a generic sense that includes both men and women, the ancestors of the Israelites. If you decide to retain this metaphor in your translation, you could state "fathers and mothers" to indicate this. (2) Abraham, Isaac, and Jacob. In that case, Peter would be repeating the meaning of the previous phrase, and the term would have a masculine meaning. Alternate translation: "of the patriarchs"

See: When Masculine Words Include Women

Acts 3:13 (#4)

"his Servant Jesus"

See the discussion of the term **Servant** in the General Notes to this chapter. Alternate translation: "Jesus his Messiah"

Acts 3:13 (#5)

"delivered up"

Alternate translation: "handed over for trial"

Acts 3:13 (#6)

"before the face of Pilate"

Here the phrase **before the face of** means "in the presence of." Alternate translation: "in the presence of Pilate"

See: Idiom

Acts 3:13 (#7)**"when that one had decided to release him"**

Peter is using the demonstrative adjective **that** as a noun to refer to a certain person, Pilate. (ULT adds **one** to indicate that.) Your language may use adjectives in the same way. If not, you could indicate specifically whom Peter means. Alternate translation: "when Pilate had decided to release him"

See: Nominal Adjectives

Acts 3:14 (#1)**"But"**

Peter uses this word to introduce a contrast between what Pilate wanted to do and what these people demanded he do instead. Alternate translation: "Even though Pilate wanted to release Jesus,"

See: Connect — Contrast Relationship

Acts 3:14 (#2)**"the Holy and Righteous One"**

Peter is using both the adjective **Holy** and the adjective **Righteous** to indicate a certain person, Jesus. (ULT adds **One** to indicate that.) Your language may use adjectives in the same way. If not, you could indicate specifically whom Peter means. Alternate translation: "Jesus, who was holy and righteous"

See: Nominal Adjectives

Acts 3:14 (#4)**"the Holy and Righteous One"**

This description of Jesus is an implicit assertion that he is the Messiah. Alternate translation: "Jesus, the Messiah"

See: Assumed Knowledge and Implicit Information

Acts 3:14 (#5)**"asked for a man, a murderer, to be granted to you"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "asked Pilate to release to you a man who was a murderer"

See: Active or Passive

Acts 3:15 (#1)**"you killed"**

It was the Romans who literally killed Jesus, but Peter says that the Jewish people in the crowd killed him because their demands led to his death. See how you translated the similar expression in [2:23](#). Alternate translation: "you demanded the death of"

See: Synecdoche

Acts 3:15 (#2)**"the Originator of Life"**

Peter is using the expression **the Originator of Life** as another title for Jesus. This expression could be a reference to the way Jesus, as the Son of God, took part in the original creation of all life. It could also be a reference to the way Jesus gives spiritual life to all who believe in him. Or it could mean both things. In any event, Peter is drawing a contrast between the life-giving Jesus whom the people rejected and the life-taking murderer whom they asked Pilate to release. It may be best in your translation to bring out this contrast while leaving the specific meaning open. Alternate translation: "Jesus, who gives life rather than taking it"

See: Assumed Knowledge and Implicit Information

Acts 3:15 (#3)**"from the dead"**

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "from among those who have died"

See: Nominal Adjectives

Acts 3:15 (#4)

"we"

Peter is speaking at least of himself and John, and perhaps also of the other apostles, but not of the people he is addressing. So use the exclusive form of **we** in your translation if your language marks that distinction. Other languages may have other ways of indicating that **we** is exclusive here. Alternate translation: "we and the other apostles whom Jesus chose"

See: Exclusive and Inclusive 'We'

Acts 3:15 (#5)

"we"

If you conclude that Peter is referring only to himself and John, and if your language uses dual forms, use the dual form of the pronoun **we** here, since it would apply to two people.

See: Pronouns — When to Use Them

Acts 3:16 (#1)

"by faith in his name, this one whom you see and know, his name has made strong"

Your language might naturally present the phrases in this sentence in a different order. Alternate translation: "this man whom you see and know had faith in his name, and his name has made him strong"

See: Information Structure

Acts 3:16 (#2)

"in his name," - "his name"

The pronoun **his** refers to Jesus in both of these instances. Alternate translation: "in the name of Jesus ... that name"

See: Pronouns — When to Use Them

Acts 3:16 (#3)

"in his name," - "his name"

Peter is using the **name** of Jesus to mean his authority or power. Alternate translation: "in the authority of Jesus ... the authority of Jesus" or "in the power of Jesus ... the power of Jesus"

See: Metonymy

Acts 3:16 (#4)

"the faith that {is} through him has given to him"

The first instance of the pronoun **him** refers to Jesus, and the second instance refers to the man who had been lame. Alternate translation: "the faith that is through Jesus has given to this man"

See: Pronouns — When to Use Them

Acts 3:16 (#5)

"the faith that {is} through him has given to him this complete health"

Peter is speaking of **faith** as if it were a living thing that could have given **complete health** to the man. Alternate translation: "because this man had faith in Jesus, Jesus has given him this complete health"

See: Personification

Acts 3:17 (#1)

"And now"

Peter uses the expression **And now** to shift the people's attention away from the lame man so that he can speak to them directly. In your translation, use a word, phrase, or other method in your language that would be natural for this same purpose.

Acts 3:17 (#2)

"brothers"

Peter addresses the people as his **brothers** because they are related to him as fellow descendants of the founders of the Jewish nation. Alternate translation: "my kinsmen"

See: Metaphor

Acts 3:17 (#3)

"you acted in ignorance"

Peter likely means that the people **acted in ignorance** of the fact that Jesus was the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "you acted in ignorance of the fact that Jesus was the Messiah"

See: Assumed Knowledge and Implicit Information

Acts 3:17 (#4)

"as also your rulers"

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: "and that your rulers also acted in ignorance"

See: Ellipsis

Acts 3:18 (#1)

"But what God foretold through the mouth of all the prophets, that his Christ would suffer, he has fulfilled thus"

Your language might naturally put first in this sentence the information that God **fulfilled** prophecies when Christ suffered. Alternate translation: "But in this way God has fulfilled what he foretold through the mouth of all the prophets, that his Christ would suffer"

See: Information Structure

Acts 3:18 (#2)

"through the mouth of all the prophets"

Since Peter is speaking of a group of people, **the prophets**, it might be more natural in your language to use the plural form of **mouth**. Alternate translation: "through the mouths of all the prophets"

See: Collective Nouns

Acts 3:18 (#3)

"through the mouth of all the prophets"

Peter is using the **mouth** of the prophets to represent what they said by using their mouths. Alternate translation: "through what all the prophets said"

See: Metonymy

Acts 3:18 (#4)

"of all the prophets"

Peter is using the word **all** as a generalization. It is true that the overall witness of Old Testament prophecy is that the Messiah would come first in humility and suffering, but not every prophet spoke specifically of the sufferings of Christ. Alternate translation: "of many prophets"

See: Hyperbole

Acts 3:19 (#1)

"turn back"

Peter is speaking of his listeners as if they were traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. Alternate translation: "start obeying the Lord again"

See: Metaphor

Acts 3:19 (#2)

"for your sins to be wiped away"

If it would be helpful in your language, you could state this with an active form, and you could state who will do the action. Alternate translation: "so that God will wipe away your sins"

See: Active or Passive

Acts 3:19 (#3)

"for your sins to be wiped away"

Peter is speaking of sins as if they would be physically **wiped away** when God forgave them.

Alternate translation: "so that God will forgive your sins"

See: Metaphor

Acts 3:20 (#1)

"so that times of refreshment may come from the face of the Lord"

Peter is speaking of these **times** as if they could actively **come** to his listeners on their own. Alternate translation: "so that the Lord may send you times of refreshing from his face"

See: Personification

Acts 3:20 (#2)

"times of refreshment"

If your language does not use an abstract noun for the idea behind the word **refreshment**, you could express the same idea with an adjective such as "refreshing" or "restful." Alternate translation: "refreshing times" or "restful times"

See: Abstract Nouns

Acts 3:20 (#3)

"from the face of the Lord"

Peter is using the term **face** to represent the presence of the Lord. Alternate translation: "from the presence of the Lord"

See: Metaphor

Acts 3:20 (#4)

"he may send"

Peter is referring implicitly to Christ's coming again. Alternate translation: "he may again send"

See: Assumed Knowledge and Implicit Information

Acts 3:20 (#5)

"the one appointed for you"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "the one whom he has appointed for you"

See: Active or Passive

Acts 3:21 (#1)

"whom it is necessary for heaven to receive"

Peter is speaking of **heaven** as if it were a person who has welcomed Jesus into his home. Alternate translation: "who must remain in heaven"

See: Personification

Acts 3:21 (#2)

"until the times of the restoration of all things"

If your language does not use an abstract noun for the idea behind the word **restoration**, you could express the same idea with a verb such as "restore." Alternate translation: "until the times when God will restore all things"

See: Abstract Nouns

Acts 3:21 (#3)

"from the age"

The expression **from the age** means that something happened a long time ago. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "long ago"

See: Idiom

Acts 3:21 (#4)

"through the mouth of his holy prophets"

Peter is using the **mouth** of the prophets to represent what they said by using their mouths. Alternate translation: "through what his holy prophets said"

See: Metonymy

Acts 3:22 (#1)

"Moses indeed said, 'The Lord our God will raise up for you a prophet like me from your brothers. You will listen to him according to everything—whatever he may speak to you'"

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Moses indeed said that the Lord our God would raise up a prophet like himself for us Israelites from among our brothers. Moses said that we were to listen to him according to everything—whatever he might speak to us"

See: Quotes within Quotes

Acts 3:22 (#2)**"The Lord our God"**

Some ancient manuscripts read "the Lord our God." Peter would be quoting Deuteronomy 18:15 somewhat loosely but with the same basic meaning. ULT follows that reading. Other ancient manuscripts read "the Lord your God." Peter would be quoting Deuteronomy 18:15 exactly. Still other ancient manuscripts read simply "the Lord God." If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

See: Textual Variants

Acts 3:22 (#3)**"The Lord our God"**

Moses is speaking of himself and his fellow Israelites, whom he is addressing, so use the inclusive form of the word **our** in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 3:22 (#4)**"will raise up for you"**

Here the expression **raise up** does not mean "bring back to life," as it did in [2:24](#) and [2:32](#). In this context, it refers instead to God giving someone the mission to go as a prophet to certain people with a

message for them. Alternate translation: "will send to you"

See: Idiom

Acts 3:22 (#5)**"your brothers"**

Moses is using the term **brothers** to mean people who are fellow descendants with his listeners of the founders of the Jewish nation. Alternate translation: "your kinsmen"

See: Metaphor

Acts 3:22 (#6)**"You will listen to him according to everything"**

Moses is using a future statement to give a command. Alternate translation: "You must listen to everything he tells you"

See: Statements — Other Uses

Acts 3:22 (#7)**"You will listen to him according to everything"**

Here, **listen** is an idiom that means "obey." Alternate translation: "You must obey every command that he gives you"

See: Idiom

Acts 3:23 (#1)**"But it will be that every soul that does not listen to that prophet will be destroyed from the people"**

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Moses also said that every soul that did not listen to that prophet would be destroyed from the people"

See: Quotes within Quotes

Acts 3:23 (#2)

"every soul that does not listen to that prophet will be destroyed from the people"

If it would be helpful in your language, you could state this with an active form, and you could state who will do the action. Alternate translation: "God will destroy from the people every soul that does not listen to that prophet" or see the next note for a further possibility.

See: Active or Passive

Acts 3:23 (#3)

"every soul that does not listen to that prophet will be destroyed from the people"

Moses could be using a future statement to give a command, in which case he would be telling the people to take this action. Alternate translation: "you must destroy from the people every soul that does not listen to that prophet"

See: Statements — Other Uses

Acts 3:23 (#4)

"every soul that"

Moses is using one part of a person, the **soul**, to mean the entire person. Alternate translation: "every person who"

See: Synecdoche

Acts 3:23 (#5)

"that does not listen to that prophet"

Here, **listen** is an idiom that means "obey." Alternate translation: "does not obey that prophet"

See: Idiom

Acts 3:24 (#1)

"all the prophets"

Here the phrase **all the prophets** is probably not the same kind of generalization that it seems to be in [3:18](#). It is true in a more literal sense that all the prophets **announced these days**. There was

something in the messages of each one of them that pointed to the culmination of God's work in the coming of Jesus. So even if your language does not use generalizations for emphasis, you could translate these words just as Peter says them.

See: Hyperbole

Acts 3:24 (#2)

"from Samuel and those after him"

Alternate translation: "beginning with Samuel and continuing with those who lived after he did"

Acts 3:24 (#3)

"these days"

Peter is using the word **days** to mean a specific time. Alternate translation: "this time" or "these times"

See: Idiom

Acts 3:24 (#4)

"these days"

Peter is referring to a specific time to mean implicitly what is happening at that time. Alternate translation: "the things that are happening now"

See: Assumed Knowledge and Implicit Information

Acts 3:25 (#1)

"You are the sons of the prophets"

Peter is using the word **sons** in the sense of "heirs," by association with the way that children inherit from their parents. He means that the Israelites living at this time are going to receive something as a legacy from those who lived before them. Alternate translation: "You are the ones who are going to receive what the prophets promised" or "You are the ones who are going to experience what the prophets foretold"

See: Metonymy

Acts 3:25 (#2)

"the sons"

Although the term **sons** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state "the sons and daughters" to indicate this.

See: When Masculine Words Include Women

Acts 3:25 (#3)

"and of the covenant that God made with your fathers"

The figurative sense of **sons** as "heirs" continues in this phrase. Alternate translation: "and who are going to receive what God promised to your fathers when he made a covenant with them"

See: Metonymy

Acts 3:25 (#4)

"with your fathers, saying to Abraham, 'And in your seed will all the families of the earth be blessed'

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "with your fathers when he said to Abraham that in his seed all the families of the earth would be blessed"

See: Quotes within Quotes

Acts 3:25 (#5)

"your fathers"

Here, **fathers** means "ancestors." Alternate translation: "your ancestors"

See: Metaphor

Acts 3:25 (#6)

"your fathers"

Although the term **fathers** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your

translation, you could state "your fathers and mothers" to indicate this.

See: When Masculine Words Include Women

Acts 3:25 (#7)

"in your 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: "through your descendants" or see the next note for a further possibility.

See: Metaphor

Acts 3:25 (#8)

"in your seed"

As the apostle Paul notes in [Galatians 3:16](#), God used the singular form of the word **seed** when he said this to Abraham, and so the ultimate fulfillment of this promise came when God sent Jesus as the Savior for everyone in the world who would believe in him. That may also be what Peter has in view here, since he refers in the next verse to God's "Servant," meaning the Messiah. Alternate translation: "through the Messiah, who will be your descendant"

See: Assumed Knowledge and Implicit Information

Acts 3:25 (#9)

"will all the families of the earth be blessed"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "I will bless all the families of the earth"

See: Active or Passive

Acts 3:25 (#10)

"all the families of the earth"

Here, **families** refers to people groups or nations by association with the way that many of them consist of people who have a common ancestry. Alternate translation: "all the nations of the world"

See: Metonymy

Acts 3:26 (#1)

"God, having raised up his Servant, sent him"

The expression **raised up** has the same meaning here as in [3:22](#). See how you translated it there. Alternate translation: "When God appointed Jesus as the Messiah, he sent him"

See: Idiom

Acts 3:26 (#2)

"his Servant"

See the discussion of the term **Servant** in the General Notes to this chapter, and see how you translated that term in [3:13](#). Alternate translation: "his Messiah"

Acts 3:26 (#3)

"turning each of you from your wickedness"

Here, **turning** someone **from** something means leading that person to stop doing that thing. See how you translated the similar expression in [3:19](#). Alternate translation: "by leading every one of you to repent of your wickedness"

See: Metaphor

Acts 3:26 (#4)

"turning each of you from your wickedness"

If your language does not use an abstract noun for the idea behind the word **wickedness**, you could express the same idea with an adjective such as "wicked." Alternate translation: "by leading every one of you to stop doing wicked things"

See: Abstract Nouns

Acts 4:1 (#1)

"as they were speaking"

The pronoun **they** refers to Peter and John. Alternate translation: "as Peter and John were speaking"

See: Pronouns — When to Use Them

Acts 4:1 (#2)

"the captain of the temple"

The temple had its own guards, and this man was their commanding officer. Alternate translation: "the commander of the temple guard"

See: Assumed Knowledge and Implicit Information

Acts 4:1 (#3)

"the Sadducees"

The Sadducees would have been particularly upset that Peter and John were saying that God raised Jesus from the dead, because they did not believe in the resurrection. If it would be helpful to your readers, you could explain that explicitly here. Alternate translation: "the Sadducees, who do not believe in the resurrection,"

See: Assumed Knowledge and Implicit Information

Acts 4:1 (#4)

"the Sadducees"

Luke is using the name of the whole group to mean some of its members. Alternate translation: "some of the Sadducees"

See: Synecdoche

Acts 4:2 (#1)

"greatly troubled because they were teaching"

The pronoun **they** refers to Peter and John. It may be helpful to begin a new sentence here. Alternate translation: "These men were greatly troubled because Peter and John were teaching"

See: Pronouns — When to Use Them

Acts 4:2 (#2)

"proclaiming in Jesus the resurrection that {is} from the dead"

If your language does not use an abstract noun for the idea behind the word **resurrection**, you could express the same idea with an equivalent phrase. Peter and John were saying that God would raise people from the dead in the same way that he had raised Jesus. Translate this in a way that allows **the resurrection** to refer to both Jesus' resurrection and the general resurrection of other people. Alternate translation: "proclaiming that God makes people alive again who have died, just as God had done for Jesus"

See: Abstract Nouns

Acts 4:2 (#3)

"that {is} from the dead"

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "from among those who have died"

See: Nominal Adjectives

Acts 4:3 (#1)

"And"

Luke is using the word translated **And** to introduce what the men who came up to Peter and John did because they were so troubled by their teaching. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 4:3 (#2)

"they laid hands on them"

The pronoun **they** refers to the priests, the captain of the temple, and the Sadducees. The pronoun **them** refers to Peter and John. It may be helpful to clarify this for your readers. Alternate translation: "the priests, the captain of the temple, and the Sadducees laid hands on Peter and John" or "the men who had come up to Peter and John laid hands on them"

See: Pronouns — When to Use Them

Acts 4:3 (#3)

"they laid hands on them"

The expression **laid hands on** means to arrest someone by association with the way that arresting officers might physically take hold of a person with their **hands**. Alternate translation: "they arrested them"

See: Metonymy

Acts 4:3 (#4)

"put them in custody"

If your language does not use an abstract noun for the idea behind the word **custody**, you could express the same idea with a verb such as "imprison." Alternate translation: "they imprisoned them"

See: Abstract Nouns

Acts 4:3 (#5)

"since it was already evening"

The implication is that the ruling council, which Luke describes in [4:5-6](#), would not meet to question anyone at night. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "since it was already evening and the council would not meet to question them at night"

See: Assumed Knowledge and Implicit Information

Acts 4:4 (#1)

"But"

Luke uses the word **But** to introduce information about what happened after this much of the story as a result of the events within the story itself. This is not the end of the whole story, but it is the end of a significant part of it. Your language may have its own way of indicating how such information relates to a significant part of a story.

See: End of Story

Acts 4:4 (#2)**"the word"**

Luke is using the term **word** to mean the message about Jesus that Peter and John shared by using words. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 4:4 (#3)**"the number of the men"**

Luke is not using the word **men** in a generic sense here. The figure of 5,000 is the number of the men alone. It does not include women and children. So it would not be accurate to translate **men** as "people." Instead, if it would be helpful to your readers, you could indicate this distinction explicitly. Alternate translation: "the number of the men alone, not counting the women and children,"

See: When Masculine Words Include Women

Acts 4:4 (#4)**"became about 5,000"**

The word translated **became** could mean: (1) the community of believers in Jesus grew to a total of 5,000 as a result of the professions of faith on this day. Alternate translation: "in the community of believers grew to about 5,000" (2) "was," and that would indicate that 5,000 men made professions of faith on this day. Alternate translation: "who put their faith in Jesus that day was about 5,000"

See: Assumed Knowledge and Implicit Information

Acts 4:5 (#1)**"And it happened that"**

Luke uses this phrase to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Acts 4:5 (#2)**"their rulers and elders and scribes were gathered together"**

Luke is implicitly describing the Sanhedrin, the Jewish ruling council, which consisted of these three groups of people. Luke describes this council explicitly as "the Sanhedrin" in [4:15](#). If it would be helpful to your readers, you could identify it by name here. Alternate translation: "the Sanhedrin, consisting of their rulers and elders and scribes, was gathered together"

See: Assumed Knowledge and Implicit Information

Acts 4:5 (#3)**"their rulers and elders and scribes"**

The pronoun **their** refers to the Jewish people. Alternate translation: "the rulers and elders and scribes of the Jewish people"

See: Pronouns — When to Use Them

Acts 4:5 (#4)**"were gathered together"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "gathered together"

See: Active or Passive

Acts 4:6 (#1)**"Annas the high priest, and Caiaphas"**

Luke describes Annas as **the high priest**, but the actual situation was complicated. At this time the Romans were appointing the high priests for Judea. One Roman official had appointed Annas some years earlier, but ten years after that, another official deposed him and named his son-in-law Caiaphas high priest instead. However, the Jews still recognized Annas' claim to the position. If you decide to clarify this for your readers, it would probably be best to state the matter as simply as possible. Alternate translation: "Annas, whom the Jews recognized as the high priest, and Caiaphas, whom a Roman official had appointed as the high priest"

See: Assumed Knowledge and Implicit Information

Acts 4:6 (#2)

"Annas" - "Caiaphas," - "John," - "Alexander"

These are the names of four men. The **John** mentioned here was a member of the high priest's family. This is not the same John as the apostle.

See: How to Translate Names

Acts 4:6 (#3)

"as many as were from the high priestly family"

Alternate translation: "all the other members of the high priestly family who were members of the council"

Acts 4:7 (#1)

"having set them in {their} midst, they asked them"

The pronoun **them** refers to Peter and John, and the pronouns **their** and **they** refer to the council members. It may be helpful to clarify this for your readers. Alternate translation: "when the council members had set Peter and John in their midst, the members asked them"

See: Pronouns — When to Use Them

Acts 4:7 (#2)

"By what power or in what name have you done this"

The words **power** and **name** (meaning authority; see next note) mean similar things. The council members may be using them together to ask a comprehensive or emphatic question. If it would be helpful to your readers, you could combine these terms in your translation. Alternate translation: "By whatever means were you able to do this?"

See: Doublet

Acts 4:7 (#3)

"in what name"

Here, **name** refers to authority. Alternate translation: "by what authority"

See: Metonymy

Acts 4:7 (#4)

"you"

Since the council members are speaking to two men, **you** would be dual if your language uses that form. (All other pronouns in this account that refer to Peter and John would also be dual, such as **them** in its two instances in this verse.)

See: Forms of 'You' — Dual/Plural

Acts 4:8 (#1)

"Peter, filled with the Holy Spirit, said"

If it would be helpful in your language, you could state this with an active form. See how you translated the comparable expression in [2:4](#). Alternate translation: "the Holy Spirit filled Peter and he said"

See: Active or Passive

Acts 4:8 (#2)

"Peter, filled with the Holy Spirit, said"

Luke is speaking of Peter as if he were a container that the Holy Spirit **filled**. Alternate translation: "the Holy Spirit inspired Peter and he said"

See: Metaphor

Acts 4:8 (#3)

"Rulers of the people and elders"

Peter is addressing the entire council by referring to its two components. Some of the members had ruling responsibilities. Others, the **elders**, were added to the council to bring its total membership up to 70, since according to [Exodus 24:1](#), that was the number of elders who accompanied Moses when God confirmed the covenant with Israel at Mount Sinai. Alternate translation: "You members of the Sanhedrin"

See: Merism

Acts 4:8 (#4)**"of the people"**

Here, **the people** means specifically the people of Israel. Alternate translation: "of the people of Israel"

See: Assumed Knowledge and Implicit Information

Acts 4:9 (#1)**"if we are being questioned today concerning a good deed to a sick man, by what means he was made well"**

Peter is not suggesting seriously that the subject of the questioning is uncertain. He knows the subject, but he is suggesting ironically that it is uncertain so that he can describe it from his own perspective. The council asked by what power or authority he and John did "this," implying that "this" was something bad, a public disturbance that troubled the authorities. In response, Peter asserts that "this" was instead something good, **a good deed to a sick man**. If it would be helpful to your readers, in your translation you could indicate the meaning that Peter is communicating through this irony. Alternate translation: "what we actually did was a good deed for a sick man, and if you want to know by what means he was made well"

See: Irony

Acts 4:9 (#2)**"we are being questioned"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "you are questioning us"

See: Active or Passive

Acts 4:9 (#3)**"he was made well"**

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

See: Active or Passive

Acts 4:10 (#1)**"let it be known to you all and to all the people of Israel"**

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

See: Third-Person Imperatives

Acts 4:10 (#2)**"let it be known to you all and to all the people of Israel"**

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

See: Active or Passive

Acts 4:10 (#3)**"to you all"**

The pronoun **you** refers to the council members. Alternate translation: "to all of you council members" or "to all of you who are questioning us"

See: Pronouns — When to Use Them

Acts 4:10 (#4)**"in the name"**

Here, **name** refers to power and authority. Alternate translation: "through the power" or "by the authority"

See: Metonymy

Acts 4:10 (#5)**"of Jesus Christ the Nazarene"**

See how you translated this in [2:22](#) and [3:6](#).
 Alternate translation: "of Jesus Christ of Nazareth"

See: How to Translate Names

Acts 4:10 (#6)**"whom you crucified"**

It was the Romans who literally crucified Jesus, but Peter says that these Jewish leaders crucified him because their demands led to his death. See how you translated the similar expression in [2:23](#).
 Alternate translation: "whom you demanded to be crucified"

See: Synecdoche

Acts 4:10 (#7)**"whom God raised from the dead"**

As in [2:24](#), the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "whom God made alive again after he died"

See: Idiom

Acts 4:10 (#8)**"from the dead"**

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "from among those who have died"

See: Nominal Adjectives

Acts 4:11 (#1)**"He"**

The pronoun **He** refers to Jesus. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Acts 4:11 (#2)**"the stone that was rejected by you, the builders, which has become the head of the corner"**

Peter is quoting from [Psalm 118:22](#), and the quotation contains a metaphor. This psalm is describing the Messiah as if he were a stone that builders chose not to use. This means that people will reject him. When the psalm says that this stone became the cornerstone, this means that God will nevertheless make the Messiah the ruler of these people. However, since this is a quotation from Scripture, we recommend that you translate the words directly rather than providing a non-figurative explanation of them, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text.

See: Metaphor

Acts 4:11 (#3)**"that was rejected by you, the builders"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "that you, the builders, rejected"

See: Active or Passive

Acts 4:11 (#4)**"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

Acts 4:12 (#1)**"there is no salvation in anyone else"**

In Greek this is a double negative for emphasis, "there is no salvation in no one else." The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: "he is the only one in whom there is salvation"

See: Double Negatives

Acts 4:12 (#2)**"there is no salvation in anyone else"**

If your language does not use an abstract noun for the idea behind the word **salvation**, you could express the same idea with a verb such as "save." Alternate translation: "he is the only one who is able to save"

See: Abstract Nouns

Acts 4:12 (#3)**"there is no other name under heaven given"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "God has not given any other name under heaven"

See: Active or Passive

Acts 4:12 (#4)**"there is no other name" - "by which we must be saved"**

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: "there is no other person ... by whom we must be saved"

See: Metonymy

Acts 4:12 (#5)**"under heaven"**

This is an idiom. See how you translated it in [2:5](#).
Alternate translation: "on earth"

See: Idiom

Acts 4:12 (#6)**"among men"**

Peter is using the term **men** in a generic sense that includes both men and women. Alternate translation: "among people" or "to people"

See: When Masculine Words Include Women

Acts 4:12 (#7)**"by which we must be saved"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "that can save us" or, if you translate "name" as "person," "who can save us"

See: Active or Passive

Acts 4:12 (#8)**"we"**

Peter is using the word **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 4:13 (#1)**"seeing"**

Luke is using the word **seeing** to mean that the council members noticed this and found it significant. Alternate translation: "taking note of" or "impressed with"

See: Idiom

Acts 4:13 (#2)**"the boldness of Peter and John"**

Here the abstract noun **boldness** refers to the way in which Peter and John responded to the Jewish

leaders. If your language does not use an abstract noun for this idea, you could express the same idea with an adverb or an adjective. Alternate translation: "how boldly Peter and John had spoken" or "how bold Peter and John were"

See: Abstract Nouns

Acts 4:13 (#3)

"realizing"

The implication is that the Jewish leaders realized this because of the way Peter and John spoke. Alternate translation: "realizing from the way they spoke"

See: Assumed Knowledge and Implicit Information

Acts 4:13 (#4)

"they marveled, and they recognized them, that they had been with Jesus"

Here the pronoun **they** refers in its first two instances to the council members, and in its third instance it refers to Peter and John, as does the pronoun **them**. It may be helpful to your readers to clarify this and to state the meaning here more concisely. Alternate translation: "the council members marveled, and they recognized that Peter and John had been with Jesus"

See: Pronouns — When to Use Them

Acts 4:13 (#5)

"they were uneducated and ordinary men"

The words **uneducated** and **ordinary** mean similar things. Both words indicate that Peter and John had no formal education. Luke uses them together for emphasis, to express from the council members' perspective how amazed they were. Alternate translation: "they had no formal education at all"

See: Doublet

Acts 4:14 (#1)

"the man who had been healed"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "the man whom Peter and John had healed"

See: Active or Passive

Acts 4:14 (#2)

"who had been healed standing with them, they had nothing"

The pronoun **them** refers to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: "standing with Peter and John, the council members had nothing"

See: Pronouns — When to Use Them

Acts 4:14 (#3)

"they had nothing to say in opposition"

The implication is that anything the council members said **in opposition** would have been in an attempt to discredit the claim that the man had been healed in the name of Jesus. But there was nothing they could say, since the evidence that the claim was true was right in front of them in the person of the formerly lame man standing on his own. Alternate translation: "they had nothing to say to discredit the account"

See: Assumed Knowledge and Implicit Information

Acts 4:15 (#1)

"having commanded them to go outside the Sanhedrin, they conferred among themselves"

The pronoun **them** refers at least to Peter and John, and probably also to the man who was healed, while the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: "having commanded Peter and John and the man who was healed to go outside the Sanhedrin, the council members conferred among themselves"

See: Pronouns — When to Use Them

Acts 4:15 (#2)**"the Sanhedrin"**

Luke is using the name of the Jewish ruling council to mean the meeting place of that council. Alternate translation: "the place where the Sanhedrin met" or "the council chamber"

See: Metonymy

Acts 4:16 (#1)**"What should we do to these men"**

This could mean: (1) the Jewish leaders were using the question form to express their frustration because they realize that they cannot punish Peter and John. As 4:21 indicates explicitly, and as the leaders suggest here, they are afraid of how the people might respond if they do. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is very difficult to know what we should do to these men!" (2) the leaders were asking one another a genuine question, because ultimately they do decide to do something to Peter and John. They warn them not to speak or teach in the name of Jesus, with an implied threat of punishment if they do. In that case it would be accurate to translate this as a question.

See: Rhetorical Question

Acts 4:16 (#2)**"to everyone living in Jerusalem"**

This is a generalization that the leaders are making to emphasize how widely the news of the healing has spread. Alternate translation: "people who live throughout Jerusalem"

See: Hyperbole

Acts 4:16 (#3)**"a notable sign"**

Here the word **sign** has the same sense that it has in the phrase "wonders and signs" in 2:22 and 2:43. It means a miracle. Alternate translation: "a remarkable miracle"

Acts 4:17 (#1)**"so that it may not be spread unto more"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "so that it does not spread" or "so that they will not spread it"

See: Active or Passive

Acts 4:17 (#2)**"so that it may not be spread unto more"**

By **it**, the council members do not mean the news of the man's healing, since they have already said that everyone in Jerusalem knows about it. They mean the teaching that Jesus is Messiah, since they then try to prevent this from spreading by not allowing the apostles to speak to anyone about Jesus. Alternate translation: "so that this teaching about Jesus does not spread"

See: Assumed Knowledge and Implicit Information

Acts 4:17 (#3)**"unto more"**

Alternate translation: "any further"

Acts 4:17 (#4)**"to speak in this name"**

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: "to speak about this person Jesus"

See: Metonymy

Acts 4:17 (#5)**"no longer to speak in this name to any of men"**

In Greek this is a double negative for emphasis, "no longer to speak in this name to none of men." The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning

positively. Alternate translation: “to stop speaking in this name to any of men”

See: Double Negatives

Acts 4:17 (#6)

“to any of men”

Here, **men** has a generic sense that includes both men and women. Alternate translation: “to any person” or “to anyone”

See: When Masculine Words Include Women

Acts 4:18 (#1)

“And”

Luke uses the word translated **And** to introduce what the council members did as a result of their discussion. Alternate translation: “So”

See: Connect — Reason-and-Result Relationship

Acts 4:18 (#2)

“summoning them, they commanded them”

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: “summoning Peter and John, the council members commanded them”

See: Pronouns — When to Use Them

Acts 4:18 (#3)

“neither to speak nor to teach”

The words **speak** and **teach** mean similar things. The council members may be using them together for emphasis. Alternate translation: “not to say anything publicly”

See: Doublet

Acts 4:18 (#4)

“in the name of Jesus”

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: “about this person Jesus”

See: Metonymy

Acts 4:19 (#1)

“answering, Peter and John said”

Together the words **answering** and **said** mean that Peter and John responded to the council. Alternate translation: “Peter and John responded”

See: Hendiads

Acts 4:19 (#2)

“answering, Peter and John said”

This could mean: (1) Peter and John each said different parts of the quotation in [4:19-20](#). (2) Peter spoke these words on behalf of both of them, since the Holy Spirit had inspired him to speak to the council in [4:8-12](#). Alternate translation: “Peter responded on their behalf”

See: Assumed Knowledge and Implicit Information

Acts 4:19 (#3)

“Whether it is right before God”

Here the phrase **before God** refers to God’s opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: “Whether God thinks it is right”

See: Metonymy

Acts 4:19 (#4)

“to listen to you rather than to God”

Here, **listen** is an idiom that means “obey.” Alternate translation: “to obey you rather than God”

See: Idiom

Acts 4:20 (#1)**"For"**

Peter and John are using the word **For** to introduce the reason why the council needs to judge whether it would be right for them to obey the council rather than God. Alternate translation: "The reason why you must judge whom we should obey is that"

See: Connect — Reason-and-Result Relationship

Acts 4:20 (#2)**"we" - "we have seen and heard"**

Peter and John are using the word **we** to refer to themselves but not to their listeners, so use the exclusive form of the word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 4:20 (#3)**"we are not able not to speak"**

You could state the meaning of this double negative positively. Alternate translation: "we must speak"

See: Double Negatives

Acts 4:21 (#1)**"So, having warned them further, they released them"**

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: "having warned Peter and John further, the council members released them"

See: Pronouns — When to Use Them

Acts 4:21 (#2)**"on account of the people"**

The implication is that the Jewish leaders were afraid that the people would riot if they punished Peter and John. If it would be helpful to your readers, you could state that explicitly. It may be

helpful to begin a new sentence here. Alternate translation: "They were afraid that if they did punish Peter and John, the people would riot"

See: Assumed Knowledge and Implicit Information

Acts 4:21 (#3)**"they were all glorifying God"**

Here, **all** is a generalization for emphasis. Alternate translation: "large numbers of them were glorifying God"

See: Hyperbole

Acts 4:22 (#1)**"For the man to whom this sign of healing had happened was more than 40 years old"**

In this verse, Luke provides background information about the age of the man who was healed to help readers understand why the people considered his healing such a remarkable miracle. In your translation, present this background information in a way that would be natural in your own language and culture.

See: Background Information

Acts 4:22 (#2)**"For"**

Luke is using the word **For** to introduce the reason why the people were glorifying God. Alternate translation: "The people were glorifying God because"

See: Connect — Reason-and-Result Relationship

Acts 4:22 (#3)**"the man to whom this sign of healing had happened"**

Luke is speaking as if the **healing** had **happened** on its own. Alternate translation: "the man whom Peter and John had miraculously healed"

See: Personification

Acts 4:22 (#4)**"this sign of healing"**

Luke is using the possessive form to describe a **sign** that consisted of a **healing**. The word **sign** has the same sense here that it has in the phrase "wonders and signs" in [2:22](#) and [2:43](#). It means a miracle. Alternate translation: "this miraculous healing"

See: Possession

Acts 4:23 (#1)**"having been released"**

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: "after the council members had released Peter and John"

See: Active or Passive

Acts 4:23 (#2)**"they came to {their} own people"**

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "they went to their own people"

See: Go and Come

Acts 4:23 (#3)**"their} own people"**

The phrase **their own people** refers to the community of believers in Jesus. Alternate translation: "the other believers"

See: Assumed Knowledge and Implicit Information

Acts 4:23 (#4)**"the chief priests and the elders"**

As Peter does in [4:8](#), here Luke is referring to the entire council by naming its two components. Alternate translation: "the members of the Sanhedrin"

See: Merism

Acts 4:24 (#1)**"having heard, they raised"**

The phrase **having heard** refers to the other believers, but the pronoun **they** seems to include Peter and John as well, since those who pray ask for boldness to keep speaking the message about Jesus ([4:29](#)). It may be helpful to clarify this for your readers. Alternate translation: "when the other believers heard this report, together with Peter and John they raised"

See: Pronouns — When to Use Them

Acts 4:24 (#2)**"raised their voice"**

Since Luke is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: "they raised their voices"

See: Collective Nouns

Acts 4:24 (#3)**"raised their voice"**

The expression **they raised their voice** is an idiom that means they spoke loudly. Alternate translation: "they prayed loudly" or "they prayed out loud"

See: Idiom

Acts 4:24 (#4)**"unanimously"**

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in [1:14](#). Alternate translation: "with one accord" or "harmoniously"

Acts 4:24 (#5)**"you {are}"**

The word **you** is singular, and it refers to God. The same is true of the words "you" and "your" in [4:25-](#)

30. You may have decided to use a formal form of "you" in your translation in such cases.

See: Forms of 'You' — Formal or Informal

Acts 4:24 (#6)

"having made the heaven and the earth and the sea and all that {is} in them"

The believers are referring to all of creation by naming its components. Alternate translation: "who created everything that exists"

See: Merism

Acts 4:24 (#7)

"the heaven"

The believers are using the word translated **heaven** in one of its specific senses to mean the sky. Alternate translation: "the sky"

Acts 4:25 (#1)

"the one having said by the Holy Spirit from the mouth of our father David, your servant"

The word **mouth** refers to what David said by using his mouth. Alternate translation: "the one whose Holy Spirit inspired our father David, your servant, to say"

See: Metonymy

Acts 4:25 (#2)

"one having said by the Holy Spirit from the mouth of our father David, your servant,"

As the believers pray together, they quote from one of the psalms that David composed, [Psalm 2:1–2](#). If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "whose Holy Spirit inspired our father David, your servant, to ask why the nations raged and why the peoples imagined useless things."

See: Quotes within Quotes

Acts 4:25 (#3)

"our"

The believers are using the word **our** to refer to themselves but not to God, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 4:25 (#4)

"of" - "father"

Here, **father** means "ancestor." Alternate translation: "ancestor"

See: Metaphor

Acts 4:25 (#5)

"servant"

The believers are using the word **servant** here in its ordinary sense, not as a title for the Messiah, so it would not be appropriate to translate it as "Messiah," as you may have done when it was a title in [3:13](#) and [3:26](#).

Acts 4:25 (#6)

"Why did the nations rage, and the peoples imagine useless things"

Here some words have been left out that a sentence would need in many languages in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: "Why did the nations rage, and why did the peoples imagine useless things"

See: Ellipsis

Acts 4:25 (#7)

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

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to

your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Why did the nations rage, indeed, why did the peoples imagine useless things"

See: Parallelism

Acts 4:25 (#8)

"Why did the nations rage,"

In this psalm, David uses the question form to emphasize the futility of opposing God. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "The nations should not have raged, and the peoples should not have imagined useless things!"

See: Rhetorical Question

Acts 4:25 (#9)

"useless things"

The phrase **useless things** implicitly describes plans to oppose God, which can never succeed. Alternate translation: "ways to oppose God, which always prove useless"

See: Assumed Knowledge and Implicit Information

Acts 4:26 (#1)

"The kings of the earth took their stand"

This is the rest of the quotation from Psalm 2 that the believers started in [4:25](#). If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "David said that the kings of the earth had taken their stand and the rulers had gathered to the same against the Lord and against his Christ"

See: Quotes within Quotes

Acts 4:26 (#2)

"The kings of the earth took their stand"

In keeping with the conventions of Hebrew poetry, these two phrases mean basically the same thing. If the repetition might be confusing for your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "The kings of the earth took their stand, yes, the rulers were gathered to the same"

See: Parallelism

Acts 4:26 (#3)

"The kings of the earth took their stand"

The expression **took their stand** describes an army lining up for battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The kings of the earth lined up their troops for battle" or "The kings of the earth formed their battle lines"

See: Idiom

Acts 4:26 (#4)

"the rulers were gathered"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "the rulers gathered"

See: Active or Passive

Acts 4:26 (#5)

"to the same"

See the discussion of this phrase in Part 3 of the Introduction to Acts. Here it could mean "by agreement" or "in the same place." You could use either phrase as an alternate translation.

Acts 4:26 (#6)

"the Lord" - "his Christ"

Here the word **Lord** refers to God and the word **Christ** refers to the Messiah. Alternate translation: "God the Lord ... his Messiah"

See: Assumed Knowledge and Implicit Information

Acts 4:27 (#1)

"were gathered together"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "gathered together"

See: Active or Passive

Acts 4:27 (#2)

"in this city"

The phrase **this city** refers to Jerusalem. Alternate translation: "here in Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 4:27 (#3)

"Servant"

Here the word **Servant** is a title for the Messiah. See the discussion of that term in the General Notes to Chapter 3, and see how you translated it in [3:13](#) and [3:26](#). Alternate translation: "Messiah"

Acts 4:27 (#4)

"whom you anointed"

In the Old Testament, ceremonial oil was poured on a person who was being given the authority to assume an office or to do a special task. The believers are speaking of anointing to indicate that God appointed Jesus to be the Messiah. Alternate translation: "whom you appointed"

See: Metaphor

Acts 4:28 (#1)

"all that your hand and your counsel had predetermined to happen"

Here, **hand** means God's power and **counsel** means God's plan. Alternate translation: "all that your power and your plan had predetermined to happen"

See: Metonymy

Acts 4:28 (#2)

"all that your hand and your counsel had predetermined to happen"

The words **hand** and **counsel**, joined by **and**, are expressing a single idea. The word **hand**, meaning "power," tells by what means God intended to carry out his **counsel**, that is, his plan. Alternate translation: "all that you planned in advance to make happen by your power"

See: Hendiadys

Acts 4:28 (#3)

"all that your hand and your counsel had predetermined to happen"

The believers are speaking of God's **hand** and his **counsel** (that is, his power and his plan) as if they had **predetermined** what would happen to Jesus. They mean that God himself had done this. Alternate translation: "all that you planned in advance to make happen by your power"

See: Personification

Acts 4:29 (#1)

"And now, Lord"

The believers use the expression **And now** to direct God's attention to the request they are making in light of what they have said to this point in their prayer. In your translation, use a word, phrase, or other method in your language that is natural for this same purpose.

Acts 4:29 (#2)

"look upon their threats"

The phrase **look upon** is an idiomatic way of asking God to pay attention to the threats that the Jewish leaders have made against the believers. Alternate

translation: "pay attention to the threats they have made"

See: Idiom

Acts 4:29 (#3)

"to your servants"

The believers are speaking of themselves in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: "to us, your servants"

See: First, Second or Third Person

Acts 4:29 (#4)

"your word"

The believers are using the term **word** to mean the message about Jesus that God has told them to share by using words. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 4:29 (#5)

"with all boldness"

If your language does not use an abstract noun for the idea behind the word **boldness**, you could express the same idea with an adverb such as "boldly." The word **all** is an intensifier. Alternate translation: "very boldly"

See: Abstract Nouns

Acts 4:30 (#1)

"as you stretch out your hand to heal and for signs and wonders to happen"

Here the **hand** represents God's power. To **stretch out** the hand means to use it. So this is a prayer for God to do powerful things. Alternate translation: "as you do powerful things to heal people and to make signs and wonders happen"

See: Metonymy

Acts 4:30 (#2)

"signs and wonders"

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in [2:43](#). Alternate translation: "great miracles"

See: Doublet

Acts 4:30 (#3)

"through the name"

Here, **name** refers to authority. Alternate translation: "by the authority"

See: Metonymy

Acts 4:30 (#4)

"the name of your holy Servant Jesus"

Here the word **Servant** is a title for the Messiah. See the discussion of that term in the General Notes to Chapter 3, and see how you translated it in [3:13](#), [3:26](#), and [4:27](#). Alternate translation: "the name of Jesus, your holy Messiah"

Acts 4:31 (#1)

"And"

This verse is the end of the whole story of how the lame man was healed and how Peter and John were arrested as a result. Luke uses the word translated **And** to introduce information about what happened after the story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story.

See: End of Story

Acts 4:31 (#2)

"in which they were gathered together"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "where they had gathered together"

See: Active or Passive

Acts 4:31 (#3)**"was shaken"**

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

See: Active or Passive

Acts 4:31 (#4)**"they were all filled with the Holy Spirit"**

If it would be helpful in your language, you could state this with an active form. See how you translated the same expression in [2:4](#). Alternate translation: "the Holy Spirit filled them all"

See: Active or Passive

Acts 4:31 (#5)**"they were all filled with the Holy Spirit"**

Luke is speaking as if the believers were containers that the Holy Spirit **filled**. Alternate translation: "the Holy Spirit inspired them all"

See: Metaphor

Acts 4:31 (#6)**"the word of God"**

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. Alternate translation: "the message from God"

See: Metonymy

Acts 4:31 (#7)**"with boldness"**

If your language does not use an abstract noun for the idea behind the word **boldness**, you could express the same idea with an adverb such as "boldly." Alternate translation: "boldly"

See: Abstract Nouns

Acts 4:32 (#1)**"Now"**

Luke uses the word **Now** to introduce background information in [4:32-37](#) that will help readers understand further episodes in the story. These verses introduce Barnabas, who will be an important character in the book, and they also help account for what happens to Ananias and Sapphira in the next chapter. You can translate the word **Now** with a term or phrase that serves the same purpose in your language.

See: Connect — Background Information

Acts 4:32 (#2)**"was one in heart and soul"**

Here the word **heart** seems to represent the emotions and the word **soul** seems to represent the desires. Alternate translation: "thought the same way and desired the same things" or see the next note for a further possibility.

See: Metonymy

Acts 4:32 (#3)**"was one in heart and soul"**

The terms **heart** and **soul** mean similar things, and Luke may be using them together for emphasis. If it would be helpful to your readers, you could combine the terms in your translation. Alternate translation: "was genuinely united"

See: Doublet

Acts 4:32 (#4)**"of the things that were to him"**

Alternate translation: "of the things that he owned"

Acts 4:32 (#5)**"everything was common to them"**

The word **everything** may be a generalization that emphasizes the powerful spirit of generosity

among the believers. See how you translated the similar expression in [2:44](#). Alternate translation: "they shared their belongings with one another"

See: Hyperbole

Acts 4:33 (#1)

"of the resurrection of the Lord Jesus"

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

See: Abstract Nouns

Acts 4:33 (#2)

"and great grace was upon them all"

The pronoun **them** refers back to "the multitude of those who believed" in [4:32](#). It does not refer just to the **apostles**, who are mentioned in this verse. Alternate translation: "great grace was upon all of the believers"

See: Pronouns — When to Use Them

Acts 4:33 (#3)

"and great grace was upon them all"

If your language does not use an abstract noun for the idea behind the word **grace**, you could express the same idea with an equivalent expression. The word could describe: (1) how God was blessing the believers. Alternate translation: "God was blessing all of the believers in wonderful ways" (2) how the people in Jerusalem held the believers in high esteem. Alternate translation: "the people of Jerusalem thought very highly of all the believers"

See: Abstract Nouns

Acts 4:34 (#1)

"For there was not anyone needy among them"

This statement expresses the result of the rest of what Luke says in this verse and what he says in the next verse. If it would be helpful in your language to put this result after the reasons for it, you could

create a verse bridge by moving this statement to the end of the next verse and beginning it with the word "So" instead of **For**.

See: Verse Bridges

Acts 4:34 (#2)

"For"

Luke uses the word **For** in its first instance in this verse to introduce the evidence or reason for his statement at the end of the previous verse that "great grace was upon them all." The meaning here depends on the meaning there. Alternate translation: (1) "The way God was blessing the believers could be seen in the fact that" or (2) "One thing that made the people think very highly of the believers was that"

See: Connect — Reason-and-Result Relationship

Acts 4:34 (#3)

"for"

Luke uses the word **for** in its second instance in this verse to introduce the reason why no one in the community of believers was needy. Alternate translation: "and the reason for this was that"

See: Connect — Reason-and-Result Relationship

Acts 4:34 (#4)

"for as many as were owners of lands or houses"

The phrase **as many as** is a generalization for emphasis. Alternate translation: "many believers who owned lands or houses"

See: Hyperbole

Acts 4:34 (#5)

"the price of the things being sold"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "the money that they received from the things they sold"

See: Active or Passive

Acts 4:35 (#1)**"they were laying it at the feet of the apostles"**

The expression **laying it at the feet** indicates that believers who sold possessions were putting the money they received onto the ground in front of the apostles. In this culture, that was a symbolic way of presenting it to them as a gift to be used to help others in the community. If there is a comparable symbolic action in your culture, you could use that in your translation. You could also use a general expression. Alternate translation: "they were presenting it to the apostles"

See: Symbolic Action

Acts 4:35 (#3)**"it was being distributed"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "the apostles were distributing it"

See: Active or Passive

Acts 4:35 (#4)**"to each one, according as anyone had need"**

If your language does not use an abstract noun for the idea behind the word **need**, you could express the same idea with a verb such as "need." Alternate translation: "to every person in the amount that he needed"

See: Abstract Nouns

Acts 4:36 (#1)**"Then Joseph"**

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

Acts 4:36 (#2)**"Joseph," - "Barnabas"**

Joseph and **Barnabas** are two names for the same man.

See: How to Translate Names

Acts 4:36 (#3)**"called Barnabas by the apostles"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "whom the apostles called Barnabas"

See: Active or Passive

Acts 4:36 (#4)**"which, being translated, is Son of Encouragement"**

If it would be helpful in your language, you could express the meaning of the passive verbal form **being translated** with an active form. Alternate translation: "which means Son of Encouragement"

See: Active or Passive

Acts 4:36 (#5)**"which, being translated, is Son of Encouragement"**

Luke assumes that his readers will know that he is saying what the name Barnabas means when **translated** from the Aramaic language. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "which means Son of Encouragement in Aramaic"

See: Assumed Knowledge and Implicit Information

Acts 4:36 (#6)**"Son of Encouragement"**

The expression **Son of** describes a person who shares the qualities of something. The apostles used this name to describe Joseph's behavior and character, since he was a person who encouraged others. Alternate translation: "the Encourager"

See: Idiom

Acts 4:36 (#7)**"Son of Encouragement"**

If your language does not use an abstract noun for the idea behind the word **Encouragement**, you could express the same idea with a verb such as "encourage." Alternate translation: "the One who Encourages"

See: Abstract Nouns

Acts 4:37 (#1)**"that was to him"**

See how you translated the similar expression in [4:32](#). Alternate translation: "that he owned"

Acts 4:37 (#2)**"laid it at the feet of the apostles"**

See how you translated the similar expression in [4:35](#). Alternate translation: "presented it to the apostles"

See: Symbolic Action

Acts 5:1 (#1)**"Now 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.

See: Introduction of New and Old Participants

Acts 5:1 (#2)**"Ananias"**

Ananias is the name of a man.

See: How to Translate Names

Acts 5:1 (#3)**"with Sapphira his wife"**

Luke uses this phrase to introduce another new character into the story. If your language has its

own way of doing that, you could use it here in your translation.

See: Introduction of New and Old Participants

Acts 5:1 (#4)**"Sapphira"**

Sapphira is the name of a woman.

See: How to Translate Names

Acts 5:2 (#1)**"he kept back from the price"**

The implication, as the story later makes clear, is that Ananias did not tell anyone except his wife that he was keeping some of the money for himself. If it would be helpful to your readers, you could state that explicitly, and you could state why he did this. Alternate translation: "he kept some of the money from the sale for himself, but he did not admit that he was doing that, because he wanted everyone to think he was being completely generous"

See: Assumed Knowledge and Implicit Information

Acts 5:2 (#2)**"his} wife also knowing, and bringing a certain portion, he laid it"**

It may be helpful to make two new sentences here, particularly if you add information to the previous phrase as suggested in the preceding note. Alternate translation: "His wife also knew that he was keeping back part of the sale money. He brought a certain portion of the money and laid it"

Acts 5:2 (#3)**"he laid it at the feet of the apostles"**

This means that he presented to money to the apostles. See how you translated the same expression in [4:37](#). Alternate translation: "he presented it to the apostles"

See: Idiom

Acts 5:3 (#1)

"why has Satan filled your heart for you to lie to the Holy Spirit and to keep back from the price of the land"

Peter is using the question form to rebuke Ananias. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you should not have let Satan fill your heart so that you lied to the Holy Spirit and kept back from the price of the land!"

See: Rhetorical Question

Acts 5:3 (#2)

"why has Satan filled your heart"

Peter is speaking of the **heart** of Ananias as if it were a container that Satan had **filled**. Alternate translation: "why have you allowed Satan to influence your heart so strongly"

See: Metaphor

Acts 5:3 (#3)

"your heart"

Here, the **heart** represents the thoughts and motives. Alternate translation: "your thoughts and motives"

See: Metaphor

Acts 5:3 (#4)

"for you to lie to the Holy Spirit and to keep back from the price of the land"

Ananais first withheld some of the money, then he lied to the Holy Spirit about this by pretending he was giving all of the money. To make this clear in your translation, it may be helpful to describe the events in that order. Alternate translation: "for you to keep back from the price of the land and lie to the Holy Spirit"

See: Order of Events

Acts 5:3 (#5)

"for you to lie to the Holy Spirit"

Ananias did not lie literally to the Holy Spirit, but he did lie to the apostles and to all of the believers who would have learned about his gift, and the Holy Spirit was present in them. So by lying to them, he was effectively also lying to the Holy Spirit. Alternate translation: "for you to lie to the Holy Spirit, who is present in us"

See: Metonymy

Acts 5:3 (#6)

"and to keep back from the price"

The implication of what Peter says here is that Ananias claimed or pretended that he was giving the entire amount that he had received from selling his land. Alternate translation: "by pretending that you were giving us the entire amount when you had kept back some for yourself"

See: Assumed Knowledge and Implicit Information

Acts 5:4 (#1)

"While it remained, did it not remain yours, and being sold, was it {not} in your authority"

Peter continues to use the question form to rebuke Ananias. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement. Alternate translation: "While it remained, it remained yours, and after it was sold, it was still in your authority."

See: Rhetorical Question

Acts 5:4 (#2)

"While it remained"

Alternate translation: "While it remained unsold" or "Before you sold it"

Acts 5:4 (#3)

"being sold"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "once you had sold it"

See: Active or Passive

Acts 5:4 (#4)

"was it {" - "in your authority"

The pronoun **it** refers to the money that Ananias received from the sale of the land. Alternate translation, as a statement: "you could still do whatever you wanted with the money you received"

See: Pronouns — When to Use Them

Acts 5:4 (#5)

"was it {" - "in your authority"

The implications are that Ananias was not obligated to give all of the money to the apostles. He was free to keep some if he wished or if he needed it. He could simply have acknowledged that he was doing that, and giving the rest of the money would still have been a generous act because there was no compulsion. Alternate translation, as a statement: "you could have kept some and acknowledged that and you would have still been making a generous gift"

See: Pronouns — When to Use Them

Acts 5:4 (#6)

"How {is it} that you placed this thing in your heart"

Peter continues to use the question form to rebuke Ananias. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not have placed this thing in your heart!"

See: Rhetorical Question

Acts 5:4 (#7)

"How {is it} that you placed this thing in your heart"

Here, the **heart** represents the thoughts. Alternate translation, as an exclamation: "You should not have placed this thing in your thoughts!"

See: Metaphor

Acts 5:4 (#8)

"How {is it} that you placed this thing in your heart"

Peter speaks of **this thing**, that is, the plan to keep back some of the money, as if Ananias had **placed** it in his **heart**, meaning his thoughts. Alternate translation, as an exclamation: "You should not even have thought of doing such a thing!"

See: Metaphor

Acts 5:4 (#9)

"You have not lied to men, but to God"

Ananaias actually has **lied to men**, but Peter is speaking of the ultimate implications of his act. As in the previous verse, where Peter says that Ananias has lied to the Holy Spirit, here he means that Ananias has lied to the apostles and other believers, and God is present in them. So by lying to them, he has effectively also lied to God. Alternate translation: "You have not lied merely to men, but also to God, who is present in us"

See: Metonymy

Acts 5:4 (#10)

"to men"

Peter is using the term **men** in a generic sense to mean "human beings." Alternate translation: "to human beings"

See: When Masculine Words Include Women

Acts 5:5 (#1)

"And hearing these words"

Luke is using the term **words** to mean what Peter used words to say. Alternate translation: "When he heard what Peter said"

See: Metonymy

Acts 5:5 (#2)**"falling down, expired"**

The word translated **expired** means that Ananias "breathed out for the last time." It is a mild way of saying that he died. Alternate translation: "fell down and died"

See: Euphemism

Acts 5:5 (#3)**"falling down, expired"**

Ananias fell down because he died. He did not die because he fell down. To make this clear in your translation, it may be helpful to say first that he died and then that he fell. Alternate translation: "died and fell to the ground"

See: Order of Events

Acts 5:5 (#4)**"great fear came upon all the ones having heard"**

Luke describes this **fear** as if it were a living thing that could come onto people. Here the word **fear** describes a deep respect for God. Alternate translation: "everyone who heard about it came to feel a very deep respect for God"

See: Personification

Acts 5:6 (#1)**"So rising up, the young men wrapped him up"**

Here the expression **rising up** means that the young men took an action that they recognized they needed to take. It does not mean that they stood up from a seated position. Alternate translation: "the young men took action and wrapped him up"

See: Idiom

Acts 5:6 (#2)**"the young men"**

This could refer to: (1) some strong young men who were present who realized that burying Ananias was a task they could help with. Alternate translation: "some strong young men who were present" (2) a group of young men among the believers who regularly helped the apostles with tasks that required physical strength. Alternate translation: "the young men who regularly helped the apostles with physical tasks"

See: Assumed Knowledge and Implicit Information

Acts 5:6 (#3)**"wrapped him up"**

It was the custom in this culture to wrap linen cloths around the bodies of people who had died, in order to prepare the bodies for burial. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: "wrapped a linen burial cloth around his body" or "prepared his body for burial"

See: Translate Unknowns

Acts 5:7 (#1)**"And an interval of about three hours happened, and"**

This is an idiomatic way of speaking about time passing. Your language may have its own way of describing that. Alternate translation: "After about three hours had gone by,"

See: Idiom

Acts 5:7 (#2)**"his wife"**

The pronoun **his** refers to Ananias. Alternate translation: "the wife of Ananias" or "Sapphira"

See: Pronouns — When to Use Them

Acts 5:7 (#3)**"what had happened"**

If it would be helpful to your readers, you could state explicitly what this means. Alternate

translation: "that Peter had exposed their lie and that her husband was dead"

See: Assumed Knowledge and Implicit Information

Acts 5:8 (#1)

"said to her"

The word translated **said** means to continue or resume a conversation. Alternate translation: "asked her, based on what her husband had said"

Acts 5:8 (#2)

"you sold"

Since Peter is speaking of two people, Ananias and Sapphira, **you** would be dual if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Acts 5:8 (#3)

"for so much." - "Yes, for so much"

This refers to the amount of money that Ananias had given to the apostles. Peter may be naming the amount or, as UST suggests, he may be showing Sapphira the money. Alternate translation: "for this amount of money ... yes, for that amount of money"

See: Assumed Knowledge and Implicit Information

Acts 5:9 (#1)

"How {is it} that it was agreed together by you to test the Spirit of the Lord"

Peter is using the question form to rebuke Sapphira. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not have agreed together to test the Spirit of the Lord!"

See: Rhetorical Question

Acts 5:9 (#2)

"it was agreed together by you"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "you agreed together"

See: Active or Passive

Acts 5:9 (#3)

"by you" - "your" - "you"

The word **you** in its first instance refers to two people, Ananias and Sapphira, so it would be dual if your language uses that form. Otherwise, it would be plural. The word **your** and the word **you** in its second instance refer only to Sapphira, so those words are singular.

See: Forms of You

Acts 5:9 (#4)

"to test the Spirit of the Lord"

Here the word **test** means to challenge. Ananias and Sapphira were trying to see if they could get away with lying about how much they received for the land they sold. Alternate translation: "to challenge the Spirit of the Lord"

Acts 5:9 (#5)

"to test the Spirit of the Lord"

Ananias and Sapphira actually tested or challenged the apostles, but Peter is speaking of the ultimate implications of their act, as he does similarly in [5:3](#) and [5:4](#). Since the Spirit of the Lord was present in the apostles, by challenging them, Ananias and Sapphira effectively lied to the Spirit. Alternate translation: "to test the Spirit of the Lord, who is present in us apostles"

See: Metonymy

Acts 5:9 (#6)

"Behold, the feet"

Peter says **Behold** to get Sapphira to focus her attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: "And now the feet"

See: Metaphor

Acts 5:9 (#7)

"the feet of the ones having buried your husband {are} at the door"

Peter is referring to the return of the young men who buried Ananias. Their **feet** represent them by association with the way they are using their feet to walk back. The **door** represents their return by association with the way they will come through the door when they return. Alternate translation: "the young men who buried your husband are just now returning"

See: Metonymy

Acts 5:9 (#8)

"the feet of the ones having buried your husband {are} at the door"

Peter is telling Sapphira implicitly that her husband died as a judgment from God when Peter confronted him with the lie about the price of the land. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "your husband died as a judgment from God when I confronted him with the lie you both told about the price of the land, and the young men who buried him are just now returning"

See: Assumed Knowledge and Implicit Information

Acts 5:9 (#9)

"and they will carry you out"

The implications are that Sapphira is also going to die and that the same young men will **carry her out** to bury her. If it would be helpful to your readers, you could state that explicitly. It may be helpful to make this a separate sentence. Alternate translation: "You are also going to die as a judgment from God, and those same young men are going to carry you out and bury you"

See: Assumed Knowledge and Implicit Information

Acts 5:10 (#1)

"she fell down at his feet and expired"

The word translated **expired** means that Sapphira "breathed out for the last time." It is a mild way of saying that she died. Alternate translation: "she fell down at his feet and died"

See: Euphemism

Acts 5:10 (#2)

"she fell down at his feet and expired"

Sapphira fell down because she died. She did not die because she fell down. To make this clear in your translation, it may be helpful to say first that she died and then that she fell. Alternate translation: "she died and fell down at his feet"

See: Order of Events

Acts 5:10 (#3)

"she fell down at his feet"

This means that she fell to the ground in front of Peter. This expression should not be confused with the idea of "falling down at a person's feet," that is, bowing down to the ground in front of someone as a sign of humility. Alternate translation: "she collapsed onto the ground in front of him"

See: Metonymy

Acts 5:10 (#4)

"the young men"

See how you translated this expression in [5:6](#). However, it may not be necessary to explain again here who these **young men** were in terms of their role in the community. Instead, you could identify them by their role in the story. Alternate translation: "the same young men who had buried Ananias"

See: Assumed Knowledge and Implicit Information

Acts 5:11 (#1)

"And"

This verse is the end of the story about Ananias and Sapphira. Luke uses the word translated **And** to introduce information about what happened after the story as a result of the events within the story

itself. Your language may have its own way of indicating how such information relates to a story.

See: End of Story

Acts 5:11 (#2)

"great fear came upon the whole church and upon all the ones hearing these things"

Luke describes this **fear** as if it were a living thing that could come onto people. See how you translated the similar expression in [5:5](#). Alternate translation: "the whole church and everyone who heard about these things came to feel a very deep respect for God"

See: Personification

Acts 5:12 (#1)

"And"

Luke uses the word translated **And** to introduce background information in [5:12-16](#) that will help readers understand what happens next in the story. You can translate this word with a word or phrase that serves the same purpose in your language. Alternate translation: "Now"

See: Connect — Background Information

Acts 5:12 (#2)

"many signs and wonders were happening through the hands of the apostles"

Luke is using the **hands** of the apostles to represent their actions. Alternate translation: "the apostles were doing many signs and wonders"

See: Metonymy

Acts 5:12 (#3)

"signs and wonders"

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated this expression in [4:30](#). Alternate translation: "great miracles"

See: Doublet

Acts 5:12 (#4)

"they were all"

The pronoun **they** refers to the whole community of believers. Alternate translation: "the whole community of believers was"

See: Pronouns — When to Use Them

Acts 5:12 (#5)

"unanimously"

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in [1:14](#). Alternate translation: "meeting together with one accord" or "meeting together harmoniously"

Acts 5:12 (#6)

"the Porch of Solomon"

This was a covered walkway that consisted of rows of pillars that supported a roof. It was named after King Solomon. See how you translated the phrase "the porch that is called Solomon's" in [3:11](#), which is a description of this same walkway. Alternate translation: "Solomon's Porch"

See: How to Translate Names

Acts 5:13 (#1)

"none of the others"

The expression **the others** refers to people who were not believers in Jesus. Alternate translation: "none of the people who were not believers in Jesus"

See: Assumed Knowledge and Implicit Information

Acts 5:13 (#2)

"dared to join them"

If it would be helpful to your readers, you could state explicitly why no unbelievers **dared to join them**. The reason seems to be that the Jewish leaders had commanded the apostles not to speak

or teach about Jesus ([4:18](#)), but they were still doing that. Later in this chapter, in [5:28](#), the Sanhedrin indicates that it has arrested the apostles for violating that command. Alternate translation: "would meet with them, because the apostles were still preaching about Jesus even though the Jewish leaders had commanded them not to do so"

See: Assumed Knowledge and Implicit Information

Acts 5:14 (#1)

"were being added to the Lord"

Luke says **the Lord** to mean the community of people who believed in the Lord. Alternate translation: "were being added to the church"

See: Metonymy

Acts 5:14 (#2)

"were being added to the Lord"

If it would be helpful in your language, you could state this with an active form. See how you translated the similar expression in [2:41](#). Alternate translation: "were becoming part of the church"

See: Active or Passive

Acts 5:15 (#1)

"so that"

Luke says **so that** to introduce a result, but it is not the direct result of what he said just before, that many men and women became part of the church. It is the result of what he said in [5:12](#), that the apostles were doing "many signs and wonders." All of [5:12-15](#) could be understood as a single sentence, and in that case what Luke says here would more clearly follow logically and grammatically from what he says in [5:12](#). However, ULT divides the material into several sentences, which is another way in which it can be understood. UST models a way to show how what Luke says here introduces a result of what he said in [5:12](#) about the "signs and wonders" that the apostles were doing.

See: Connect — Reason-and-Result Relationship

Acts 5:15 (#2)

"they" - "carried"

The pronoun **they** refers to the people who lived in Jerusalem. Alternate translation: "people who lived in Jerusalem ... carried"

See: Pronouns — When to Use Them

Acts 5:15 (#3)

"the sick"

Luke is using the adjective **sick** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who were sick"

See: Nominal Adjectives

Acts 5:15 (#4)

"cots and mats"

The words **cots** and **mats** mean similar things. Luke could be using them together for emphasis, although he could also be describing two different ways that people managed to make their sick relatives and friends reasonably comfortable as they waited in the streets for Peter to walk by. If it would be helpful to your readers, you could combine these terms in your translation. Alternate translation: "improvised beds"

See: Doublet

Acts 5:15 (#5)

"his} shadow might overshadow any one of them"

The implication is that God was healing sick people whom Peter's shadow touched. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "his shadow might overshadow any one of them and God would heal that person"

See: Assumed Knowledge and Implicit Information

Acts 5:15 (#6)

"his} shadow might overshadow any one of them"

Luke is using a construction in which the subject and verb come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have its own way of describing this. Alternate translation: "his shadow might fall on"

Acts 5:16 (#1)

"the sick"

See how you translated the expression **the sick** in [5:15](#). Alternate translation: "people who were sick"

See: Nominal Adjectives

Acts 5:16 (#2)

"those afflicted by unclean spirits"

If it would be helpful in your language, you could state this with an active form. Alternate translation: "those whom unclean spirits were afflicting"

See: Active or Passive

Acts 5:16 (#3)

"who were all healed"

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: "and the apostles healed them all" or "and God used the apostles to heal them all"

See: Active or Passive

Acts 5:16 (#4)

"who were all healed"

It does not appear that **all** is a generalization for emphasis in this case. So it would not be accurate to treat **all** as figurative and say something like "and large numbers of them were healed." Luke is describing what remarkable things God did through the apostles at this time, and he does seem

to mean that every sick person whom the people brought to Jerusalem was healed. So it would be appropriate to say in your translation just what ULT says here.

See: Hyperbole

Acts 5:17 (#1)

"But"

Luke uses the word **But** to introduce a strong contrast into the story. Your language may have its own way of introducing a contrasting narrative. You could also refer back to the previous action in order to highlight the contrast. Alternate translation: "But even though the apostles were doing so much good,"

See: Connect — Contrast Relationship

Acts 5:17 (#2)

"rising up, the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy"

The high priest and these Sadducees were first **filled with jealousy** and then they rose up (took action) against the apostles. To make this clear in your translation, it may be helpful to describe the events in that order. Alternate translation: "the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy and they rose up"

See: Order of Events

Acts 5:17 (#3)

"rising up, the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy"

If it would be helpful in your language, you could use an active verbal form instead of the passive form **were filled**. Alternate translation: "jealousy filled the high priest and all those with him (which is the sect of the Sadducees) and they rose up"

See: Active or Passive

Acts 5:17 (#4)**"rising up"**

Here the expression **rising up** means that the high priest decided to take action, not that he stood up from a seated position. Alternate translation: "taking action"

See: Idiom

Acts 5:17 (#5)**"all those with him (which is the sect of the Sadducees")**

The phrase **all those with him** means specifically all the other priests who joined the high priest in taking action against the apostles. Luke observes here that those other priests were from the group known as the **Sadducees**. As a note to [4:1](#) explains, they opposed the apostles' teaching because they did not believe in the resurrection. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and all of the priests from the group known as the Sadducees who wanted to oppose the apostles' teaching because they did not believe in the resurrection"

See: Assumed Knowledge and Implicit Information

Acts 5:17 (#6)**"were filled with jealousy"**

If your language does not use an abstract noun for the idea behind the word **jealousy**, you could express the same idea with an adjective such as "jealous." Alternate translation: "became very jealous"

See: Abstract Nouns

Acts 5:17 (#7)**"were filled with jealousy"**

Luke is speaking as if the high priest and his allies were containers that jealousy **filled**. Alternate translation: "became very jealous"

See: Metaphor

Acts 5:18 (#1)**"they laid hands on the apostles"**

The expression **laid hands on** means to arrest someone by association with the way that arresting officers might physically take hold of a person with their **hands**. Alternate translation: "they arrested the apostles"

See: Metonymy

Acts 5:18 (#2)**"they laid hands on the apostles"**

The high priest and his allies did not arrest the apostles personally. They would have ordered the temple guards to arrest them. But Luke speaks as if the high priest and his allies did this action because they had a significant part in it by ordering it. Alternate translation: "they had the temple guards arrest the apostles"

See: Synecdoche

Acts 5:19 (#1)**"bringing them out"**

The pronoun **them** refers to the apostles. Alternate translation: "bringing the apostles out"

See: Pronouns — When to Use Them

Acts 5:20 (#1)**"in the temple"**

Only priests were allowed inside the temple building, so when the angel says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "in the temple courtyard"

See: Metonymy

Acts 5:20 (#2)**"all the words of this life"**

The angel is using the term **words** to mean the message that the apostles were to share by using words. Alternate translation: "the entire message about this life"

See: Metonymy

Acts 5:20 (#3)

"of this life"

Alternate translation: "about the everlasting life that God gives through Jesus" or "about the new way of living that people can have as followers of Jesus"

Acts 5:21 (#1)

"having heard this"

Luke may be using the word "hear" in an idiomatic sense to mean "obey." Alternate translation: "in obedience to this command from the angel"

See: Idiom

Acts 5:21 (#2)

"into the temple"

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "into the temple courtyard"

See: Metonymy

Acts 5:21 (#3)

"about daybreak"

The implication is that although the angel led the apostles out of the jail during the night, the sun was rising by the time they reached the temple courtyard. Alternate translation: "as it was beginning to get light"

See: Assumed Knowledge and Implicit Information

Acts 5:21 (#4)

"And"

Luke is using the word translated **And** to introduce other events that took place around the same time as the events he has just described. Alternate translation: "Meanwhile,"

See: Connect — Simultaneous Time Relationship

Acts 5:21 (#5)

"having arrived"

This does not mean that the high priest and his allies **arrived** in the temple courtyard where the apostles were. Rather, it means that they went into the chamber where the Sanhedrin met so that they could summon the rest of its members to join them there. Alternate translation: "having arrived in the council chamber"

See: Assumed Knowledge and Implicit Information

Acts 5:21 (#6)

"the Sanhedrin, even all the elders of the sons of Israel"

The phrase **even all the elders of the sons of Israel** clarifies the name **Sanhedrin** by describing its membership. Luke is using the word **elders** here in a general sense to mean "leaders." He is not making a distinction between "elders" and "rulers" as he does in 4:5. Alternate translation: "the Sanhedrin, which was composed of the leaders of the sons of Israel"

See: Assumed Knowledge and Implicit Information

Acts 5:21 (#7)

"of the sons of Israel"

Here, **sons** means "descendants." Luke is identifying the Israelites as descendants of their ancestor Jacob, who was also known as Israel. Alternate translation: "the people of Israel"

See: Metaphor

Acts 5:21 (#8)

"sent to the prison"

Luke is leaving out a word that in many languages a sentence would need in order to be complete. He means that the high priest and his allies sent someone to the prison to get the apostles. Alternate translation: "sent someone to the prison"

See: Ellipsis

Acts 5:23 (#1)

"We found the prison shut in all security and the guards"

If it would be helpful in your language, you could use an active verbal form in place of the passive form **shut**, and you can say who did the action. Alternate translation: "We found that the guards had shut the prison in all security and we found the guards"

See: Active or Passive

Acts 5:23 (#2)

"in all security"

If your language does not use an abstract noun for the idea behind the word **security**, you could express the same idea with an adverb such as "securely." The word **all** is an intensifier. Alternate translation: "very securely"

See: Abstract Nouns

Acts 5:23 (#3)

"having opened"

Your language may require you to specify the object of **opened**. Alternate translation: "once we opened the doors"

See: Assumed Knowledge and Implicit Information

Acts 5:23 (#4)

"we found no one inside"

By **no one**, the officers mean that they found none of the men they had been sent to bring, that is, none of the apostles. It is possible that other people were also being held in the prison, but the angel would not have released them, and they would still have been inside. Alternate translation: "we did not find any of those men inside"

See: Hyperbole

Acts 5:24 (#1)

"these words"

Luke is using the term **words** to mean the report that the officers gave. Alternate translation: "this report"

See: Metonymy

Acts 5:24 (#2)

"concerning them"

The pronoun **them** does not refer to the apostles but to the **words** that the officers spoke in giving their report. Alternate translation: "about the things the officers had told them"

See: Pronouns — When to Use Them

Acts 5:24 (#3)

"as to what this might become"

The expression **what this might become** refers to a possible result. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "wondering what would happen as a result"

See: Idiom

Acts 5:25 (#1)

"Behold, the men"

This person says **Behold** to get the council members to focus their attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: "Right now the men"

See: Metaphor

Acts 5:25 (#2)

"you put"

Here the word **you** refers to the captain of the temple and the chief priests and so it is plural.

See: Forms of You

Acts 5:25 (#3)**"standing in the temple"**

Only priests were allowed inside the temple building, so when the messenger says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "standing in the temple courtyard"

See: Assumed Knowledge and Implicit Information

Acts 5:26 (#1)

"Then the captain, going with the officers, brought them back, not with violence, for they feared the people, lest they stone them"

The first instance of the pronoun **them** refers to the apostles, but the second instance of the pronoun **them** refers to the captain and the officers. The captain and officers were not afraid that the people would stone the apostles. They were afraid that they would be stoned themselves if they used violence against the apostles. You could reword this to make the referents clear. It may be helpful to make this two sentences. Alternate translation: "Then the captain went with the officers and brought the apostles back. But the captain and officers did not use any violence, because they were afraid that the people would stone them if they did"

See: Pronouns — When to Use Them

Acts 5:27 (#1)**"And having brought them"**

The pronoun **them** refers to the apostles in all three instances in this verse. It may be helpful to specify this here in the first instance. Alternate translation: "Once they had brought the apostles back"

See: Pronouns — When to Use Them

Acts 5:28 (#1)**"We commanded you with a command"**

For emphasis, the high priest is using a construction in which a verb and its object come from the same root. If your language uses the same

construction for emphasis, it would be appropriate to use it here in your translation. Other languages may have other ways of conveying this emphasis. Alternate translation: "we commanded you very strictly"

Acts 5:28 (#2)**"you" - "you have filled" - "your" - "you desire"**

In this verse the words **you** and **your** refer to the apostles, and so those words are plural.

See: Forms of You

Acts 5:28 (#3)**"in this name"**

The high priest is using the term **name** to mean the person of Jesus. See how you translated the similar expression in [4:17](#). Alternate translation: "about this person Jesus"

See: Metonymy

Acts 5:28 (#4)**"behold, you have filled"**

The high priest says **behold** to get the apostles to focus their attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: "nevertheless you have filled"

See: Metaphor

Acts 5:28 (#5)**"you have filled Jerusalem with your teaching"**

The high priest is speaking of the city of **Jerusalem** as if it were a container that the apostles had **filled** with their teaching. Alternate translation: "you have taught people who live in every part of Jerusalem"

See: Metaphor

Acts 5:28 (#6)**"you desire to bring upon us"**

The high priest is speaking as if the apostles wanted to put the blood of Jesus on him and his fellow Jewish leaders. Alternate translation: "you want to make us responsible for"

See: Metaphor

Acts 5:28 (#7)**"us"**

By **us**, the high priest means himself and his fellow Jewish leaders, but not the apostles to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 5:28 (#8)**"the blood"**

The high priest is using the term **blood** to mean death by association with the way Jesus' blood was shed when he died. Alternate translation: "the death"

See: Metonymy

Acts 5:28 (#9)**"of this man"**

The phrase **this man** refers to Jesus. Alternate translation: "this man Jesus"

See: Assumed Knowledge and Implicit Information

Acts 5:29 (#1)**"answering, Peter and the apostles said"**

Together the words **answering** and **said** mean that Peter and the other apostles responded to the high priest. Alternate translation: "Peter and the apostles responded"

See: Hendiadys

Acts 5:29 (#2)**"Peter and the apostles said"**

Luke seems to mean implicitly that Peter said what follows on behalf of all of the apostles. Alternate translation: "Peter said on behalf of all of the apostles"

See: Assumed Knowledge and Implicit Information

Acts 5:29 (#3)**"men"**

Peter is using the term **men** in a generic sense to mean "human beings." Alternate translation: "human beings"

See: When Masculine Words Include Women

Acts 5:30 (#1)**"of our fathers"**

Peter is using the term **fathers** to mean "ancestors." Alternate translation: "of our ancestors"

See: Metaphor

Acts 5:30 (#2)**"of our fathers"**

Although the term **fathers** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state "of our fathers and mothers" to indicate this.

See: When Masculine Words Include Women

Acts 5:30 (#3)**"raised up Jesus"**

As in [2:24](#), the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "brought Jesus back to life"

See: Idiom

Acts 5:30 (#4)**"whom you killed"**

The word **you** is plural. Even though Peter is responding to the high priest, who has been interrogating the apostles, Peter is referring here to the entire council. If your language does not use separate forms for singular and plural "you," you could indicate that in some other way. Alternate translation: "whom you Sanhedrin members killed"

See: Forms of You

Acts 5:30 (#5)**"whom you killed"**

It was the Romans who literally killed Jesus, but Peter says that the Sanhedrin members killed him because their demands led to his death. Alternate translation: "whom you demanded to be killed"

See: Synecdoche

Acts 5:30 (#6)**"having hung him on a tree"**

The word translated **tree** can mean either an actual tree or something made of wood. Peter is using the word to refer to the cross, which was made out of wood. Alternate translation: "having hung him on a wooden cross"

See: Metonymy

Acts 5:30 (#7)**"having hung him on a tree"**

In some languages the word **hung** would suggest a different method of execution. For clarity, you could use a different word that might indicate the actual meaning better. Alternate translation: "having suspended him from a wooden cross"

See: Assumed Knowledge and Implicit Information

Acts 5:31 (#1)**"this one"**

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

See: Nominal Adjectives

Acts 5:31 (#2)**"to his right"**

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

See: Nominal Adjectives

Acts 5:31 (#3)**"to his right"**

God placing Jesus at his **right** side was a symbolic way of giving him great honor. Alternate translation: "to a place of great honor next to him"

See: Symbolic Action

Acts 5:31 (#4)**"to give repentance and forgiveness of sins to Israel"**

If your language does not use an abstract noun for the ideas behind the words **repentance** and **forgiveness**, you could express the same ideas with verbs. Alternate translation: "to give the people of Israel an opportunity to repent and have God forgive their sins"

See: Abstract Nouns

Acts 5:31 (#5)**"to Israel"**

Here, **Israel** represents the people who belong to the nation of Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people of Israel"

See: Metonymy

Acts 5:32 (#1)**"we"**

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

See: Exclusive and Inclusive 'We'

Acts 5:32 (#2)**"and the Holy Spirit, whom God has given to those obeying him"**

Peter is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "and the Holy Spirit, whom God has given to those obeying him, is also a witness of these things"

See: Ellipsis

Acts 5:32 (#3)**"whom God has given to those obeying him"**

Here at the end of his response to the high priest, Peter is echoing what he said at the beginning: "It is necessary to obey God rather than men." He is defining himself and his fellow apostles as people who are committed to obeying God and to testifying about Jesus even if the authorities forbid them to do that. Peter is saying that God has given the apostles the Holy Spirit to empower them to give that testimony in obedience to him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "whom God has given us to empower us to obey him by testifying about Jesus"

See: Assumed Knowledge and Implicit Information

Acts 5:33 (#1)**"having heard this, they were furious and wanted to kill them"**

The pronoun **they** refers to the council members and the pronoun **them** refers to the apostles. Alternate translation: "the council members were furious when they heard this, and they wanted to kill the apostles"

See: Pronouns — When to Use Them

Acts 5:34 (#1)**"a certain Pharisee, Gamaliel by name"**

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

Acts 5:34 (#2)**"Gamaliel"**

Gamaliel is the name of a man.

See: How to Translate Names

Acts 5:34 (#3)**"a law teacher, honored by all the people"**

Luke provides this background information about Gamaliel to help readers understand what happens next in the story, when the council members follow Gamaliel's advice to be patient rather than acting immediately against the apostles. In your translation, present this information in a way that would be natural in your own language and culture. It may be helpful to do that in a separate sentence, as UST does.

See: Background Information

Acts 5:34 (#4)**"honored by all the people"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "whom all the people honored"

See: Active or Passive

Acts 5:34 (#5)**"honored by all the people"**

The word **all** is a generalization for emphasis. Alternate translation: "whom the people greatly honored"

See: Hyperbole

Acts 5:34 (#6)**"rising up"**

Here, **rising up** means that Gamaliel stood up. He did that to indicate that he had something important to say. Alternate translation: "standing up to show that he had something important to say"

See: Symbolic Action

Acts 5:34 (#7)**"commanded to put the apostles outside"**

Your language may require you to specify the object of **commanded**. Alternate translation: "commanded the officers to take the apostles outside"

See: Assumed Knowledge and Implicit Information

Acts 5:34 (#8)**"for a little"**

Luke is using the adjective **little** as a noun in order to indicate a length of time. Your language may use adjectives in the same way. If not, you could supply a word such as "while" to show this. Alternate translation: "for a little while"

See: Nominal Adjectives

Acts 5:35 (#1)**"And"**

Luke is using the word translated **And** to indicate that Gamaliel spoke after the officers had taken the apostles out of the council chamber. Alternate translation: "Then"

See: Connect — Sequential Time Relationship

Acts 5:35 (#2)**"Men, Israelites"**

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

See: Idiom

Acts 5:35 (#3)**"pay attention to yourselves, what you are about to do to these men"**

Gamaliel is warning the council members not to do something that they will later regret. He means "be very careful about what you do to these men," and you could state that as an alternate translation. However, the implication is that the council should not kill the apostles, as [5:33](#) says they want to do. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "you need to be very cautious and not kill these men, because you might deeply regret that later"

See: Assumed Knowledge and Implicit Information

Acts 5:36 (#1)**"before these days"**

Gamaliel is using the term **days** to refer to a specific time. Alternate translation: "some time ago"

See: Idiom

Acts 5:36 (#2)**"Theudas"**

Theudas is the name of a man.

See: How to Translate Names

Acts 5:36 (#3)**"rose up"**

In this context, **rose up** means that Theudas rebelled against the Roman government. Alternate translation: "rebelled"

See: Metaphor

Acts 5:36 (#4)**"saying himself to be somebody"**

In this context, the expression **somebody** means a person of importance. Your language may use this expression in the same way. Or, if it would be helpful in your language, you could state the meaning plainly. Alternate translation: "saying that he was an important person"

See: Idiom

Acts 5:36 (#5)**"to whom was joined a number of men"**

If it would be helpful in your language, you could state this with an active form. As the General Notes to this chapter suggest, it may be helpful to begin a new sentence here. Alternate translation: "whom a number of men joined" or, as a new sentence, "A number of men joined him"

See: Active or Passive

Acts 5:36 (#6)**"who was killed"**

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. It may be helpful to begin another new sentence here. Alternate translation: "whom the Romans killed" or, as a new sentence, "But the Romans killed him"

See: Active or Passive

Acts 5:36 (#7)**"as many as were persuaded by him"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "as many as he had persuaded"

See: Active or Passive

Acts 5:36 (#8)**"were dispersed"**

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

See: Active or Passive

Acts 5:36 (#9)**"and they came to nothing"**

Alternate translation: "and their plans did not succeed"

Acts 5:37 (#1)**"After this one"**

Gamaliel is using the demonstrative adjective **this** as a noun to refer to a specific person, Theudas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could use a pronoun or this man's name. Alternate translation: "After him" or "After Theudas"

See: Nominal Adjectives

Acts 5:37 (#2)**"Judas the Galilean"**

The word **Judas** is the name of a man. See how you translated the same name in [1:13](#) and [1:16](#). (Those verses describe two other men with this name, not the same Judas as here.) **Galilean** is the name for someone who is from the region of Galilee. See how you translated that name in [1:11](#).

See: How to Translate Names

Acts 5:37 (#3)**"rose up"**

As in [5:36](#), **rose up** here means that Judas rebelled against the Roman government. Alternate translation: "rebelled"

See: Metaphor

Acts 5:37 (#4)**"in the days of the census"**

Gamaliel is using the term **days** to refer to a specific time. Alternate translation: "at the time of the census"

See: Idiom

Acts 5:37 (#5)

"drew away people after him"

Here, **drew away** is an idiom that means Judas persuaded people to rebel with him against the Roman government. Alternate translation: "persuaded people to join him in rebellion"

See: Idiom

Acts 5:37 (#6)

"That one also"

Gamaliel is using the demonstrative adjective **that** as a noun to refer to a specific person, Judas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you use a pronoun or this man's name. Alternate translation: "He also" or "Judas also"

See: Nominal Adjectives

Acts 5:37 (#7)

"as many as were persuaded by him"

If your language would not use the passive form **were persuaded**, you could state this with an active form. Alternate translation: "as many as he had persuaded"

See: Active or Passive

Acts 5:37 (#8)

"were scattered"

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

See: Active or Passive

Acts 5:38 (#1)

"And now I say these things to you"

Gamaliel uses this expression to shift the council members' attention away from the stories of Theudas and Judas so that he could give them some direct advice. In your translation, use a word, phrase, or other method in your language that would be natural for this same purpose.

Acts 5:38 (#2)

"And"

Gamaliel is using the word translated **And** to introduce what he wants the council to conclude as a result of the two examples he has given. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 5:38 (#3)

"Keep away from these men and release them"

When Gamaliel tells the council to **keep away from these men**, he implicitly means that they should not execute them, as [5:33](#) says they wanted to do. Alternate translation: "do not execute these men or put them back in prison"

Acts 5:38 (#4)

"if this counsel or this work is from men"

Alternate translation: "if men have devised this plan or are doing this work"

Acts 5:38 (#5)

"men"

Gamaliel is using the term **men** in a generic sense to mean "humans." Since he contrasts **from men** here with "from God" in the next verse, it may be appropriate to add the word "mere" to help show that contrast. Alternate translation: "mere humans"

See: When Masculine Words Include Women

Acts 5:38 (#6)**"it will be destroyed"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "someone will destroy it" or "it will not last"

See: Active or Passive

Acts 5:39 (#1)**"but"**

Gamaliel uses this word to introduce a contrast between what would happen if the work the apostles are doing were "from men" and what would happen if it were **from God**. As the General Notes to this chapter suggest, it may be helpful to begin a new sentence here. Alternate translation, as a new sentence: "However,"

See: Connect — Contrast Relationship

Acts 5:39 (#2)**"if it is from God"**

Here the pronoun **it** refers back to the phrase "this counsel or this work" in the previous verse. Alternate translation: "if God has devised this plan or commanded these men to do this work"

See: Pronouns — When to Use Them

Acts 5:39 (#3)**"lest"**

It may be helpful to state the implications of the word **lest** explicitly. Alternate translation: "and if you do try to destroy them,"

See: Assumed Knowledge and Implicit Information

Acts 5:39 (#4)**"you may even be found God-oposers"**

If it would be helpful in your language, you could state this with an active form. However, since this is also an idiom (See: next note), it would only be meaningful to do that in your translation if your

language uses the verb "find" in the same idiomatic sense. Alternate translation: "people may even find you to be"

See: Active or Passive

Acts 5:39 (#5)**"you may" - "be found"**

The expression **be found** means to turn out to be something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "turn out to be"

See: Active or Passive

Acts 5:39 (#6)**"they were persuaded by him"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "Gamaliel persuaded them"

See: Active or Passive

Acts 5:40 (#1)**"And"**

Luke uses the word translated **And** to introduce what the Sanhedrin did as a result of Gamaliel's advice. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 5:40 (#2)**"summoning the apostles, having beaten them, they commanded them"**

The Sanhedrin would have ordered their officers to bring back the apostles and beat them. They did not do those things personally. But Luke speaks as if they did do those things because they ordered them to be done. Alternate translation: "they had their officers bring back the apostles and beat them, and then they commanded them"

See: Synecdoche

Acts 5:40 (#3)**"to speak in the name of Jesus"**

The Sanhedrin members are using the term **name** to mean the person of Jesus. See how you translated the similar expression in [4:17](#). Alternate translation: "to speak about Jesus"

See: Metonymy

Acts 5:41 (#1)**"from the face of the Sanhedrin"**

Luke is using the word **face** to mean "presence." Alternate translation: "from the presence of the Sanhedrin"

See: Metaphor

Acts 5:41 (#2)**"they had been considered worthy"**

If your language would not use the passive form **had been considered**, you could state this with an active form, and you could state who did the action. Alternate translation: "God had considered them worthy"

See: Active or Passive

Acts 5:41 (#3)**"for the Name"**

Here, **the Name** means Jesus. Alternate translation: "for Jesus"

See: Metonymy

Acts 5:42 (#1)**"And"**

Luke uses the word translated **And** to introduce information about what happened after this story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story.

See: End of Story

Acts 5:42 (#2)**"in the temple"**

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple
Alternate translation: "in the temple courtyard"

See: Metonymy

Acts 5:42 (#3)**"they did not cease teaching and proclaiming the gospel"**

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "they continued to teach and to proclaim the gospel"

See: Litotes

Acts 6:1 (#1)**"Now in those days"**

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

See: Introduction of a New Event

Acts 6:1 (#2)**"in those days"**

Luke is using the term **days** to refer to a specific time. Alternate translation: "at that same time"

See: Idiom

Acts 6:1 (#3)**"by the Hellenists"**

Hellenists was the name for Jews in the Roman Empire who spoke the Greek language and followed Greek customs.

See: How to Translate Names

Acts 6:1 (#4)

"their widows were being overlooked in the daily serving"

If it would be helpful in your language, you could state this with an active form, and you can say who was doing the action. Alternate translation: "those who were distributing food each day were overlooking their widows"

See: Active or Passive

Acts 6:1 (#5)

"in the daily serving"

If your language does not use an abstract noun for the idea behind the word **service**, you could express the same idea with an equivalent expression. Alternate translations: "by those who were distributing food each day"

See: Abstract Nouns

Acts 6:2 (#1)

"So"

Luke is using the word **So** to introduce the results of what the previous sentence described. Use a word, phrase, or other method in your language that is natural for this same purpose.

See: Connect — Reason-and-Result Relationship

Acts 6:2 (#2)

"the" - "Twelve"

Luke is using the adjective **Twelve** as a noun in order to indicate a group of people, the apostles who led the church. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the 12 apostles" or see the next note for a further possibility.

See: Nominal Adjectives

Acts 6:2 (#3)

"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

Acts 6:2 (#4)

"to leave behind the word of God"

The apostles are speaking as if they would walk away from the **word of God** and **leave it behind** them. Alternate translation: "to stop preaching and teaching the word of God"

See: Metaphor

Acts 6:2 (#5)

"the word of God"

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. Alternate translation: "the message from God"

See: Metonymy

Acts 6:2 (#6)

"to serve tables"

To describe the work that would be required for them personally to monitor the church's program of distributing food to people in need, the apostles speak as if they would be bringing food to people who were sitting at tables. Alternate translation: "to give our attention to food distribution"

See: Metaphor

Acts 6:3 (#1)

"brothers"

See how you translated the term **brothers** in [1:15](#).
Alternate translation: "my fellow believers"

See: Metaphor

Acts 6:3 (#2)**"men of good reputation"**

The expression **being attested** is a passive verbal form. If it would be helpful in your language, you could express the same meaning with an active form. Alternate translation: "men to whose honesty people attest" or "men whom people say they trust"

See: Active or Passive

Acts 6:3 (#3)**"full of the Spirit and of wisdom"**

The apostles are speaking of these men as if they were containers that the Holy Spirit and wisdom could fill. Alternate translation: "in whose lives the Spirit is evidently present and who possess great wisdom"

See: Metaphor

Acts 6:3 (#4)**"full of the Spirit and of wisdom"**

If your language does not use an abstract noun for the idea behind the word **wisdom**, you could express the same idea with an adverb such as "wisely." Alternate translation: "in whose lives the Spirit is evidently present and who act very wisely"

See: Abstract Nouns

Acts 6:3 (#5)**"over this task"**

When the apostles say that they will appoint these men **over** the work of food distribution, they are using a spatial metaphor. Alternate translation: "to be responsible for this task"

See: Metaphor

Acts 6:4 (#1)**"of the word"**

The apostles are using the term **word** to mean the message about Jesus that God has told them to teach and preach by using words. Alternate translation: "of teaching and preaching the message about Jesus"

See: Metonymy

Acts 6:5 (#1)**"the statement was pleasing before the whole multitude"**

Luke is using the word **before** to refer to the opinion of the believers, since people assess things that come to their attention in front of them. Alternate translation: "what the apostles recommended pleased all of the other believers"

See: Metonymy

Acts 6:5 (#2)**"So"**

Luke is using the word translated **And** to introduce what the believers did as a result of the apostles' request. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 6:5 (#3)

"Stephen," - "Philip," - "Prochorus," - "Nicanor," - "Timon," - "Parmenas," - "Nicolaus"

These are the names of seven men. They are all Greek names, and this suggests that all of the men selected were from the group of Greek-speaking Jews among the believers.

See: How to Translate Names

Acts 6:5 (#4)**"a man full of faith and of the Holy Spirit"**

Luke is speaking of Stephen as if he was a container that faith and the Holy Spirit had filled. Alternate translation: "a man who possessed great wisdom and in whose life the Holy Spirit was evidently present"

See: Metaphor

Acts 6:5 (#5)**"a man full of faith and of the Holy Spirit"**

If your language does not use an abstract noun for the idea behind the word **faith**, you could express the same idea with a verb such as "trust." Alternate translation: "a man who confidently trusted in God and in whose life the Holy Spirit was evidently present"

See: Abstract Nouns

Acts 6:5 (#6)**"from Antioch"**

The name **Antiochian** describes a person who comes from the city of Antioch. Alternate translation: "who came from Antioch"

See: How to Translate Names

Acts 6:6 (#1)**"having prayed, they placed their hands upon them"**

This could mean: (1) that the apostles first prayed and then placed their hands on these men. Alternate translation: "after they had prayed, they placed their hands upon them" (2) that the apostles placed their hands on the men while they were praying for them. Alternate translation: "they prayed for them with their hands placed upon them" or "they placed their hands upon them and prayed for them"

See: Order of Events

Acts 6:6 (#2)**"they placed their hands upon them"**

The apostles **placed their hands** on the seven men to show publicly that they were giving them the responsibility and authority to oversee the food distribution. Alternate translation: "and placed their hands on them to show that they were giving them responsibility and authority"

See: Symbolic Action

Acts 6:7 (#1)

""

As the outline in the General Introduction indicates, this verse is the end of the first major section of the book of Acts. That section describes how the apostles spread the good news about Jesus in Jerusalem. Luke uses this verse to summarize what happened as a result of the events within this whole section of the book. Your language may have its own way of indicating how such a summary relates to a significant part of a story.

See: End of Story

Acts 6:7 (#2)**"the word of God kept spreading"**

Luke is speaking of the way the message about Jesus kept becoming more widespread as if the word of God itself were **growing**. Alternate translation: "more and more people were hearing the word of God"

See: Metaphor

Acts 6:7 (#3)**"the word of God kept spreading"**

Luke is using the term **word** to mean the message about Jesus that God told the believers to spread by using words. Alternate translation: "the message about Jesus kept becoming more widespread"

See: Metonymy

Acts 6:7 (#4)**"became obedient to the faith"**

Luke speaks generally of **the faith** (that is, belief in Jesus) to indicate that these priests **became obedient** to one part of it, Jesus' teachings about how to live. But that obedience showed that the priests genuinely embraced faith in Jesus as Messiah in its entirety. Alternate translation: "came to believe in Jesus and so started obeying his teachings"

See: Synecdoche

Acts 6:7 (#5)**"became obedient to the faith"**

If your language does not use an abstract noun for the idea behind the word **faith**, you could express the same idea with a verb such as "believe." Alternate translation: "came to believe in Jesus and so started obeying his teachings"

See: Abstract Nouns

Acts 6:8 (#1)**"Now Stephen"**

Luke uses this phrase to introduce Stephen as the main character in this part of the story. Your language may have its own way of doing that. If so, you could use it here in your translation.

See: Introduction of New and Old Participants

Acts 6:8 (#2)**"Stephen, full of grace and power, was doing"**

Luke is speaking as if Stephen were a container that **grace and power** were filling. Alternate translation: "Stephen had abundant grace and power, and so he was doing"

See: Metaphor

Acts 6:8 (#3)**"Stephen, full of grace and power, was doing"**

Luke may be using the two words **grace** and **power** together to express a single idea. The word **grace** would describe the character of the **power** that Stephen had. Specifically, it would be power that God was giving him. Alternate translation: "Stephen, full of gracious power, was doing" or "Stephen, full of power from God, was doing"

See: Hendiadys

Acts 6:8 (#4)**"Stephen, full of grace and power, was doing"**

If your language does not use an abstract noun for the ideas behind the words **grace** and **power**, you

could express the same ideas with adverbs. Alternate translation: "Stephen was supernaturally and powerfully doing"

See: Abstract Nouns

Acts 6:8 (#5)**"great wonders and signs"**

The terms **wonders** and **signs** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in [2:22](#). Alternate translation: "many great miracles"

See: Doublet

Acts 6:9 (#1)**"there arose"**

Here the expression **rose up** means that these people took action, specifically to oppose Stephen, not that they stood up from a seated position. Alternate translation: "took action to oppose Stephen"

See: Idiom

Acts 6:9 (#2)**"the synagogue that is called Freedmen"**

If it would be helpful in your language, you could state this with an active form. Alternate translation: "the synagogue whose name was Freedmen"

See: Active or Passive

Acts 6:9 (#3)**"the synagogue that is called Freedmen"**

The word **Freedmen** probably refers to former slaves. Alternate translation: "the synagogue that former slaves attended"

See: Assumed Knowledge and Implicit Information

Acts 6:9 (#4)

"of the Cyrenians," - "of the Alexandrians," - "Cilicia" - "Asia"

The word **Cyrenians** is the name for people from the city of Cyrene, and the word **Alexandrians** is the name for people from the city of Alexandria. The words **Cilicia** and **Asia** are the names of two Roman provinces.

See: How to Translate Names

Acts 6:10 (#1)

"they were not able to stand against"

In this context, the expression **stand against** means to try to defeat by argument. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they could not argue successfully against"

See: Idiom

Acts 6:10 (#2)

"the wisdom and the Spirit by whom he spoke"

Luke may be using the two words **wisdom** and **Spirit** together to express a single idea. The word **Spirit** would describe the source and character of the **wisdom** that Stephen was displaying. The word **Spirit** refers to the Holy Spirit. Alternate translation: "the Spirit-inspired wisdom by which he spoke" or "the wisdom that the Holy Spirit gave him as he spoke"

See: Hendiadys

Acts 6:10 (#3)

"the wisdom and the Spirit by whom he spoke"

If your language does not use an abstract noun for the idea behind the word **wisdom**, you could express the same idea with an adjective such as "wise." Alternate translation: "the wise things he said as the Spirit inspired him"

See: Abstract Nouns

Acts 6:11 (#1)

"they bribed men to say"

The word **instigated** means that Stephen's opponents in some way persuaded these men to lie about what Stephen was saying. They may have offered them money, or they may have convinced them that Stephen was a dangerous person who needed to be stopped. Since Luke does not specify the means, it may be best not to suggest a means in your translation. But it would be appropriate to indicate that what these men were recruited to say about Stephen was a lie. Alternate translation: "recruited some men to lie about Stephen by saying"

See: Assumed Knowledge and Implicit Information

Acts 6:11 (#2)

"We have heard"

The men are using the word **We** to refer only to themselves, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 6:11 (#3)

"speak blasphemous words"

The men are using the term **words** to mean the things that Stephen has been saying by using words. Alternate translation: "saying blasphemous things"

See: Metonymy

Acts 6:12 (#1)

"They" - "stirred up"

In this verse and the next one, the word "they" continues to refer back to the opponents of Stephen who are named in [6:9](#).

See: Pronouns — When to Use Them

Acts 6:12 (#2)

"They also stirred up the people and the elders and the scribes"

Luke says that Stephen's opponents **stirred up** these other groups, as if calm waters were being disturbed. He means that they said things to make them very upset with Stephen. Alternate translation: "They also said things that made the people, the elders, and the scribes very upset with Stephen"

See: Metaphor

Acts 6:13 (#1)

"does not stop speaking"

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **stop**. Alternate translation: "continually speaks"

See: Double Negatives

Acts 6:13 (#2)

"speaking words"

The men are using the term **words** to mean things that Stephen has been saying by using words. Alternate translation: "saying things"

See: Metonymy

Acts 6:13 (#3)

"the holy place"

The men are describing the temple in Jerusalem by referring to it by something associated with it, that it is a **holy place**. Alternate translation: "the temple"

See: Metonymy

Acts 6:14 (#1)

"this place"

By **this place**, the false witnesses mean the temple, which they described as "the holy place" in the previous verse. Alternate translation: "this temple"

See: Assumed Knowledge and Implicit Information

Acts 6:14 (#2)

"the customs that Moses handed down to us"

The phrase **handed down** is an idiom that refers to something that is passed from generation to generation. The false witnesses are describing how the ancestors of the Jews have passed on the teachings originally received from Moses to each successive generation. Alternate translation: "the customs that our ancestors learned from Moses and have taught each successive generation"

See: Metonymy

Acts 6:15 (#1)

"saw his face as the face of an angel"

Luke offers this comparison but he does not say specifically in what way Stephen's face was like **the face of an angel**. However, this may mean that his face was shining brightly, since descriptions of angels in the Bible often say they were shining brightly. So you might choose to say that in your translation. Alternate translation: "saw that his face was shining brightly, like the face of an angel"

See: Simile

Acts 7:1 (#1)

"the high priest"

Connecting Statement:\n\nLuke assumes that his readers will know that **the high priest** was there and that he asked Stephen to testify because he was a member of the Sanhedrin and its leader. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the high priest, who was the leader of the Sanhedrin,"

See: Assumed Knowledge and Implicit Information

Acts 7:2 (#1)

"Then he said"

The pronoun **he** refers to Stephen, not the high priest. Alternate translation: "Then Stephen said"

See: Pronouns — When to Use Them

Acts 7:2 (#2)

"Men, brothers and fathers"

The phrase **Men, brothers and fathers** is an idiomatic form of address. Alternate translation: "You brothers and fathers of mine"

See: Idiom

Acts 7:2 (#3)

"Men, brothers and fathers"

Stephen is using the word **brothers** to refer to his fellow Israelites. He is likely using the word **fathers** to refer to the leaders of Israel, the members of the Sanhedrin. In both cases he is speaking respectfully. Alternate translation: "My fellow Israelites and you leaders of Israel"

See: Metaphor

Acts 7:2 (#4)

"The God of glory"

If it would be clearer in your language, you could express the idea behind the abstract noun **glory** with an adjective such as "glorious." Alternate translation: "The glorious God" or "God, who is glorious," or see the next note for a further possibility.

See: Abstract Nouns

Acts 7:2 (#5)

"The God of glory"

Stephen apparently chooses to describe God in this way at the beginning of his speech in order to refute the charge made in [6:11](#) that he says blasphemous things about God. Calling him the **God of glory** acknowledges that people should rightfully give glory to God. You might choose to bring out this implication in your translation. Alternate translation: "God, to whom we should rightfully give glory,"

See: Assumed Knowledge and Implicit Information

Acts 7:2 (#6)

"our"

Here and throughout this chapter, Stephen is using the word **our** to refer to himself and to his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 7:2 (#7)

"to our father Abraham"

Stephen is using the term **father** to mean "ancestor." Alternate translation: "to Abraham our ancestor"

See: Metaphor

Acts 7:3 (#1)

"he said to him, 'Go out from your land and from your relatives, and come into the land that I will show you'

If it would be clearer in your language, you could translate this verse so that there is not a quotation within a quotation. Alternate translation: "God told Abraham to go out from his land and from his relatives and come into the land that he would show him"

See: Quotes within Quotes

Acts 7:3 (#2)

"he said to him"

The pronoun **he** refers to God, while the pronoun **him** refers to Abraham. Alternate translation: "God said to Abraham"

See: Pronouns — When to Use Them

Acts 7:4 (#1)

"he lived" - "his" - "he brought him"

The pronouns **his** and **him** and the first instance of the word **he** refer to Abraham, while the second instance of the word **he** refers to God. For clarity, in your translation you might say "Abraham lived" and "God brought him."

See: Pronouns — When to Use Them

Acts 7:4 (#2)

"you"

The word **you** is plural. Stephen is using it to refer not just to the high priest, whose question he is answering, but also to all of the council members and the others who are listening to him. So you can use the plural form of the word in your translation if your language marks that distinction.

See: Forms of You

Acts 7:5 (#1)

"he did not give him" - "he promised" - "to him" - "his" - "him—although he did not have"

The pronouns **him** and **his** and the third instance of **he** refer to Abraham, while the first two instances of **he** refer to God. For clarity, in your translation you might say "God did not give Abraham," "God promised," and "although Abraham did not have."

See: Pronouns — When to Use Them

Acts 7:5 (#2)

"he did not give him an inheritance in it"

Alternate translation: "he did not give any of it to him as an inheritance"

Acts 7:5 (#3)

"not even a footprint"

This could mean: (1) not enough ground to stand on or (2) not enough ground on which to take a step. Either way, the expression is implicitly describing a very small area. Alternate translation: "not even a tiny piece of ground"

See: Assumed Knowledge and Implicit Information

Acts 7:5 (#4)

"to him for a possession, and to his seed after him"

The term **seed** means "descendants." Alternate translation: "to him for a possession, and to his descendants after him"

See: Metaphor

Acts 7:5 (#5)

"to him for a possession, and to his seed after him"

If it would be clearer in your language, you could express the idea behind the abstract noun **possession** with a verb such as "possess." Stephen is saying that Abraham possessed the land in the sense that it was something that God had promised to him but that it was his descendants who came into actual possession of it. Alternate translation: "as something that his descendants would one day possess"

See: Abstract Nouns

Acts 7:6 (#1)

"But God spoke to him like this, that his seed would be a stranger in a foreign land, and that they would enslave him and treat him badly for 400 years"

It may be more natural in your language to have a direct quotation here. Alternate translation: "But God spoke to him like this, 'Your seed would be a stranger in a foreign land, and they will enslave him and treat him badly for 400 years'"

See: Direct and Indirect Quotations

Acts 7:6 (#2)

"God spoke to him like this"

Stephen assumes that his listeners will know that this occurred some time after the statement in the previous verse. It may be helpful to state that in your translation. Alternate translation: "Subsequently God told Abraham that"

See: Assumed Knowledge and Implicit Information

Acts 7:6 (#3)

"his seed would be a stranger in a foreign land, and that they would enslave him and treat him badly"

Stephen is using the singular word **seed** to mean "descendants," and so he uses the singular noun **stranger** and the singular pronoun **him**. For clarity in your translation, to show that he is not referring to a single individual, you could state "descendants" and "strangers" and use the plural pronoun **them**. Alternate translation: "his descendants would be strangers in a foreign land, whose people would enslave them and treat them badly"

See: Pronouns — When to Use Them

Acts 7:7 (#1)

"But I will judge the nation that will enslave him,' said God, 'and after that they will come out and serve me in this place"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But God said that he would judge the nation that would enslave him and that after that they would come out and serve him in this place"

See: Quotes within Quotes

Acts 7:7 (#2)

"the nation"

Here, **nation** refers to the people who belong to that nation. Alternate translation: "the people of the nation"

See: Metonymy

Acts 7:7 (#3)

"will enslave him"

As in [7:6](#), Stephen is using the singular pronoun **him** because he is using the singular word **seed** to mean "descendants." For clarity, particularly if you

said "descendants" in the previous verse, you could use the plural pronoun "them" instead. That would help readers recognize that Stephen also means Abraham's descendants when he says "they" later in the verse. Alternate translation: "will enslave them"

See: Pronouns — When to Use Them

Acts 7:8 (#1)

"he gave him" - "he fathered"

The first instance of the pronoun **he** refers to God, while the word **him** and the second instance of the pronoun **he** refer to Abraham. For clarity, in your translation you might say "God gave Abraham ... Abraham fathered."

See: Pronouns — When to Use Them

Acts 7:8 (#2)

"he gave him the covenant of circumcision"

Stephen's listeners would have known that this **covenant** required Abraham to circumcise the males of his family. Alternate translation: "he made a covenant that required Abraham to circumcise the males of his family"

See: Assumed Knowledge and Implicit Information

Acts 7:8 (#3)

"Isaac" - "Jacob"

These are the names of two men.

See: How to Translate Names

Acts 7:8 (#4)

"and Isaac, Jacob; and Jacob, the 12 patriarchs"

Stephen is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "and Isaac fathered Jacob, and Jacob fathered the 12 patriarchs" or "and Isaac became the father of Jacob, and Jacob became the father of the 12 patriarchs"

See: Ellipsis

Acts 7:8 (#5)**"the 12 patriarchs"**

Stephen assumes that his listeners will know that he is using the word **patriarchs** to mean the sons of Jacob who became the ancestors of the tribes of Israel. Alternate translation: "12 sons who became the ancestors of the tribes of Israel"

See: Assumed Knowledge and Implicit Information

Acts 7:9 (#1)**"the patriarchs"**

Here the word **patriarchs** refers to the older sons of Jacob in their relationship with Joseph. If you refer to them in your translation as Joseph's brothers, use the word for an older brother if your language makes that distinction. Alternate translation: "Jacob's older sons" or "Joseph's older brothers"

See: Kinship

Acts 7:9 (#2)**"sold him into Egypt"**

Stephen's listeners would have known that this meant that their ancestors sold Joseph into slavery and that he was taken to Egypt to be a slave there. Alternate translation: "sold him into slavery and he was taken to Egypt"

See: Assumed Knowledge and Implicit Information

Acts 7:9 (#3)**"was with him"**

When Stephen says that God **was with** Joseph, this is an idiom that means God helped him. Alternate translation: "helped him"

See: Idiom

Acts 7:10 (#1)**"he rescued him from all his afflictions, and he gave him"**

In these phrases the word **he** refers to God and the words **him** and **his** refer to Joseph. Alternate translation: "God rescued Joseph from all his afflictions, and God gave Joseph"

See: Pronouns — When to Use Them

Acts 7:10 (#2)**"he gave him favor and wisdom before Pharaoh"**

If it would be clearer in your language, you could express the idea behind the abstract nouns **favor** and **wisdom** with adjectives. Alternate translation: "God made Pharaoh favorable towards Joseph and enabled Joseph to give Pharaoh wise advice"

See: Abstract Nouns

Acts 7:10 (#3)**"before Pharaoh"**

Here the phrase **before Pharaoh** may be an idiom that means "in the presence of." Alternate translation: "whenever he was in the presence of Pharaoh" or see next note for another possibility.

See: Idiom

Acts 7:10 (#4)**"before Pharaoh"**

The phrase **before Pharaoh** could also refer to Pharaoh's opinion by association with the way that Pharaoh would assess anything that came to his attention in front of him. Alternate translation: "in Pharaoh's perspective"

See: Metonymy

Acts 7:10 (#5)**"he appointed him governor over Egypt and all his household"**

In these phrases the words **he** and **his** refer to Pharaoh and the word **him** refers to Joseph. Alternate translation: "Pharaoh appointed Joseph governor over Egypt and all his household"

See: Pronouns — When to Use Them

Acts 7:10 (#6)**"over Egypt"**

The word **Egypt** refers to the people of Egypt.
Alternate translation: "over all the people of Egypt"

See: Metonymy

Acts 7:10 (#7)**"all his household"**

The word **household** refers to Pharaoh's own servants and all his possessions. Alternate translation: "over all his servants and everything he owned"

See: Metonymy

Acts 7:11 (#1)**"came a famine over all Egypt and Canaan, and great tribulation"**

Here, Stephen speaks of **famine** and **tribulation** as if they **came** to Egypt and Canaan on their own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "there was a famine over all Egypt and Canaan, and there was great tribulation"

See: Personification

Acts 7:11 (#2)**"and great tribulation"**

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: "and people suffered greatly"

See: Abstract Nouns

Acts 7:11 (#3)**"our fathers"**

Stephen is using the term **fathers** to mean "ancestors." He means specifically Jacob and his

sons (Joseph's older brothers), as UST indicates.
Alternate translation: "our ancestors"

See: Assumed Knowledge and Implicit Information

Acts 7:12 (#1)**"there was grain in Egypt"**

Stephen assumes that his readers will know that with Joseph as his administrator, Pharaoh had stored up grain during prosperous years and was now selling it. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: "that people could buy stored grain from Pharaoh in Egypt"

See: Assumed Knowledge and Implicit Information

Acts 7:12 (#2)**"sent our fathers first"**

By **first**, Stephen does not mean that Jacob sent Joseph's older brothers to Egypt before he sent anyone else, or before he did anything else. He means that Jacob sent them for a first time and would later send them for a second time, as Stephen's listeners would have understood. Alternate translation: "he sent our fathers on a first trip there to buy food"

See: Assumed Knowledge and Implicit Information

Acts 7:12 (#3)**"our fathers"**

Stephen is using the term **fathers** to mean "ancestors." Here he means specifically Joseph's older brothers, as UST indicates. Alternate translation: "our ancestors"

See: Metaphor

Acts 7:13 (#1)**"during the second {time}"**

Stephen is using the adjective **second** as a noun, to mean the second time that Joseph's brothers went to Egypt. ULT adds **time** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent

expression. Alternate translation: "when Jacob sent them to Egypt again to buy more food"

See: Nominal Adjectives

Acts 7:13 (#2)

"during the second {time}"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "during trip number two" or "on their next trip"

See: Ordinal Numbers

Acts 7:13 (#3)

"Joseph was made known to his brothers"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "Joseph made himself known to his brothers" or "Joseph revealed to his brothers his identity as their brother"

See: Active or Passive

Acts 7:13 (#4)

"the family of Joseph became known to Pharaoh"

The phrase **became known** is not actually a passive form in Greek, but it might sound like one in other languages. If your language does not use passive forms, you could state this in active form or in another way that is natural in your language. Alternate translation: "Pharaoh learned that they were Joseph's family"

See: Active or Passive

Acts 7:14 (#1)

"sending them back, Joseph summoned Jacob"

Stephen means that Joseph sent his brothers back home in order to get their father Jacob. Alternate translation: "Joseph sent his brothers back to Canaan to get Jacob"

See: Connect — Goal (Purpose) Relationship

Acts 7:14 (#2)

"in souls 75"

Stephen is using a Hebrew idiom here. Alternate translation: "who amounted to 75 people"

See: Idiom

Acts 7:15 (#1)

"Jacob went down to Egypt"

Stephen says that Jacob **went down** because he traveled from the hilly and mountainous terrain of Canaan to the lowlying land of Egypt. Alternate translation: "Jacob traveled to Egypt"

See: Idiom

Acts 7:15 (#2)

"he and our fathers died"

Stephen's listeners would have known that Jacob and his sons lived in Egypt for some time. Make sure that your translation does not make it sound as if they **died** as soon as they arrived in Egypt. Alternate translation: "eventually Jacob and our ancestors died"

See: Assumed Knowledge and Implicit Information

Acts 7:15 (#3)

"he and our fathers"

Stephen is using the term **fathers** to mean "ancestors." Here he means specifically Jacob's sons (Joseph's older brothers), as UST indicates. Alternate translation: "Jacob and his sons who became our ancestors"

See: Metaphor

Acts 7:16 (#1)

"they were carried over to Shechem and laid"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language.

Alternate translation: "Jacob's descendants brought his body and his son's bodies to Shechem and buried them"

See: Active or Passive

Acts 7:16 (#2)

"for a price in silver"

Stephen is referring to money by association with the way, in this culture, people used **silver** as money. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "for a sum of money"

See: Metonymy

Acts 7:17 (#1)

"And as the time of the promise" - "approached, the people increased and multiplied"

In your language it may be helpful to say that the people **increased and multiplied** before saying that **the time of the promise** approached. Alternate translation: "the people increased and multiplied in Egypt as the time of the promise ... approached"

See: Order of Events

Acts 7:17 (#2)

"as the time of the promise that God had sworn to Abraham approached"

Stephen is speaking of this **time** as if it were a person and could have **approached** on its own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "when it was almost time for God to fulfill the promise he had sworn to Abraham"

See: Personification

Acts 7:17 (#3)

"as the time of the promise that God had sworn to Abraham approached"

Stephen is referring to **the promise** that he described in [7:7](#). God promised Abraham that he would deliver his descendants from a nation that would enslave them and that he would bring them back to the land of Canaan. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "as the time approached of the promise that God had sworn to Abraham, that he would deliver his descendants from slavery and bring them back to Canaan,"

See: Assumed Knowledge and Implicit Information

Acts 7:17 (#4)

"the people increased and multiplied"

Stephen is using the two words **increased** and **multiplied** together to express a single idea. The word **multiplied** tells in what way the people **increased**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "the people increased greatly"

See: Hendiadys

Acts 7:18 (#1)

"another king arose over Egypt"

When Stephen says that this next king **arose**, he is using a spatial metaphor to mean that this king began his reign. Alternate translation: "another king began to rule over Egypt"

See: Metaphor

Acts 7:18 (#2)

"over Egypt"

The word **Egypt** refers to the people of Egypt. Alternate translation: "over the people of Egypt"

See: Metonymy

Acts 7:18 (#3)

"who did not know Joseph"

Stephen is not saying that this king **did not know Joseph** personally. Joseph had been dead for centuries by this point. Rather, **Joseph** refers to the

reputation of Joseph. Alternate translation: "who did not know that Joseph had helped Egypt"

See: Metonymy

Acts 7:19 (#1)

"He"

He refers to the new king of Egypt, not to Joseph. Alternate translation: "This king"

See: Pronouns — When to Use Them

Acts 7:19 (#2)

"our} fathers"

Here and frequently throughout the rest of his speech to the Sanhedrin, Stephen is using the term **fathers** to mean "ancestors." If your readers might not understand this, you could express the meaning in a non-figurative way. Alternate translation: "our ancestors"

See: Metaphor

Acts 7:19 (#3)

"our} fathers"

Although the term **fathers** is masculine, when Stephen uses it to mean "ancestors," it has a generic sense that includes both men and women. Here and throughout the speech, if you retain the metaphor in your translation, you could state "our fathers and mothers" to indicate this generic sense.

See: When Masculine Words Include Women

Acts 7:19 (#4)

"to make their babies exposed," - "them"

Stephen assumes that his listeners will know that by **exposed** he means "left outside." This was an unfortunate means of infanticide in the ancient world. Alternate translation: "forcing them to leave their babies outside"

See: Assumed Knowledge and Implicit Information

Acts 7:19 (#5)

"in order not to keep" - "alive"

Stephen is using a double negative that consists of the negative particle **not** and the verb **keep alive**, which was negative from Pharaoh's perspective, since it was contrary to his intentions. If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: "in order to kill them"

See: Double Negatives

Acts 7:20 (#1)

"At that time"

Stephen uses this phrase to introduce something that happened while Pharaoh was trying to kill the Israelite babies. Alternate translation: "While this was happening,"

See: Connect — Simultaneous Time Relationship

Acts 7:20 (#2)

"Moses was born"

Here Stephen introduces **Moses** into his story. See how you translated his name in [3:22](#).

See: Introduction of New and Old Participants

Acts 7:20 (#3)

"Moses was born"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "the birth of Moses took place"

See: Active or Passive

Acts 7:20 (#4)

"he was beautiful to God"

This could mean: (1) that Moses was **beautiful** in God's perspective. Alternate translation: "God considered him to be beautiful" (2) in an idiom,

that Moses was very **beautiful**. Alternate translation: "he was very beautiful"

See: Idiom

Acts 7:20 (#5)

"He was raised" - "in the house of {his} father"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could make Moses' parents the subject. Alternate translation: "his parents cared for him ... in their home"

See: Active or Passive

Acts 7:21 (#1)

"But when he was exposed"

Moses **was exposed** because of Pharaoh's command. If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the context suggests that it was Moses' parents. Alternate translation: "when his parents had to place him outside"

See: Active or Passive

Acts 7:21 (#2)

"took him up"

This could mean: (1) that Pharaoh's daughter adopted Moses. The verb can have this figurative legal meaning. Alternate translation: "adopted him" (2) that she lifted him up out of the basket he was in on the banks of the Nile. (This story is told in Exodus 2:1-10.) Alternate translation: "rescued him"

See: Metaphor

Acts 7:22 (#1)

"Moses was educated in all the wisdom of the Egyptians"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Egyptians educated Moses in all of their wisdom"

See: Active or Passive

Acts 7:22 (#2)

"in all the wisdom of the Egyptians"

Stephen says **all** as an exaggeration for emphasis. Alternate translation: "thoroughly in the wisdom of the Egyptians"

See: Hyperbole

Acts 7:22 (#3)

"mighty in his words and works"

Alternate translation: "effective in his speech and actions" or "influential in what he said and did"

Acts 7:23 (#1)

"when a 40-year time was filled to him"

This is an idiomatic way of speaking about time. Alternate translation: "after Moses had turned forty"

See: Idiom

Acts 7:23 (#2)

"when a 40-year time was filled to him"

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

See: Active or Passive

Acts 7:23 (#3)**"it came up on his heart"**

The expression **it came up on his heart** means that Moses felt a desire. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he felt a desire"

See: Idiom

Acts 7:23 (#4)**"it came up on his heart"**

Here, **heart** is a metonym for the thoughts and emotions. Alternate translation: "he felt a desire"

See: Metonymy

Acts 7:23 (#5)**"his brothers, the sons of Israel"**

Stephen is using the word **brothers** to mean "kinsmen," and he is using the word **sons** to mean "descendants." Alternate translation: "his kinsmen, the descendants of Israel" or, if the word "Israel" might make your readers think of the nation rather than the person, "his kinsmen, the descendants of Jacob"

See: Metaphor

Acts 7:23 (#6)**"his brothers, the sons of Israel"**

Although the terms **brothers** and **sons** are masculine, Stephen is using these words in a generic sense that includes both men and women. If you decide to retain the metaphor in your translation, you could state "brothers and sisters" and "sons and daughters" to indicate this.

See: When Masculine Words Include Women

Acts 7:24 (#1)**"seeing a certain one being mistreated"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language.

If you must state who did the action, it is clear from the context that it was **the Egyptian** who is mentioned later in the verse. Alternate translation: "seeing an Egyptian mistreating an Israelite"

See: Active or Passive

Acts 7:24 (#2)**"made vengeance for the one being oppressed, striking the Egyptian"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "avenged him by striking the Egyptian who was oppressing him"

See: Active or Passive

Acts 7:24 (#3)**"striking the Egyptian"**

Stephen assumes that his listeners will know that Moses hit **the Egyptian** so hard that he died. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "striking and killing the Egyptian"

See: Assumed Knowledge and Implicit Information

Acts 7:25 (#1)**"his} brothers"**

Stephen is using the word **brothers** to mean "kinsmen." Alternate translation: "his kinsmen"

See: Metaphor

Acts 7:25 (#2)**"was giving salvation to them"**

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. In context, the word refers to God using Moses to deliver the Israelites from slavery. Alternate translation: "was delivering them from slavery"

See: Abstract Nouns

Acts 7:25 (#3)**"by his hand"**

Here, **hand** refers to the actions of Moses. Alternate translation: "through his actions"

See: Metonymy

Acts 7:26 (#1)**"to them"**

It is clear from the context that these were two Israelite men, though Stephen does not say that specifically. Alternate translation: "to two Israelite men"

See: Assumed Knowledge and Implicit Information

Acts 7:26 (#2)**"to them" - "them" - "you are" - "you are hurting"**

Since Moses is speaking to two people, these uses of **them** and **you** would be dual if your language uses that form. Otherwise, they would be plural.

See: Forms of 'You' — Dual/Plural

Acts 7:26 (#3)**"he urged them to peace"**

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "he urged them to stop fighting"

See: Abstract Nouns

Acts 7:26 (#4)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "telling them that they were brothers and asking them why they were hurting each other"

See: Quotes within Quotes

Acts 7:26 (#5)**"Men"**

This is an idiomatic form of address. Translate it with an expression that would be natural in your language. Alternate translation: "Friends"

See: Idiom

Acts 7:26 (#6)**"brothers"**

Moses is using the word **brothers** to mean "kinsmen." Alternate translation: "kinsmen"

See: Metaphor

Acts 7:26 (#7)**"Why is it that you are hurting each other"**

Moses is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not be hurting each other!"

See: Rhetorical Question

Acts 7:27 (#1)**"him"**

The word **him** refers to Moses, not to the neighbor. Alternate translation: "Moses"

See: Pronouns — When to Use Them

Acts 7:27 (#2)**"saying, 'Who appointed you a ruler and a judge over us'"**

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect

quotation. Alternate translation: "asking him who appointed him a ruler and a judge over them"

See: Quotes within Quotes

Acts 7:27 (#3)

"Who appointed you a ruler and a judge over us"

The man is using a rhetorical question to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one appointed you a ruler and judge over us!"

See: Rhetorical Question

Acts 7:27 (#4)

"a ruler and a judge"

In this context, the words **ruler** and **judge** mean basically the same thing. The man is using repetition to emphasize the fact that he feels that Moses has no authority over them. If your language does not use repetition for such a purpose, you could use a single phrase and provide emphasis in another way. Alternate translation: "an authority with power"

See: Doublet

Acts 7:27 (#5)

"us"

The man is using the word **our** to refer to himself and to his neighbor, but not to Moses, so use the exclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 7:28 (#1)

"You do not want to kill me the way you killed the Egyptian yesterday, do 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 **do you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "Do you want to kill me the way you killed the Egyptian yesterday"

See: Double Negatives

Acts 7:28 (#2)

"You do not want to kill me the way you killed the Egyptian yesterday, do you"

The man is using a rhetorical question implicitly to threaten Moses by indicating that he and probably others knew that Moses had killed the Egyptian. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I suppose you want to kill me the way you killed the Egyptian yesterday!"

See: Rhetorical Question

Acts 7:28 (#3)

"You do not want to kill me the way you killed the Egyptian yesterday, do you"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "The man asked Moses if he wanted to kill him the way he had killed the Egyptian the day before."

See: Quotes within Quotes

Acts 7:28 (#4)

"the way"

Alternate translation: "in the same way in which"

Acts 7:29 (#1)

"Moses ran away at this word"

The implication is that Moses fled because he recognized that these Israelites, and probably others, knew that he had killed an Egyptian. Moses feared that he would be punished or even killed for this crime. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Moses ran away at this word to try to escape from being punished"

See: Assumed Knowledge and Implicit Information

Acts 7:29 (#2)

"at this word"

Stephen is using the term **word** to mean what the man said by using words. Alternate translation: "at this statement"

See: Metonymy

Acts 7:29 (#3)

"where he fathered two sons"

Stephen assumes that his listeners will know that Moses married a Midianite woman when he fled from Egypt. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "where he married a Midianite woman and fathered two sons"

See: Assumed Knowledge and Implicit Information

Acts 7:30 (#1)

"40 years having been filled"

This is an idiomatic way of speaking about time. Alternate translation: "after 40 years had gone by"

See: Idiom

Acts 7:30 (#2)

"40 years having been filled"

Since this is an idiom, it would probably not be meaningful in most languages to retain the verb "fill" and use an active verbal form instead of the passive form. However, if your language does speak of someone or something "filling" days or times so that they arrive, and if your language does

not use passive verbal forms, you could use an active form of "fill" here.

See: Active or Passive

Acts 7:30 (#3)

"an angel appeared to him"

The word **appeared** does not mean that Moses simply saw this angel in a vision. Rather, this expression indicates that the angel was actually present with Moses. Alternate translation: "suddenly an angel was there with Moses"

See: Idiom

Acts 7:30 (#4)

"an angel appeared to him"

Stephen assumes that his listeners know that God came to speak with Moses through the **angel**. The UST makes this explicit.

See: Assumed Knowledge and Implicit Information

Acts 7:31 (#1)

"admired the sight"

Stephen assumes that his listeners will know that Moses **admired the sight** because the bush was not burning up, even though it was on fire. Alternate translation: "marveled at what he saw, because the fire was not consuming the bush"

See: Assumed Knowledge and Implicit Information

Acts 7:31 (#2)

"the voice of the Lord came"

Stephen is speaking of **the voice of the Lord** as if it were a person and that it **came** on its own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "the Lord spoke to him"

See: Personification

Acts 7:32 (#1)

"I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "The Lord told Moses that he was the God of his fathers, the God of Abraham, and of Isaac, and of Jacob"

See: Quotes within Quotes

Acts 7:33 (#1)

"the Lord said to him, 'Untie the sandal of your feet, for the place on which you are standing is holy ground'

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "the Lord told Moses to untie the sandals that were on his feet, because the place on which he was standing was holy ground"

See: Quotes within Quotes

Acts 7:33 (#2)

"Untie the sandal of your feet, for the place on which you are standing is holy ground"

In this culture, removing footwear was a symbolic way of acknowledging that a place was sacred. Footwear that had been worn elsewhere should not touch it. Your readers may understand the symbolic meaning of this action. If not, you could explain it in your translation. Alternate translation: "Untie your sandals and remove them to acknowledge that the place on which you are standing is holy ground"

See: Symbolic Action

Acts 7:33 (#3)

"Untie the sandal of your feet"

The implication is that God wanted Moses not only to untie his sandals but also to remove them. Alternate translation: "Untie your sandals and remove them from your feet"

See: Assumed Knowledge and Implicit Information

Acts 7:33 (#4)

"the sandal of your feet"

Since this refers to both sandals, it might be more natural in your language to use the plural form of **sandals**. If your language uses the dual form, it would be appropriate to use that here. Alternate translation: "the sandals on your feet" or "the sandals you are wearing"

See: Collective Nouns

Acts 7:33 (#5)

"for the place on which you are standing is holy ground"

The implication is that where God is present, the immediate area around God is considered or made **holy** by God. Alternate translation: "for the place on which you are standing has been made holy by my presence"

See: Assumed Knowledge and Implicit Information

Acts 7:34 (#1)

"I have certainly seen the oppression of my people who {are} in Egypt, and I have heard their groaning, and I have come down to rescue them. And now come, let me send you to Egypt"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "The Lord said that he had certainly seen the oppression of his people who were in Egypt and that he had heard their groaning and that he had come down to rescue them. He told Moses to get ready because he was sending him to Egypt"

See: Quotes within Quotes

Acts 7:34 (#2)

"I have certainly seen"

Stephen is reproducing a Hebrew idiom from the biblical account of Moses at the burning bush. The

verb **seen** is repeated in Hebrew. This repetition expresses the intensity, certainty, or clarity of Yahweh's having seen how his people were being oppressed. This Hebrew practice of verb repetition for intensification cannot be directly translated into English. Use a natural form of strengthening a verb from your language.

See: Idiom

Acts 7:34 (#3)

"of my people"

God uses the possessive word **my** to emphasize that these people were in a covenant relationship with him based on his promises to their ancestors. Alternate translation: "of the descendants of Abraham, Isaac, and Jacob"

See: Possession

Acts 7:34 (#4)

"I have come down to rescue them"

God describes himself as having **come down** from heaven to earth to help the Israelites. His presence was in the burning bush, but he also means that he is taking action to **rescue** them. Alternate translation: "I will personally bring about their release"

See: Metaphor

Acts 7:34 (#5)

"And"

God is using the word translated **And** to introduce what he wants Moses to do as a result of what he has told him. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 7:34 (#6)

"now come"

God is giving an order here. Alternate translation: "get ready"

See: Imperatives — Other Uses

Acts 7:34 (#7)

"let me send you to Egypt"

God is not asking Moses' permission when he says **let me send you to Egypt**. This is a way of saying "I will send you to Egypt," and that statement in turn is functioning as a command. Alternate translation: "you must go to Egypt"

See: Statements — Other Uses

Acts 7:35 (#1)

"saying, 'Who appointed you a ruler and a judge'"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. See what you did in [7:27](#). Alternate translation: "asking him who appointed him a ruler and a judge"

See: Quotes within Quotes

Acts 7:35 (#2)

"Who appointed you a ruler and a judge"

See how you translated this rhetorical question in [7:27](#). Alternate translation: "No one appointed you a ruler and a judge!"

See: Rhetorical Question

Acts 7:35 (#3)

"a ruler and a judge"

See how you translated the combination of **ruler** and **judge** in [7:27](#). Alternate translation: "an authority with power"

See: Doublet

Acts 7:35 (#4)

"a redeemer"

In this context, the word translated **redeemer** refers to someone who delivers people from earthly troubles, not someone who brings eternal salvation. Alternate translation: "a rescuer"

Acts 7:35 (#5)**"with the hand of the angel"**

Here, **hand** is a metonym for the capability and actions of someone. Alternate translation: "accompanied by the power of the angel" or "through the actions of the angel"

See: Metonymy

Acts 7:35 (#6)**"appeared to him in the bush"**

See how you translated the word **appeared** in [7:30](#). Here as well, the word does not mean that Moses simply saw this angel in a vision. Alternate translation: "who was with him at the bush"

See: Idiom

Acts 7:35-38 (#1)**"This Moses"**

Verses 35, 36, 37, and 38 contains a series of similar phrases emphasizing the role of Moses. Stephen says **This Moses**, "This one," "This is the Moses," and "This is the one." If possible, use similar statements in your own translation to emphasize Moses. You may also wish to make each of these verses a separate paragraph or use formatting in some other way to highlight the repeated phrases.

See: Litany

Acts 7:36 (#1)**"wonders and signs"**

The terms **wonders** and **signs** mean similar things. Stephen is using them together for emphasis. See how you translated the similar expression in [2:22](#). Alternate translation: "great miracles"

See: Doublet

Acts 7:36 (#2)**"the Red Sea"**

Stephen is using the name that was common in his culture, **the Red Sea**, to refer to the body of water that the Old Testament calls "the Sea of Reeds." Decide whether you want to use the name that Stephen uses here or the name that you are using in your translation in the Old Testament, if they are different. Alternate translation: "the Sea of Reeds"

See: How to Translate Names

Acts 7:37 (#1)**"who said to the sons of Israel, 'God will raise up a prophet like me for you from your brothers'"**

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "who told the sons of Israel that God would raise up a prophet like him for them from their brothers"

See: Quotes within Quotes

Acts 7:37 (#2)**"to the sons of Israel"**

Stephen is using the word **sons** to mean "descendants." Alternate translation: "to the descendants of Israel" or "to the descendants of Jacob"

See: Metaphor

Acts 7:37 (#3)**"will raise up a prophet like me for you"**

Here, the expression **raise up** describes God giving someone the mission to go as a prophet to certain people. See how you translated it in [3:22](#). Alternate translation: "will send you a prophet like me"

See: Idiom

Acts 7:37 (#4)**"your brothers"**

Stephen is using the word **brothers** to mean "kinsmen." Alternate translation: "your kinsmen"

See: Metaphor

Acts 7:38 (#1)**"This is the one having been"**

This is the one refers to Moses. You may have decided to use similar language and special formatting in verses 35–38 to highlight the way Stephen is emphasizing Moses. However, if you think the reference would not be clear at this point, you could state his name. Alternate translation: "Moses is the one who was"

See: Pronouns — When to Use Them

Acts 7:38 (#2)

"with the angel {who was} speaking to him on Mount Sinai, and with our fathers, who received living words"

It might be more natural to put the information about **Mount Sinai** next to the information about Moses receiving **living words**. Alternate translation: "with our fathers and with the angel who was speaking to him on Mount Sinai, who received living words" or "with our fathers and with the angel who was speaking to him on Mount Sinai, where he received living words"

See: Information Structure

Acts 7:38 (#3)**"with our fathers, who received"**

This second instance of **who** in the verse refers to Moses, not to the **fathers**. For clarity, you could state his name and start a new sentence. Alternate translation: "with our fathers. Moses received"

See: Pronouns — When to Use Them

Acts 7:38 (#4)**"who received living words"**

It may be helpful in your language to specify who gave Moses the **words** that he **received**. Stephen assumes that his listeners will know that this was God. Alternate translation: "to whom God gave living words" or "to whom God spoke living words"

See: Assumed Knowledge and Implicit Information

Acts 7:38 (#5)**"living words"**

Stephen is using the term **words** to mean the message that God communicated through words. Alternate translation: "a living message"

See: Metonymy

Acts 7:38 (#6)**"living words"**

Stephen is using the term **living** to describe God's **words** as if they were alive. This could mean: (1) that God's message is always effective. Alternate translation: "an enduring message" (2) that God's message shows how to live as God wishes. Alternate translation: "a life-giving message"

See: Metaphor

Acts 7:39 (#1)

"to whom our fathers were not willing to be obedient"

The word **whom** refers to Moses. It may be helpful to state his name and to begin a new sentence here. Alternate translation: "Our fathers were not willing to be obedient to Moses"

See: Pronouns — When to Use Them

Acts 7:39 (#2)**"they pushed him away"**

Stephen is speaking to emphasize the Israelites' rejection of Moses. Alternate translation: "they rejected him as their leader"

See: Metaphor

Acts 7:39 (#3)**"turned back in their hearts to Egypt"**

Here, **hearts** is a metonym for people's desires. Alternate translation: "made it their desire to return to Egypt"

See: Metonymy

Acts 7:40 (#1)

"saying to Aaron, 'Make for us gods who will go ahead of us. For this Moses, who brought us from the land of Egypt, we do not know what has happened to him"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "They asked Aaron to make gods for them who would go ahead of them, because they did not know what had happened to Moses, who had brought them from the land of Egypt"

See: Quotes within Quotes

Acts 7:40 (#2)

"saying to Aaron"

It may be helpful to begin a new sentence here. Alternate translation: "They said to Aaron"

Acts 7:40 (#3)

"For this Moses, who brought us from the land of Egypt, we do not know what has happened to him"

It may be more natural to put the information about Moses at the end of the sentence. Alternate translation: "For we do not know what has happened to this Moses who brought us from the land of Egypt"

See: Information Structure

Acts 7:41 (#1)

"they made an image of a calf"

Stephen assumes that his listeners will know that this **image of a calf** was a statue that the Israelites wanted to worship as an idol. Stephen refers to it as **the idol** later in the sentence. Alternate translation: "they made a statue that looked like a calf to worship as an idol"

See: Assumed Knowledge and Implicit Information

Acts 7:41 (#2)

"in those days"

Stephen is using the term **days** to refer to a specific time. Alternate translation: "at that time"

See: Idiom

Acts 7:41 (#3)

"they made an image of a calf"

The pronoun **they** refers back to "our fathers" in verse 39, that is, to the Israelites whom Moses led out of Egypt. Alternate translation: "the Israelites made an image of a calf"

See: Pronouns — When to Use Them

Acts 7:41 (#4)

"the works of their hands"

Stephen describes what he also calls the **calf** and the **idol** as **the works of their hands** by association with the way the Israelites used their hands to make the calf. Alternate translation: "the statue they had made"

See: Metonymy

Acts 7:42 (#1)

"God turned away"

Stephen is speaking as if **God** had physically **turned away**. He speaks this way to emphasize that God was not pleased with the Israelites and no longer helped them. Alternate translation: "God stopped helping them"

See: Metaphor

Acts 7:42 (#2)

"the host of heaven"

Here, the word **host** means "army," and the word **heaven** means "sky." Stephen is speaking of the stars in the sky as if they were an army. Alternate translation, as in UST: "the stars in the sky"

See: Metaphor

Acts 7:42 (#3)

"it is written in the book of the prophets"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the book of the prophets says" or "the book of the prophets records"

See: Active or Passive

Acts 7:42 (#4)

"the book of the prophets"

This was apparently a collection of the writings of several of the Old Testament prophets on one scroll. Alternate translation: "the scroll that records sayings of the prophets"

See: Assumed Knowledge and Implicit Information

Acts 7:42 (#5)

"You did not offer slain beasts and offerings to me"

This is the beginning of a quotation from the prophet Amos, which continues through the end of verse 43. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Amos as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

See: Quote Markings

Acts 7:42 (#6)

"You did not offer slain beasts and offerings to me"

The first word of this sentence in Greek is a negative word that can be used to turn a negative

statement into a question that expects a negative answer. ULT shows this by adding **did you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "Did you offer slain beasts and offerings to me for 40 years in the wilderness, O house of Israel?"

See: Double Negatives

Acts 7:42 (#7)

"You did not offer slain beasts and offerings to me"

Speaking through the prophet Amos, God used the question form to emphasize to the people of **Israel** that they did not really worship Him **in the wilderness** with their sacrifices. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You did not honor me when you offered slain beasts and sacrifices for 40 years in the wilderness, O house of Israel!"

See: Rhetorical Question

Acts 7:42 (#8)

"You did not offer" - "did you"

You is plural in these instances, even though the addressee (**house**) is singular, because God is actually speaking to all of the Israelites. If it would not be natural in your language to use the plural in such a case, you could use singular **you** in your translation.

See: Forms of 'You' — Singular

Acts 7:42 (#9)

"slain beasts and offerings"

In a figure of speech, God is using the two main categories of sacrifices, those that involve shedding blood (**slain beasts**) and those that are bloodless (**offerings**), to mean sacrifices of all kinds. If this would be misunderstood in your language, you could use an equivalent expression or non-

figurative language. Alternate translation: “all kinds of sacrifices”

See: Merism

Acts 7:42 (#10)

"O house of Israel"

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

See: Metaphor

Acts 7:43 (#1)

""And you took up the tabernacle of Molech"

The quotation from the prophet Amos continues here.

Acts 7:43 (#2)

"And"

And at the beginning of this verse introduces God’s own answer to the question he asked in the previous verse, [7:42](#): “You did not offer slain beasts and offerings to me … , did you?” The answer is in contrast to what the question asks. Use a natural way in your language for introducing a contrast. Alternate translation, followed by a sentence break: “No!”

See: Connect — Contrast Relationship

Acts 7:43 (#3)

"you took up" - "I will remove you"

The term **took up** indicates that the Israelites carried the idols this verse describes around with them as they traveled in the wilderness. The term **remove** in this context means that God will send them into exile as a punishment, with the sense of carrying them away from their homeland. So the punishment is ironic; if possible, use similar terms in your language that will bring out this irony.

Alternate translation: “you carried around … I will carry you away”

See: Irony

Acts 7:43 (#4)

"you took up" - "your" - "you made" - "you"

As in [7:42](#), **you** is plural here, even though the addressee (“house”) is singular, since God is speaking to all of the Israelites. In this verse **your** is also plural. If it would not be natural in your language to use the plural in these cases, you could use the singular in your translation.

See: Forms of ‘You’ — Singular

Acts 7:43 (#5)

"the tabernacle of Molech"

The **tabernacle of Molech** was a tent or shrine that housed an idol of the false god Molech. If it would be helpful to your readers, you could state this explicitly, as UST does.

See: Assumed Knowledge and Implicit Information

Acts 7:43 (#6)

"the star of your god Rephan"

The Israelites were not carrying around an actual **star**, but an image designed to look like a star. This image was used in the worship of the false god Rephan. (This may have been the planet Saturn.) Alternate translation: “the star-shaped image of your god Rephan”

See: Assumed Knowledge and Implicit Information

Acts 7:43 (#7)

"the images that you made"

The word **images** refers to the idol of Molech and the star-shaped image of Rephan. It may be helpful to make this a separate sentence. Alternate translation: “You made that idol of Molech and that star-shaped image of Rephan so that you could worship those false gods.”

See: Assumed Knowledge and Implicit Information

Acts 7:43 (#8)**"and"**

Speaking through Amos, God uses the word translated **and** to introduce what he will do as a result of the Israelites' unfaithfulness and disobedience. It may be helpful to begin a new sentence here. Alternate translation: "As a result"

See: Connect — Reason-and-Result Relationship

Acts 7:43 (#9)**"I will remove you beyond Babylon"**

This is the end of the quotation from the prophet Amos that began in verse 42. See how you marked the beginning of the quotation there. It would be appropriate to mark its ending here with a closing second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a second-level quotation. If you used special formatting to set off the quotation, you could return to regular formatting after this verse.

See: Quote Markings

Acts 7:44 (#1)

Connecting Statement:\n\nStephen continues his response to the high priest and the council which he began in [Acts 7:2](#).

Acts 7:44 (#2)

"The tabernacle of the testimony was with our fathers in the wilderness, just as the one speaking to Moses had commanded"

Stephen is not saying that the **tabernacle** was **with** the Israelites just as God had commanded. He means that the tabernacle was built **according to the pattern** that Moses saw on Mount Sinai. To make this clear, it may be helpful to supply some of the words that Stephen is leaving out. It may also be helpful to introduce a sentence break. Alternate translation: "The tabernacle of the testimony was

with our fathers in the wilderness. It was built just as the one speaking to Moses had commanded"

See: Ellipsis

Acts 7:44 (#3)**"The tabernacle of the testimony"**

Stephen calls this tent the **tabernacle of the testimony** by association with the way it housed the ark of the covenant, which was also known as the ark of the testimony. The "testimony" of the ark, as UST indicates, was to the covenant between God and the Israelites and to his presence with them wherever they went in the wilderness. Alternate translation: "the tent that housed the ark of the covenant"

See: Metonymy

Acts 7:44 (#4)

"just as the one speaking to Moses had commanded, to make it according to the pattern that he had seen"

It may be more natural to put the information about the command to Moses before the information about how Moses fulfilled the command. It may also be helpful to begin a new sentence here. Alternate translation: "The one speaking to Moses had commanded him to make the tabernacle according to the pattern that he had seen, and he made it just that way"

See: Information Structure

Acts 7:44 (#5)**"the one speaking to Moses had commanded"**

Stephen assumes that his listeners will know that he is referring to the way God spoke to Moses on Mount Sinai. Alternate translation: "God commanded Moses when he spoke to him on Mount Sinai"

See: Assumed Knowledge and Implicit Information

Acts 7:44 (#6)**"the pattern that he had seen"**

Stephen assumes that his listeners will know that he is referring to the **pattern** for the tabernacle that God showed Moses on Mount Sinai. Alternate translation: "the pattern that he showed him on Mount Sinai"

See: Assumed Knowledge and Implicit Information

Acts 7:45 (#1)

"which also our fathers, having received it in turn, brought in"

The pronoun **which** refers to the tabernacle. It may be helpful to begin a new sentence here. Alternate translation: "Our ancestors received the tabernacle from their ancestors, and they brought it in"

See: Pronouns

Acts 7:45 (#2)

"having received it in turn"

The phrase **having received ... in turn** translates a Greek verb that refers to receiving something in succession, in this case from one's ancestors. Alternate translation: "having received it from their ancestors"

Acts 7:45 (#3)

"brought in with Joshua"

When Stephen says that the Israelites brought in the tabernacle **with Joshua**, he does not mean that they brought in both the tabernacle and Joshua. He means that the Israelites did the things he describes in obedience to Joshua's directions. Alternate translation: "brought in as Joshua directed them"

Acts 7:45 (#4)

"brought in"

Stephen assumes that his listeners will know that he is referring to the Israelites entering the land of Canaan. Alternate translation: "brought in to the land of Canaan"

See: Assumed Knowledge and Implicit Information

Acts 7:45 (#5)

"in the possessing of the nations"

Stephen is using the term **nations** to mean the land that these people groups occupied. Alternate translation: "when they took possession of land that had been occupied by the nations"

See: Metonymy

Acts 7:45 (#6)

"from the face of our fathers"

Stephen is using the word **face** to mean "presence." Alternate translation: "from the presence of our ancestors" or "so that our ancestors alone would live there"

See: Metaphor

Acts 7:45 (#7)

"until the days of David"

Stephen is leaving out some of the words that a sentence would need in many languages in order to be complete. It may be helpful to begin a new sentence here. Alternate translation: "The tabernacle remained there until the days of David"

See: Ellipsis

Acts 7:45 (#8)

"the days of David"

Stephen is using the term **days** to refer to a specific time. Alternate translation: "the time of David"

See: Idiom

Acts 7:46 (#1)

"to find"

Stephen is speaking. David did not ask God if he could go look for this **dwelling**. David asked God if he could build it. Alternate translation: "to build"

See: Idiom

Acts 7:46 (#2)**"who found favor before God"**

The pronoun **who** refers to David. It may be helpful to begin a new sentence here. Alternate translation: "David found favor before God"

See: Pronouns

Acts 7:46 (#3)**"who found favor before God"**

Here the phrase **before God** refers to God's opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: "God regarded David with favor"

See: Metonymy

Acts 7:46 (#4)**"to find"**

Stephen is speaking. David did not ask God if he could go look for this **dwelling**. David asked God if he could build it. Alternate translation: "to build"

See: Idiom

Acts 7:46 (#5)**"a dwelling"**

The word **dwelling** refers to a permanent habitation, that is, a house. Stephen is using the word to mean a temple. He is speaking of this temple as if it was a house in which God lived, since God's presence was there. Alternate translation: "a house"

See: Metaphor

Acts 7:46 (#6)**"for the house of Jacob"**

Some ancient manuscripts read "the house of Jacob." ULT follows that reading. Other ancient manuscripts read "the God of Jacob." If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the

Bible does not exist in your region, you may wish to use the reading of ULT.

See: Textual Variants

Acts 7:46 (#7)**"for the house of Jacob"**

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

See: Metaphor

Acts 7:47 (#1)**"the house for him"**

Stephen is using the word **house** to mean a temple. Alternate translation: "a temple for him"

See: Metaphor

Acts 7:47 (#2)**"the house for him"**

The pronoun **him** refers to God. Alternate translation: "a temple for God"

See: Pronouns — When to Use Them

Acts 7:48 (#1)**"the Most High"**

This a name for God. UST suggests one way to express its meaning.

See: How to Translate Names

Acts 7:48 (#2)**"houses} made with hands"**

Stephen is using the adjective **made with hands** (or "handmade") as a noun, to mean structures built by humans. ULT adds **houses** to show this. Your language may use adjectives in the same way.

If not, you could translate this with an equivalent expression. Alternate translation: "temples that people build"

See: Nominal Adjectives

Acts 7:48 (#3)

"houses} made with hands"

Stephen is using the word **hand**, one part of a person, to mean the whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "houses that people build"

See: Synecdoche

Acts 7:48 (#4)

"houses} made with hands"

The word **houses** means "temples." Alternate translation: "temples that people build"

See: Metaphor

Acts 7:48 (#5)

"as the prophet says"

Stephen assumes that his listeners will know that by **the prophet**, he means Isaiah. Alternate translation: "as the prophet Isaiah says"

See: Assumed Knowledge and Implicit Information

Acts 7:49 (#1)

"Heaven {is} my throne, and the earth {is} the footstool for my feet"

This is the beginning of a quotation from the prophet Isaiah, which continues through the end of verse 50. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level

quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

See: Quote Markings

Acts 7:49 (#2)

"Heaven {is} my throne, and the earth {is} the footstool for my feet"

Speaking through Isaiah, God describes **Heaven** as his **throne** and **the earth** as his **footstool**. If your readers would not understand what these figures mean, you could use equivalent metaphors from your culture, or you could express the meaning in a non-figurative way. This could mean: (1) that God is present both in heaven and on earth. Alternate translation: "I dwell in heaven, and I am also present throughout the earth" (2) that God rules over heaven and earth. Alternative translation: "I rule from heaven, and I have complete authority over the earth"

See: Metaphor

Acts 7:49 (#3)

"Heaven {is} my throne, and the earth {is} the footstool for my feet"

God is using the two parts of creation, **Heaven** and **earth**, to mean all of creation. If it would be helpful in your language, you could use an equivalent expression or plain language. This could mean: (1) Alternate translation: "I am present everywhere in creation" (2) Alternate translation: "I rule over all of creation"

See: Merism

Acts 7:49 (#4)

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

God is using the question form to emphasize that human beings cannot build a temple worthy of him or adequate for him. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You can not build a temple that is worthy of me or a place to live that is adequate for me!"

See: Rhetorical Question

Acts 7:49 (#5)

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

These two phrases mean basically the same thing. God says the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: "You can not build a temple that is worthy for me to live in!"

See: Parallelism

Acts 7:49 (#6)

"What kind of house"

The word **house** means a "temple." Alternate translation: "What kind of temple"

See: Metaphor

Acts 7:49 (#7)

"the place for my rest"

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: "the place where I can live"

See: Abstract Nouns

Acts 7:50 (#1)

"Did my hand not make all these things"

This is the end of the quotation from the prophet Isaiah that began in verse 49. See how you marked the beginning of the quotation there. It would be appropriate to mark its ending here with a closing second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a second-level quotation. If you used special formatting to set off the quotation, you could return to regular formatting after this verse.

See: Quote Markings

Acts 7:50 (#2)

"Did my hand not make all these things"

God is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "My hand made all these things!"

See: Rhetorical Question

Acts 7:50 (#3)

"Did my hand not make all these things"

God is using one part of himself, his **hand**, to represent all of himself in the act of creating. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "Did I not make all these things?" or, if you choose to represent the rhetorical question as an exclamation, "I made all these things!"

See: Synecdoche

Acts 7:50 (#4)

"all these things"

The phrase **all these things** refers back to "Heaven" and "earth" in the previous verse. Alternate translation: "everything in creation"

See: Assumed Knowledge and Implicit Information

Acts 7:51 (#1)

"O stiff-necked and uncircumcised in heart and ears"

Stephen is using the exclamatory word **O** to make a transition in his speech. Up to this point, he has been identifying with the Sanhedrin members, saying "our fathers" as he describes what earlier generations of Israelites did. Now, as he shifts to rebuking them, he addresses them with the vocative **O**. Use an exclamation that is natural in your language for this same purpose. Alternate translation: "You stiff-necked people who are uncircumcised in your heart and ears"

See: Exclamations

Acts 7:51 (#2)

"O stiff-necked and"

Stephen is using the adjective **stiff-necked** as a noun, to describe a kind of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "O people who are stiff-necked and"

See: Nominal Adjectives

Acts 7:51 (#3)

"O stiff-necked"

Stephen is speaking of the Sanhedrin members as if they were horses or mules that stiffened their necks in order not to be turned in one direction or another. He means that they are being stubborn. If your readers would not understand this, you could use an equivalent metaphor from your culture, or you could express the meaning in a non-figurative way. Alternate translation: "O stubborn"

See: Metaphor

Acts 7:51 (#4)

"uncircumcised in heart and ears"

Stephen speaks of the Sanhedrin members' **heart and ears** as **uncircumcised** by association with the way that Gentiles, who are uncircumcised because they are not part of the covenant community, do not obey or listen to God. Alternate translation: "unwilling to obey or listen to God"

See: Metonymy

Acts 7:51 (#5)

"uncircumcised in heart and ears"

Stephen is using one part of a person, the **heart**, meaning the desires and will, to represent all of a person in the act of obeying or disobeying. If it would be helpful in your language, you could use an equivalent expression from your culture or plain

language. Alternate translation: "unwilling to obey or listen to God"

See: Synecdoche

Acts 7:51 (#6)

"uncircumcised in heart and ears"

Stephen is using one part of a person, the **ears**, to represent all of a person in the act of listening. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "unwilling to obey or listen to God"

See: Synecdoche

Acts 7:51 (#7)

"You always resist the Holy Spirit"

The word **always** is a generalization for emphasis. Alternate translation: "You keep resisting the Holy Spirit"

See: Hyperbole

Acts 7:51 (#8)

"You" - "your" - "you"

The words **you** and **your** are plural, since Stephen is speaking to all the members of the Sanhedrin. So use plural forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 7:51 (#9)

"As your fathers, also you"

Stephen is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: "As your ancestors disobeyed God and did not listen to him, so you disobey God and do not listen to him"

See: Ellipsis

Acts 7:52 (#1)

"Which of the prophets did your fathers not persecute"

Stephen is not asking for information. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Your ancestors persecuted each of the prophets!"

See: Rhetorical Question

Acts 7:52 (#2)

"Which of the prophets did your fathers not persecute"

Stephen's rhetorical question has an implicit generalization for emphasis. If it would be helpful in your language, you could use an equivalent expression from your language that conveys emphasis. Alternate translation: "Your ancestors kept persecuting the prophets!"

See: Hyperbole

Acts 7:52 (#3)

"of the Righteous One"

Stephen is using the adjective **Righteous** as a noun in order to describe a specific person. ULT adds **One** to show this. This is a title that refers to the Christ, the Messiah. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "of the Messiah, who was righteous"

See: Nominal Adjectives

Acts 7:52 (#4)

"whose betrayers and murderers you have now become"

It may be helpful to begin a new sentence here. Alternate translation: "You have now betrayed and murdered him"

Acts 7:53 (#1)

"who received"

The pronoun **who** refers to the Sanhedrin members whom Stephen is addressing. It may be helpful to begin a new sentence here. Alternate translation: "You received"

See: Pronouns — When to Use Them

Acts 7:53 (#2)

"who received"

The Sanhedrin members whom Stephen is addressing did not receive **the law** themselves. Rather, Stephen is using them to represent the entire Jewish community down through the years. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "whose community received" or, if you choose to start a new sentence, "Your community received"

See: Synecdoche

Acts 7:53 (#3)

"by directions of angels"

Stephen assumes that his listeners will know that he is referring to God giving the law to the Israelites at Mount Sinai. A later Jewish tradition said that angels acted as God's intermediaries at that time. (Stephen says in [7:38](#) that an angel was speaking to Moses on Mount Sinai.) If it would be helpful to your readers, you could state that explicitly. Alternate translation: "as angels delivered it on Mount Sinai"

See: Assumed Knowledge and Implicit Information

Acts 7:54 (#1)

"hearing these things, they were cut to their hearts"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "these things cut them to their hearts when they heard them"

See: Active or Passive

Acts 7:54 (#2)**"they were cut to their hearts"**

Here, the expression **they were cut to their hearts** is an idiom that means the Sanhedrin members became very angry. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "they became furious at Stephen"

See: Idiom

Acts 7:54 (#3)**"they ground {their} teeth at him"**

This action expressed their strong anger at Stephen. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: "they became so angry at Stephen that they ground their teeth together" or "they moved their teeth back and forth as they looked angrily at Stephen"

See: Symbolic Action

Acts 7:55 (#1)**"full of the Holy Spirit"**

Luke is speaking of Stephen as if he were a container that the Holy Spirit could fill. Alternate translation: "inspired by the Holy Spirit"

See: Metaphor

Acts 7:55 (#2)**"looking intently into heaven, he saw"**

The implication is that only Stephen saw this vision, not anyone else who was present. Alternate translation: "staring up into heaven, he saw in a vision"

See: Assumed Knowledge and Implicit Information

Acts 7:55 (#3)**"the glory of God"**

The implication is that Stephen saw a bright light that expressed the magnificent presence of God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "a bright light that expressed the glorious presence of God"

See: Assumed Knowledge and Implicit Information

Acts 7:55 (#4)**"Jesus standing at the right of God"**

Luke is using the adjective **right** as a noun in order to indicate the right side. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "Jesus standing at the right side of God"

See: Nominal Adjectives

Acts 7:55 (#5)**"Jesus standing at the right of God"**

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

See: Assumed Knowledge and Implicit Information

Acts 7:55 (#6)**"Jesus standing at the right of God"**

Elsewhere in the New Testament, Jesus is described as "sitting" **at the right of God**. Many interpreters believe that Jesus stood on this occasion to honor Stephen for his courage and faithful testimony. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: "Jesus, in a place of honor next to God, standing to honor him"

See: Symbolic Action

Acts 7:56 (#1)**"Behold"**

Stephen is using the term **behold** to focus his listeners' attention on what he is about to say. Your

language may have a comparable expression that you can use in your translation. Alternate translation: "Now listen"

See: Metaphor

Acts 7:56 (#2)

"I see the heavens opened, and"

Stephen is speaking of the **heavens** being **opened** to mean that they are open to his view. Alternate translation: "the heavens are open to my view, and I see" or "I can see into heaven, and I see"

See: Metaphor

Acts 7:56 (#3)

"the Son of Man"

The title **Son of Man** is equivalent to "Messiah." Jesus himself used that title to claim that role subtly and implicitly. You may want to translate the title directly into your language. Alternatively, if you think it would be helpful to your readers, you could express what it means. Alternate translation: "Jesus the Messiah"

See: Assumed Knowledge and Implicit Information

Acts 7:56 (#4)

"standing at the right of God"

See how you translated the nominal adjective **right** in [7:55](#). Alternate translation: "standing at the right side of God"

See: Nominal Adjectives

Acts 7:56 (#5)

"standing at the right of God"

See how you expressed the implicit significance of the phrase **at the right of God** in [7:55](#). Alternate translation: "standing in a place of honor next to God"

See: Assumed Knowledge and Implicit Information

Acts 7:56 (#6)

"standing at the right of God"

See how you expressed the significance of the symbolic action of Jesus **standing** in [7:55](#). Alternate translation: "the Son of Man, in a place of honor next to God, standing to honor me"

See: Symbolic Action

Acts 7:57 (#1)

"shouting with a loud voice, they covered their ears"

The Sanhedrin members did these things to demonstrate that they did not want to hear any more of what Stephen said. Alternate translation: "shouting loudly to drown out Stephen, they put their hands over their ears to show that they did not want to hear any more"

See: Symbolic Action

Acts 7:57 (#2)

"shouting with a loud voice"

This is an idiom that suggests that the Sanhedrin members had another, louder voice that they could use. It means that they raised the volume of their voices. Alternate translation: "shouting loudly"

See: Idiom

Acts 7:57 (#3)

"shouting 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 group of people had one **voice**, you could make this plural. Alternate translation: "with loud voices" or "in loud voices"

Acts 7:57 (#4)

"rushed at him unanimously"

This could mean: (1) that the Sanhedrin members all rushed at Stephen at the same time. Alternate translation: "rushed at him all at once" (2) that every one of the Sanhedrin members rushed at

Stephen. Alternate translation: “every one of them rushed at him”

Acts 7:58 (#1)

"throwing him outside the city"

Luke is likely speaking when he speaks of the Sanhedrin members **throwing** Stephen outside the city. It is unlikely that they actually picked him up and heaved him through the air. Alternate translation: “seizing Stephen and forcefully taking him out of the city”

See: Metaphor

Acts 7:58 (#2)

"the witnesses"

These were the “false witnesses” whom the Sanhedrin brought in to accuse Stephen, as described in 6:13. According to the Law of Moses, it was their responsibility to carry out the execution of the man they had accused. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the false witnesses, who were responsible to carry out the execution,”

See: Assumed Knowledge and Implicit Information

Acts 7:58 (#3)

"laid aside their outer garments at the feet of a young man named Saul"

The implications are that the witnesses took off their long robes so that they could throw stones at Stephen more easily and that they left them with Saul for safekeeping. UST models one way to make these implications explicit.

See: Assumed Knowledge and Implicit Information

Acts 7:58 (#4)

"outer garments"

These **outer garments** were long cloaks or robes that people wore outside to stay warm. They were also a sign of wealth and status. If your readers would not be familiar with this kind of garment, you could use the name of another garment that

they would recognize, or you could use a general expression. Alternate translation: “coats” or “robes”

See: Translate Unknowns

Acts 7:58 (#5)

"at the feet"

The expression **at the feet** means on the ground in front of someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “on the ground in front of”

See: Idiom

Acts 7:59 (#1)

"as he was calling out and saying"

This phrase expresses a single idea by using two words connected with **and**. The phrase **calling out** tells how Stephen was **saying** what he said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: “as he was saying loudly”

See: Hendiadys

Acts 7:59 (#2)

"receive my spirit"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please receive my spirit”

See: Imperatives — Other Uses

Acts 7:60 (#1)

"having put down {his} knees"

Kneeling down was an act of submission to God and a reverent posture of prayer. Alternate translation: “after he had knelt down reverently”

See: Symbolic Action

Acts 7:60 (#2)**"he cried out with a loud voice"**

This is an idiom that means that Stephen raised the volume of his voice. Alternate translation: "he cried out loudly"

See: Idiom

Acts 7:60 (#3)**"do not hold this sin against them"**

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please do not hold this sin against them"

See: Imperatives — Other Uses

Acts 7:60 (#4)**"do not hold this sin against them"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **hold ... against**. Alternate translation: "forgive them for this sin"

See: Double Negatives

Acts 7:60 (#5)**"he fell asleep"**

Luke is describing the death of Stephen when he says **he fell asleep**. This is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or use plain language. Alternate translation: "he passed away" or, as in UST, "he died"

See: Euphemism

Acts 8:1 (#1)**"And Saul was agreeing with his execution"**

Luke is providing this background information to help readers understand why Saul was persecuting the church, as he relates in [8:3](#) and in Chapter 9. Use a natural way in your language for introducing background information. Alternate translation: "Now Saul approved of the Sanhedrin executing Stephen"

See: Background Information

Acts 8:1 (#2)**"And on that day a great persecution began against the church"**

Luke uses this phrase to introduce a new event in the story, the scattering of the church and its witness beyond Jerusalem. Use the natural form in your language for introducing a new event. Alternate translation: "And so began that day a great persecution against the church"

See: Introduction of a New Event

Acts 8:1 (#3)**"on that day"**

Here, **day** is not a figurative word for "time." Luke is referring to a specific day, the day on which Stephen was killed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "on the day Stephen was killed,"

See: Assumed Knowledge and Implicit Information

Acts 8:1 (#4)**"they all were scattered"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "they all fled"

See: Active or Passive

Acts 8:1 (#5)**"they all were scattered"**

The word **all** is a generalization that emphasizes that a large number of the believers were affected.

Alternate translation: "many of the believers were scattered" or "many of the believers fled"

See: Hyperbole

Acts 8:1 (#6)

"except the apostles"

The implication is that **the apostles** remained in Jerusalem, even though they too experienced this great persecution. Alternate translation: "except the apostles, who remained in Jerusalem despite the persecution"

See: Assumed Knowledge and Implicit Information

Acts 8:1-2 (#1)

"And devout men carried away Stephen and made great lamentation over him"

It may be helpful to your readers to move the parts of the story about Stephen together by using a verse bridge for verses 1-2 as the UST does.

See: Verse Bridges

Acts 8:2 (#1)

"carried away Stephen"

The word translated **carried away** means to carry away for burial. If it would be helpful to your readers, you could state that explicitly. You could also say explicitly that it was Stephen's body that these men carried away. Alternate translation: "carried Stephen's body away to bury it"

See: Assumed Knowledge and Implicit Information

Acts 8:3 (#1)

"by houses"

Alternate translation: "entering one house after another"

Acts 8:3 (#2)

"by houses," - "both men and women"

Luke may mean **houses** where Christians met, as described in [2:46](#), and he means **men and women** who believed in Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the houses where Christians met ... believers in Jesus, both men and women"

See: Assumed Knowledge and Implicit Information

Acts 8:4 (#1)

"the ones having been scattered"

Luke is using the participle **having been scattered**, which functions as an adjective, as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "the believers who had been scattered"

See: Nominal Adjectives

Acts 8:4 (#2)

"the ones having been scattered"

If your language does not use this passive form, you could state this in active form. See how you translated it in [8:1](#). Alternate translation: "the believers who had fled from the persecution"

See: Active or Passive

Acts 8:4 (#3)

"proclaiming the word"

Luke is using the term **word** to mean the message about Jesus that these believers shared by using words. See how you translated the term in [4:4](#). Also see the General Notes to this chapter for the meaning of the word translated **proclaiming** here and many other times in this chapter. Alternate translation: "telling the good news about Jesus"

See: Metonymy

Acts 8:5 (#1)

"going down"

Luke speaks of Philip **going down** from Jerusalem because that was the customary way of speaking

about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: "traveling"

See: Idiom

Acts 8:5 (#2)

"the city of Samaria"

This is an idiom that means the principal city in the region of Samaria, probably the one known at that time as Sebaste, although some interpreters believe that Luke may have had the city of Sychar in mind instead. Alternate translation: "the main city in Samaria"

See: Idiom

Acts 8:5 (#3)

"Christ"

Luke is using the name **Christ** by association to mean the message about Christ. Alternate translation: "the good news about Jesus"

See: Metonymy

Acts 8:6 (#1)

"the crowds"

Luke implicitly means **the crowds** in the city that Philip traveled to. Alternate translation: "the people in that city of Samaria"

See: Assumed Knowledge and Implicit Information

Acts 8:6 (#2)

"unanimously"

Alternate translation: "all together"

Acts 8:6 (#3)

"to the things being spoken by Philip"

Luke is using the participle **being spoken**, which functions as an adjective, as a noun. ULT adds the term **things** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression.

Alternate translation: "the things that Philip was saying"

See: Nominal Adjectives

Acts 8:6 (#4)

"to the things being spoken by Philip"

If your language does not use this passive form, you could state this in active form. Alternate translation: "the things that Philip was saying"

See: Active or Passive

Acts 8:6 (#5)

"the signs"

Here the word **signs** has the same sense that it has in the phrase "wonders and signs" in [2:22](#) and elsewhere in Acts. It means a miracle. Alternate translation: "the miracles"

Acts 8:7 (#1)

"For many of those having unclean spirits, shouting with a loud voice, they were coming out"

As Luke tells the story of this event, he changes from the people who had **unclean spirits** being the subject of the sentence to the **unclean spirits** themselves being the subject. This may be because the unclean spirits controlled people to such an extent that the spirits seemed to be the people themselves. It may be helpful to your readers to put the information about the spirits before the information about the people who had them. Alternate translation: "unclean spirits, shouting with a loud voice, were coming out of many of those who had them"

See: Information Structure

Acts 8:7 (#2)

"of those having"

Luke is using the participle **having**, which functions as an adjective, as a noun. ULT adds the term **those** to show this. Your language may use adjectives in the same way. If not, you could

translate this with an equivalent expression.
Alternate translation: "the people who had"

See: Nominal Adjectives

Acts 8:7 (#3)

"having unclean spirits"

Alternate translation: "who were controlled by unclean spirits"

Acts 8:7 (#4)

"shouting with a loud voice"

This is an idiom that means that the unclean spirits raised the volume of their voices. Alternate translation: "shouting loudly"

See: Idiom

Acts 8:7 (#5)

"many" - "paralyzed and lame were healed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it would be appropriate to say Jesus, since the book of Acts shows that the apostles healed people in the name of Jesus, for example, in [4:10](#). Alternate translation: "Jesus, through the power of his name, healed many who had been paralyzed and lame"

See: Active or Passive

Acts 8:7 (#6)

"many" - "paralyzed"

Luke is using the participle **paralyzed** as an adjective. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "many who had been paralyzed"

See: Nominal Adjectives

Acts 8:7 (#7)

"many" - "paralyzed"

If your language does not use this passive form, you could state this in active form. Alternate translation: "many who had paralysis"

See: Active or Passive

Acts 8:8 (#1)

"And"

Luke is using the word translated **And** to introduce what the people in the city did as a result of the many healings that Philip performed. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 8:8 (#2)

"there was much joy in that city"

The phrase **that city** refers by association to the people who lived in that city. Alternate translation: "there was much joy among the people of that city"

See: Metonymy

Acts 8:8 (#3)

"there was much joy in that city"

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: "the people of that city rejoiced greatly"

See: Abstract Nouns

Acts 8:9 (#1)

"But a certain man, Simon by name, was already practicing sorcery in the city"

Luke is providing background information to help readers understand who Simon was and why he said and did the things Luke describes in the rest of this chapter. Use a natural way in your language for introducing background information. Alternate translation: "Now there was a man named Simon who had been practicing sorcery in that city"

See: Background Information

Acts 8:9 (#2)

"a certain man, Simon by name"

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

See: Introduction of New and Old Participants

Acts 8:9 (#3)

"Simon"

Simon is the name of a man. See how you translated this name, for a different man, in [1:13](#).

See: How to Translate Names

Acts 8:10 (#1)

"to whom they all, from little to great, were paying attention"

The phrase **to whom** refers to Simon. It may be helpful to begin a new sentence here. Alternate translation: "All of them, from little to great, were paying attention to Simon"

See: Pronouns — When to Use Them

Acts 8:10 (#2)

"all"

Luke is using the word **all** as a generalization for emphasis. Alternate translation: "the Samaritans in that city"

See: Hyperbole

Acts 8:10 (#3)

"from little to great"

Luke is using the adjectives **little** and **great** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent

phrases. Alternate translation: "from the least important people to the most important ones"

See: Nominal Adjectives

Acts 8:10 (#4)

"from little to great"

Luke is speaking, using these two extremes in order to include all of the people in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "no matter how important they were"

See: Merism

Acts 8:10 (#5)

"This"

The demonstrative pronoun **This** stands for Simon. Alternate translation: "This man"

See: Pronouns — When to Use Them

Acts 8:10 (#6)

"the power of God that is called Great"

The Samaritans believed that Simon must be the embodiment of some great power, and thinking that this power was God, the highest of powers, they called it Great. Alternate translation: "an embodiment of the Great God" or "an embodiment of the supreme God"

See: How to Translate Names

Acts 8:10 (#7)

"that is called"

If your language does not use the passive form **called**, you could state this in active form. Alternate translation: "that people call"

See: Active or Passive

Acts 8:11 (#1)

"And they were paying attention to him"

This verse gives additional background information about Simon and what he was doing among the Samaritans. Alternate translation: "Now they were paying attention to him"

See: Background Information

Acts 8:12 (#1)

"they believed"

The pronoun **they** refers to the Samaritans. Alternate translation: "the Samaritans believed"

See: Pronouns — When to Use Them

Acts 8:12 (#2)

"proclaiming the gospel about the kingdom of God and the name of Jesus Christ"

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: "proclaiming the good news that God had begun to rule and that Jesus the Messiah had come"

See: Abstract Nouns

Acts 8:12 (#3)

"proclaiming the gospel about the kingdom of God and the name of Jesus Christ"

Here the **name** of Jesus represents his authority, specifically as the Messiah, as the title **Christ** indicates. Alternate translation: "proclaiming the good news that God had begun to rule and that Jesus the Messiah had come"

See: Metonymy

Acts 8:12 (#4)

"proclaiming the gospel about the kingdom of God and the name of Jesus Christ"

Since Jesus inaugurated the **kingdom of God** when he came to earth, it may be helpful to put the information about Jesus before the information about the kingdom of God. Alternate translation: "proclaiming the gospel about the name of Jesus Christ and the kingdom of God" or "proclaiming the

good news that Jesus the Messiah had come and that God had begun to rule"

See: Information Structure

Acts 8:12 (#5)

"they were baptized"

If your language does not use this passive form, you could state this in active form. Alternate translation: "Philip was baptizing them"

See: Active or Passive

Acts 8:13 (#1)

"And Simon himself also believed"

Luke uses the word **himself** to emphasize how significant it was that Simon, who had claimed to be an embodiment of God, had believed in Jesus as the Messiah whom God sent. Use a way that is natural in your language to indicate this significance. Alternate translation: "Even Simon believed"

See: Reflexive Pronouns

Acts 8:13 (#2)

"he was continuing with Philip"

Alternate translation: "he followed Philip around everywhere"

Acts 8:13 (#3)

"having been baptized"

If your language does not use this passive form, you could state this in active form. Alternate translation: "after Philip baptized him"

See: Active or Passive

Acts 8:13 (#4)

"And seeing great signs and works"

The word that ULT translates as **works** here is the same word that it translates as "power" in [8:10](#). It can mean either power or works that demonstrate

power. Luke is using the word to show what an ironic situation Simon is in. He claimed to be "the power ... that is called Great," but now he recognizes that **works** of power that are truly **great** are done in the name of Jesus. If your language has a word for works that demonstrate power that has the same root as its word for power, it would be appropriate to use it here.

See: Irony

Acts 8:13 (#5)

"And" - "signs and works"

The terms **signs** and **works** mean similar things. Luke is using them together for emphasis. Alternate translation, as in UST: "miracles"

See: Doublet

Acts 8:14 (#1)

"And"

Luke is using the word translated **And** to introduce a new event in the story of the Samaritans becoming believers. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: "Now"

See: Introduction of a New Event

Acts 8:14 (#2)

"having heard that Samaria had received the word of God, sent"

It may be more natural in your language to have a direct quotation here. Alternate translation: "having heard, 'Samaria has received the word of God,' sent"

See: Direct and Indirect Quotations

Acts 8:14 (#3)

"having heard that Samaria had received the word of God, sent"

If you decide to have a direct quotation here, you might also decide to make it an exclamation.

Alternate translation: "having heard, 'Samaria has received the word of God!' sent"

See: Exclamations

Acts 8:14 (#4)

"Samaria"

Luke is using the word **Samaria** by association to mean the people of Samaria. Alternate translation: "the people of Samaria"

See: Metonymy

Acts 8:14 (#5)

"the word of God"

Luke is using the term **word** to mean the message about Jesus that Philip shared by using words. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 8:15 (#1)

"who, having come down, prayed for them"

The pronoun **who** stands for Peter and John, and the pronoun **them** stands for the Samaritans. It may be helpful to begin a new sentence here. Alternate translation: "When Peter and John had come down, they prayed for the Samaritans"

See: Pronouns — When to Use Them

Acts 8:15 (#2)

"who"

Since the pronoun **who** stands for two men, it should be in the dual if your language uses that form.

See: Forms of 'You' — Dual/Plural

Acts 8:15 (#3)

"having come down"

Luke speaks of Philip **having come down** from Jerusalem because that was the customary way of

speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: "having traveled from Jerusalem"

See: Idiom

Acts 8:15 (#4)

"having come down"

Your language may say "gone" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone down"

See: Go and Come

Acts 8:16 (#1)

"he had not yet fallen upon any of them"

Luke is speaking of the Holy Spirit as if it could fall on the Samaritan believers. Alternate translation: "none of them had yet received the Holy Spirit"

See: Metaphor

Acts 8:16 (#2)

"For"

Luke is using the word **For** to introduce the reason why Peter and John had to pray for the Samaritans to receive the Holy Spirit. Alternate translation: "They prayed for them because"

See: Connect — Reason-and-Result Relationship

Acts 8:16 (#3)

"he had not yet fallen upon any of them"

In Greek this is a double negative for emphasis, "he had not yet fallen upon none of them." The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here.

See: Double Negatives

Acts 8:16 (#4)

"he had not yet fallen"

The pronoun **he** stands for the Holy Spirit. Alternate translation: "the Holy Spirit had not yet fallen"

See: Pronouns — When to Use Them

Acts 8:16 (#5)

"they had only been baptized into the name of the Lord Jesus"

Here, **the name of the Lord Jesus** represents his authority, and being baptized into his name represents being baptized in order to be under his authority. Alternate translation: "they had only been baptized to become disciples of the Lord Jesus"

See: Metonymy

Acts 8:16 (#6)

"they had only been baptized"

If your language does not use this passive form, you could state this in active form. If you must state who did the action, the context suggests it was Philip. Alternate translation: "Philip had only baptized them" or "Philip had only baptized the Samaritan believers"

See: Active or Passive

Acts 8:17 (#1)

"they were laying {their} hands on them, and they were receiving"

The first instance of the pronoun **they** stands for Peter and John, and the pronoun **them** and the second instance of **they** stand for the Samaritans. Alternate translation: "When Peter and John were laying their hands on the Samaritans, and the Samaritans were receiving"

See: Pronouns — When to Use Them

Acts 8:17 (#2)

"they were laying"

Since this instance of the pronoun **they** stands for two men, it should be in the dual if your language uses that form. The same is true of "them" in [8:18](#) and "they" and "the ones" in [8:25](#).

See: Forms of 'You' — Dual/Plural

Acts 8:17 (#3)

"they were laying {their} hands on them"

Peter and John **laying their hands** on the Samaritans who had believed Philip's message of the gospel was a symbolic action that showed that Peter and John wanted God to give the Holy Spirit to these believers. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation.

See: Symbolic Action

Acts 8:18 (#1)

"the Spirit was being given"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that this was God. Alternate translation: "God was giving the Spirit"

See: Active or Passive

Acts 8:19 (#1)

"Give to me also this authority, so that on whomever I lay {my} hands, he may receive the Holy Spirit"

Alternate translation: "Give me the authority to give the Holy Spirit to anyone I lay my hands on"

Acts 8:20 (#1)

"May your silver be with you unto destruction"

Peter is using the exclamation form to emphasize how forcefully he rejects Simon's offer. You may want to use an exclamation to convey this same emphasis in your language. Alternate translation: "I refuse your offer! I can see that you are going to perdition, and you can take your money with you!"

See: Exclamations

Acts 8:20 (#2)

"silver"

Peter is referring to money by association with the way that **silver** was used for money at this time. Alternate translation: "money"

See: Metonymy

Acts 8:20 (#3)

"the gift of God"

Peter is referring to the ability to confer the Holy Spirit by the laying on of hands. Since this is an ability that only God can give, by association Peter calls it **the gift of God**. Alternate translation: "the power to confer the Holy Spirit"

See: Metonymy

Acts 8:21 (#1)

"No part or share in this matter is to you"

The terms **part** and **share** mean similar things. Peter is using them together for emphasis. Alternate translation: "We will not let you have anything to do with this work"

See: Doublet

Acts 8:21 (#2)

"to you"

The phrase **to you** represents a possessive form. Alternate translation: "yours"

See: Possession

Acts 8:21 (#3)

"because your heart is not right"

Here, the **heart** represents the thoughts and motives. Alternate translation: "your thoughts and motives are not right"

See: Metaphor

Acts 8:21 (#4)**"before God"**

This could mean: (1) that Simon's **heart** is not **right** in God's opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: "as far as God is concerned" (2) that Simon does not have the right thoughts about God or intentions towards God. Alternate translation: "in its attitude towards God"

See: Metonymy

Acts 8:22 (#1)**"of this wickedness of yours"**

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: "for trying to buy God's gift with money" or "for trying to bribe God"

See: Abstract Nouns

Acts 8:22 (#2)**"the intention of your heart"**

Here, the **heart** represents the thoughts and motives. Alternate translation: "what you intended to do" or "what you were thinking of doing"

See: Metaphor

Acts 8:22 (#3)**"pray to the Lord, if therefore the intention of your heart will be forgiven to you"**

Peter is using the conditional word **if** to introduce a desired result. There is actually no doubt about whether God will forgive someone who sincerely repents and prays for forgiveness. Alternate translation: "pray to the Lord so that, as a result, the intention of your heart will be forgiven to you" or "pray to the Lord and ask him to forgive you for the intention of your heart"

See: Connect — Factual Conditions

Acts 8:22 (#4)**"the intention of your heart will be forgiven to you"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he will forgive you for the intention of your heart"

See: Active or Passive

Acts 8:23 (#1)**"in the gall of bitterness"**

The **gall** plant has a bitter taste and is poisonous. If your readers would not be familiar with this plant, you could use the name of a similar plant in your area.

See: Translate Unknowns

Acts 8:23 (#2)**"in the gall of bitterness"**

Peter is using the **gall** plant by association to mean "poison." Alternate translation: "in the poison of bitterness"

See: Metonymy

Acts 8:23 (#3)**"in the gall of bitterness"**

Peter is describing **bitterness** as if it were made of **gall** or poison. He means that bitterness, here in the sense of envy, spiritually poisons a person, that is, it leads them towards spiritual death. Alternate translation: "dangerously envious"

See: Metaphor

Acts 8:23 (#4)**"the bond of unrighteousness"**

Peter speaks of **the bond of unrighteousness** as if unrighteousness were restraining Simon and keeping him a prisoner. He means Simon is not able

to stop himself from sinning. Alternate translation:
“unable to stop sinning”

See: Metaphor

Acts 8:24 (#1)

"You" - "you have spoken"

Even though it was only Peter who spoke to Simon, in his response, Simon is addressing both Peter and John, since he offered money to both of them, as [8:18](#) describes. Since Simon is speaking to two men, **You** and **you** would be dual if your language uses that form. Otherwise it would be plural.

See: Forms of ‘You’ — Dual/Plural

Acts 8:24 (#2)

"You pray to the Lord for me"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “Please pray to the Lord for me” or “I ask you to pray to the Lord for me”

See: Imperatives — Other Uses

Acts 8:24 (#3)

"You pray to the Lord for me"

Simon is stating the pronoun **You**, whose meaning is already present in the verb **pray**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: “Pray to the Lord for me yourselves”

See: Pronouns — When to Use Them

Acts 8:24 (#4)

"so that nothing of which you have spoken may come upon me"

Alternate translation: “so that the things you have said may not happen to me”

Acts 8:24 (#5)

"nothing of which you have spoken may come upon me"

Simon is referring implicitly to Peter’s rebuke, in which Peter spoke of Simon’s silver perishing along with him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “I will not perish as you said”

See: Assumed Knowledge and Implicit Information

Acts 8:25 (#1)

"Then"

Luke is using the word translated **Then** to introduce what Peter and John did after being in the city where Philip had been telling the Samaritans about Jesus. Alternate translation: “After that,”

See: Connect — Sequential Time Relationship

Acts 8:25 (#2)

"the ones having testified and having spoken the word of the Lord"

The **ones** Luke is describing are Peter and John. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Peter and John, after they had testified and spoken the word of the Lord,”

See: Assumed Knowledge and Implicit Information

Acts 8:25 (#3)

"the ones having testified and having spoken"

Luke is using the participles **having testified** and **having spoken**, which function as adjectives, as nouns. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: “the ones who had testified and spoken”

See: Nominal Adjectives

Acts 8:25 (#4)**"the word of the Lord"**

Luke is using the term **word** to mean the message about Jesus that Peter and John shared by using words. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 8:25 (#5)**"many villages of the Samaritans"**

The term **villages** refers by association to the people who lived in these villages. Alternate translation: "to the people in many Samaritan villages"

See: Metonymy

Acts 8:26 (#1)**"Now"**

Luke is using the word translated **Now** to introduce a new event. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Acts 8:26 (#2)**"Arise"**

Here the word **arise** means that the angel wanted Philip to take action, not that the angel wanted him to stand up from a seated position. Alternate translation: "Pack for a journey"

See: Idiom

Acts 8:26 (#3)**"the road going down from Jerusalem to Gaza"**

The angel speaks of the road **going down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: "the road that leads from Jerusalem to Gaza"

See: Idiom

Acts 8:26 (#4)**"This is desert"**

This sentence could be: (1) something that Luke adds to provide background information about the area through which Philip would be travelling. Alternate translation: "from Jerusalem to Gaza.' (Now that road leads through a desert.)" (2) part of what the angel is saying to Philip. Alternate translation: "from Jerusalem to Gaza, which is a desert road."

See: Background Information

Acts 8:27 (#1)**"arising, he went"**

As in the previous verse, the word **arising** means that Philip took preparatory action, not that he stood up from a seated position. Alternate translation: "he prepared for a journey and left"

See: Idiom

Acts 8:27 (#2)**"behold"**

Luke is using the word **behold** to alert his audience to a new person in the story. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Acts 8:27 (#3)

"a man, an Ethiopian, a eunuch, an official of the Kandake, the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship"

This verse provides background information about this Ethiopian official and why he was travelling along this road. It may be helpful to begin a new sentence and to use a natural form for introducing background information. Alternate translation: "a man from Ethiopia. Now this man was a eunuch, an official of the Kandake, the queen of the Ethiopians, who was over all her treasure, and he had come to Jerusalem to worship"

See: Background Information

Acts 8:27 (#4)

"a man, an Ethiopian"

This is an idiomatic way of describing someone.
Alternate translation: "a man from Ethiopia"

See: Idiom

Acts 8:27 (#5)

"a eunuch, an official of the Kandake"

While the word **eunuch** describes a man who has been castrated, as men sometimes were who served in royal courts in the ancient world, the emphasis here is on the fact that this man was a high government official, not on his physical state.
Alternate translation: "an important official in the court of the Kandake"

See: Translate Unknowns

Acts 8:27 (#6)

"of the Kandake"

Kandake was a title for the queens of Ethiopia. It is similar to the word Pharaoh, the title that was used for the kings of Egypt. So in your translation, make clear that it is a title rather than a name.

See: How to Translate Names

Acts 8:27 (#7)

"who was over all her treasure"

Luke is using a spatial metaphor when says that this man was **over the treasure** of the Kandake. He means that the man was responsible for it.
Alternate translation: "who was in charge of her treasury"

See: Metaphor

Acts 8:27 (#8)

"who had come to Jerusalem to worship"

The implication is that this man was a Gentile who believed in the true God and had come to worship at the Jewish temple. If it would be helpful to your readers, you could state that explicitly. It may be helpful to begin a new sentence here. Alternate translation: "Even though he was a Gentile, he had come to worship the true God at the temple in Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 8:27 (#9)

"who had come"

Your language may say "gone" rather than **come** in a context such as this. Use whichever is more natural. Alternate translation: "who had gone"

See: Go and Come

Acts 8:28 (#1)

"chariot"

Here and in [8:29](#) and [8:38](#), the term **chariot** probably means something like "carriage." Chariots were vehicles for war, not for long-distance travel, and people stood to ride in chariots, while this man was seated. Alternate translation, as in UST: "his carriage"

See: Translate Unknowns

Acts 8:28 (#2)

"he was reading the prophet Isaiah"

Luke is using the phrase **the prophet Isaiah** to mean the prophecies that Isaiah spoke and recorded. Alternate translation: "he was reading from the book of Isaiah"

See: Metonymy

Acts 8:28 (#3)

"he was reading"

Since Philip was able to hear what the man was reading, as [8:30](#) explains, the implication is that the man was reading aloud. Alternate translation: "he was reading aloud from"

See: Assumed Knowledge and Implicit Information

Acts 8:29 (#1)

"Approach and join this chariot"

The Spirit means that Philip is to stay close to the person riding in the **chariot**. Alternate translation: "Go over to that chariot so you can be near the man in it"

See: Metonymy

Acts 8:30 (#1)

"reading Isaiah the prophet"

Luke is using the phrase **Isaiah the prophet** to mean the prophecies that Isaiah spoke and recorded. Alternate translation: "reading from the book of Isaiah"

See: Metonymy

Acts 8:30 (#2)

"Do you understand what you are reading?"

The Ethiopian was a literate, educated man who could read, but he lacked spiritual discernment. Philip is asking implicitly whether he understands the meaning of the passage from Isaiah. Alternate translation: "Do you understand the meaning of what you are reading?"

See: Assumed Knowledge and Implicit Information

Acts 8:31 (#1)

"For how would I be able, unless someone will guide me"

The man is not asking for information. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No, I cannot understand unless someone guides me."

See: Rhetorical Question

Acts 8:31 (#2)

"he invited Philip to sit with him, having come up"

The implication is that when the man invited Philip to come up and sit with him, Philip agreed to travel down the road with him to explain the Scriptures. Alternate translation: "he invited Philip to come up and sit with him and explain the Scriptures, and Philip accepted the invitation"

See: Assumed Knowledge and Implicit Information

Acts 8:32 (#1)

"He was led like a sheep to the slaughter"

This a quotation from Isaiah [53:7–8](#). It describes the Messiah, whom Isaiah calls "the servant of the Lord." But since the Ethiopian official did not know whom Isaiah was describing and had to ask Philip, it would be better not to specify that at this point by saying, for example, "The Messiah was led like a sheep to the slaughter" or "The servant of the Lord was led like a sheep to the slaughter"

See: Assumed Knowledge and Implicit Information

Acts 8:32 (#2)

"He was led like a sheep to the slaughter"

If your language does not use an abstract noun for the idea of **slaughter**, you could express the same idea in another way. Alternate translation: "He was led like a sheep that was going to be slaughtered"

See: Abstract Nouns

Acts 8:32 (#3)

"He was led"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "People led him"

See: Active or Passive

Acts 8:32 (#4)

"before its shearer {is} silent"

A **shearer** is a person who cuts the wool off the sheep so that it may be used. If your readers would not be familiar with this word and you have no comparable word in your language, you could express the meaning in another way. Alternate translation: "is silent while its wool is being cut off"

See: Translate Unknowns

Acts 8:32 (#5)

"he does not open his mouth"

This means that the Messiah does not speak by association with the way a person would **open his mouth** in order to speak. Alternate translation: "he says nothing"

See: Metonymy

Acts 8:33 (#1)

"In humiliation his justice was taken away"

If your language does not use abstract nouns for the ideas of **humiliation** and **justice**, you could express the same ideas in another way. Alternate translation: "Because he acted humbly and did not defend himself, his enemies were able to treat him unjustly"

See: Abstract Nouns

Acts 8:33 (#2)

"his justice was taken away"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "his enemies denied him justice"

See: Active or Passive

Acts 8:33 (#3)

"Who will describe his generation"

Isaiah is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

Alternate translation: "No one will describe his generation."

See: Rhetorical Question

Acts 8:33 (#4)

"Who will describe his generation"

Isaiah is using a future statement to describe capability. If it would be helpful in your language, you could use form that is more natural in your language. Alternate translation: "Who can describe his generation?" or "No one will be able to describe his generation."

See: Statements — Other Uses

Acts 8:33 (#5)

"Who will describe his generation"

If your language does not use an abstract noun for the idea of **generation**, you could express the same idea in another way. This could mean: (1) that no one will be able to describe the Messiah's descendants because he will die without having any children. Alternate translation: "No one will be able to describe his descendants." (2) that no one will be able to describe the other people living at the same time as the Messiah because they will be so wicked. Alternate translation: "No one will be able to describe how wicked his contemporaries are."

See: Abstract Nouns

Acts 8:33 (#6)

"his life is taken from the earth"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "his enemies will take his life from the earth"

See: Active or Passive

Acts 8:34 (#1)

"And answering, the eunuch said to Philip"

Together the words **answering** and **said** mean that the Ethiopian official responded to Philip's question about whether he understood what he was reading. Alternate translation: "The eunuch responded to Philip's question by saying"

See: Hendiadys

Acts 8:34 (#2)

"I beg of you"

The Ethiopian official is using a polite, idiomatic expression. Alternate translation: "Please tell me"

See: Idiom

Acts 8:34 (#3)

"some other"

In this context, the pronoun **other** means "other person." Alternate translation: "some other person"

See: Pronouns — When to Use Them

Acts 8:35 (#1)

"opening his mouth"

By association with the way a person would be **opening his mouth** in order to speak, this means that Philip spoke. The image of the open mouth suggests a certain confidence and freedom in speaking. Alternate translation: "speaking confidently"

See: Metonymy

Acts 8:35 (#2)

"this scripture"

By **this scripture**, Luke implicitly means the passage that the official had been reading. Alternate translation: "the passage from Isaiah that the official had been reading"

See: Assumed Knowledge and Implicit Information

Acts 8:35 (#3)

"proclaimed Jesus to him"

Luke is using the name **Jesus** by association to mean the message about Jesus. Alternate translation: "the good news about Jesus"

See: Metonymy

Acts 8:36 (#1)

"some water" - "water"

Luke and the official are using the word **water** to mean a body of water, such as a pool at a desert oasis. Alternate translation: "a pool of water ... there is a pool of water"

See: Metonymy

Acts 8:36 (#2)

"What is preventing my being baptized"

This question could be: (1) a rhetorical question that the eunuch is using as a polite way to ask Philip to baptize him. Alternate translation: "Please allow me to be baptized." (2) a genuine request for information, since Philip seems to answer this question in [8:37](#) by identifying something that could keep the official from being baptized. Alternate translation: "Is there a condition I must meet in order to be baptized?"

See: Rhetorical Question

Acts 8:36 (#3)

"my being baptized"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you from baptizing me"

See: Active or Passive

Acts 8:37 (#1)

"And Philip said to him, "If you believe from your whole heart, you will be saved." And answering he said, "I believe in Christ, the Son of God"

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote.

See: Textual Variants

Acts 8:37 (#2)

"If you believe from your whole heart"

Here, the **heart** represents the thoughts and intentions. Alternate translation: "If you genuinely believe in Jesus and want to be his disciple"

See: Metaphor

Acts 8:37 (#3)

"you will be saved"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will save you"

See: Active or Passive

Acts 8:37 (#4)

"answering he said"

Together the words **answering** and **said** mean that the eunuch responded to what Philip told him. Alternate translation: "the eunuch responded"

See: Hendiadys

Acts 8:38 (#1)

"he commanded the chariot to stop"

Luke is using the term **chariot** by association to mean the driver of the chariot. Alternate translation: "the official told the driver of the chariot to stop"

See: Metonymy

Acts 8:38 (#2)

"he baptized him"

The pronoun **he** stands for Philip, and the pronoun **him** stands for the eunuch. Alternate translation: "Philip baptized the eunuch"

See: Pronouns — When to Use Them

Acts 8:39 (#1)

"for"

While the word translated **for** often introduces a reason, that does not seem to be its function here. Luke is not saying that the eunuch did not see Philip anymore because he did not look for him but instead **went on his way**. Rather, the word **for** seems simply to introduce a continuation of the narrative. Alternate translation: "but" or "nevertheless"

See: Connect — Sequential Time Relationship

Acts 8:40 (#1)

"Philip was found at Azotus"

The implication is that there was no indication of Philip traveling between where he baptized the Ethiopian and Azotus. He suddenly disappeared along the road to Gaza and reappeared at the town of Azotus. Alternate translation: "Philip suddenly reappeared at Azotus"

See: Assumed Knowledge and Implicit Information

Acts 8:40 (#2)

"Philip was found at Azotus"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Philip reappeared at Azotus"

See: Active or Passive

Acts 8:40 (#3)**"passing through"**

Alternate translation: "as he passed through that area, he was"

Acts 8:40 (#4)**"to all the cities"**

Luke says **all** as a generalization for emphasis.
Alternate translation: "to the cities in that region"

See: Hyperbole

Acts 8:40 (#5)**"Azotus" - "Caesarea"**

Azotus and **Caesarea** are the names of cities.

See: How to Translate Names

Acts 9:1 (#1)**"But"**

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

See: Introduction of a New Event

Acts 9:1 (#2)**"breathing threat and murder against"**

Luke is using the two words **threat** and **murder** together to express a single idea. The word **murder** tells what kind of **threat** Saul was making. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "making murderous threats against"

See: Hendiadys

Acts 9:1 (#3)**"breathing"**

Luke is using the term **breathing** by association to mean "speaking," since people breathe out while they speak. Alternate translation: "speaking"

See: Metonymy

Acts 9:2 (#1)**"him" - "he found" - "he might bring them"**

The pronoun **him** refers to the high priest and both instances of the pronoun **he** refer to Saul.

See: Pronouns — When to Use Them

Acts 9:2 (#2)**"letters"**

See the General Notes to this chapter for an explanation of what these **letters** were. This may help you decide what word in your language to use for them.

See: Translate Unknowns

Acts 9:2 (#3)**"to Damascus, to the synagogues"**

Luke is using the terms **Damascus** and **synagogues** by association to mean the people, probably the leaders, of the synagogues in Damascus. Alternate translation: "to the people in the synagogues of Damascus" or "to the leaders of the synagogues in Damascus"

See: Metonymy

Acts 9:2 (#4)**"being of the Way"**

As the General Notes to this chapter explain, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it here. Alternate translation: "who belonged to the Way"

See: How to Translate Names

Acts 9:2 (#5)**"he might bring them bound to Jerusalem"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he might bind them and bring them to the chief priests"

See: Active or Passive

Acts 9:2 (#6)**"he might bring them bound to Jerusalem"**

Luke is using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "he might arrest them and bring them to the chief priests"

See: Synecdoche

Acts 9:2 (#7)**"he might bring them bound to Jerusalem"**

The implication is that Saul wanted to bring believers in Jesus to Jerusalem for trial and punishment by the Jewish leaders. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he might take them as prisoners to Jerusalem so that the Jewish leaders there could judge and punish them"

See: Assumed Knowledge and Implicit Information

Acts 9:3 (#1)**"as he was traveling"**

Luke means implicitly that the high priest gave Saul the letters he asked for and that Saul then left Jerusalem to go to Damascus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "as he was traveling to Damascus with letters that the high priest gave him"

See: Assumed Knowledge and Implicit Information

Acts 9:3 (#2)**"it happened that"**

Luke uses the phrase **it happened that** to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Acts 9:3 (#3)**"a light from heaven surrounded him"**

Alternate translation: "a light from heaven shone all around him"

Acts 9:3 (#4)**"from heaven"**

This could mean: (1) heaven, where God lives or (2) the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

Acts 9:4 (#1)**"falling to the ground"**

Saul did not fall down accidentally. This could mean: (1) that the light caused him to fall to the ground. Alternate translation: "falling to the ground stunned by the dazzling light" (2) that Saul fainted when he saw the light. Alternate translation: "falling faint because of the glorious light"

See: Assumed Knowledge and Implicit Information

Acts 9:4 (#2)**"why are you persecuting me"**

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: "you should not be persecuting me!"

See: Rhetorical Question

Acts 9:5 (#1)**"Who are you, Lord"**

Saul is not yet acknowledging that Jesus is **Lord**. He uses that title because he recognizes that he is speaking to someone of divine power. If this might be confusing for your readers, you could use a similar term of respect. Alternate translation: "Who are you, Sir"

See: Politeness

Acts 9:5 (#2)**"he said, "" - "he {said}"**

The first instance of **he** stands for Saul, and the second instance of **he** stands for Jesus. Alternate translation: "Saul said ... Jesus replied"

See: Pronouns — When to Use Them

Acts 9:5 (#3)**"are you," - "you"**

Both occurrences of the word **you** here are singular.

Acts 9:6 (#1)**"it will be told to you"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone will tell you"

See: Active or Passive

Acts 9:8 (#1)**"his eyes being opened"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in UST: "when he opened his eyes"

See: Active or Passive

Acts 9:8 (#2)**"they brought him"**

The pronoun **they** stands for the men who were traveling with Saul, as described in [9:8](#). Alternate translation: "the men who were traveling with him brought him"

See: Pronouns — When to Use Them

Acts 9:9 (#1)**"he was not seeing for three days"**

Alternate translation: "he remained blinded for three days"

Acts 9:9 (#2)**"he neither ate nor drank"**

This could mean: that Saul chose not to eat or drink as a form of worship. [9:11](#) says that Saul was praying at this time, and he may have been fasting along with his prayers. Alternate translation: "he fasted from food and drink" (2) that Saul had no appetite or thirst because he was too distressed from his situation. Alternate translation: "he was too distressed to eat or drink"

See: Assumed Knowledge and Implicit Information

Acts 9:10 (#1)**"Now there was a certain disciple in Damascus named Ananias"**

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

See: Introduction of New and Old Participants

Acts 9:10 (#2)**"Ananias"**

Ananias is the name of a man. This is not the same Ananias whom Luke described in [5:1](#) (that man

died), but you may translate the name here the same way you did there.

See: How to Translate Names

Acts 9:10 (#3)

"the Lord"

Here and throughout this chapter, **the Lord** is a respectful title that Luke is using to refer to Jesus. Alternate translation: "the Lord Jesus"

See: Politeness

Acts 9:10 (#4)

"Behold, I, Lord"

Behold, I is a Hebrew idiom that Ananias is using to identify himself as the Ananias to whom the Lord is calling. Alternate translation: "Yes, Lord, this is Ananias"

See: Idiom

Acts 9:10 (#5)

"Behold, I, Lord"

Ananias is saying implicitly that he is present and available to serve **the Lord**. Alternate translation: "Yes, Lord, this is Ananias, and I am here ready to do what you ask"

See: Assumed Knowledge and Implicit Information

Acts 9:11 (#1)

"Arising, go to the street called Straight"

Here, the word **arising** means that God wants Ananias to take action, not that Ananias is lying down or sitting down and God wants him to stand up. You may be able to convey this with a different kind of expression. Alternate translation: "Go on over to Straight Street"

See: Idiom

Acts 9:11 (#2)

"the street called Straight"

If your language does not use the passive form **called**, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in UST: "the street that people call Straight"

See: Active or Passive

Acts 9:11 (#3)

"the street called Straight"

Straight is the name of a street. Alternate translation: "Straight Street"

See: How to Translate Names

Acts 9:11 (#4)

"of Judas"

Judas is the name of a man. This is not the disciple who betrayed Jesus (that man died); this Judas was the owner of a house in Damascus where Saul was staying. But you may translate the name here the same way you did in [1:13](#), [1:16](#), and [5:37](#) for the disciple and two other men with the same name.

See: How to Translate Names

Acts 9:11 (#5)

"for behold, he is praying"

The Lord says **behold** to get Ananias to focus his attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. It may be helpful to begin a new sentence here. Alternate translation: "Now listen carefully: He is praying"

See: Metaphor

Acts 9:12 (#1)

"laying hands on him"

In this culture, **laying hands on** people was a symbolic way of conveying a spiritual blessing to them, as the apostles did in [6:6](#) for the men chosen to oversee the food distribution. If there is a comparable symbolic action in your culture, you could use that in your translation. You could also

use a general expression. Alternate translation: "giving him a spiritual blessing"

See: Symbolic Action

Acts 9:13 (#1)

"from many"

Ananias is using the adjective **many** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "from many people"

See: Nominal Adjectives

Acts 9:13 (#2)

"how many evils"

If your language does not use an abstract noun for the idea of **evils**, you could express the same idea in another way. Alternate translation: "how many harmful things"

See: Abstract Nouns

Acts 9:13 (#3)

"he has done to your saints in Jerusalem"

Ananias is using the term **saints** by association to mean believers in Jesus, since the term means "holy ones" or "ones who are set apart." Alternate translation: "to the people in Jerusalem who are dedicated to you"

See: Metonymy

Acts 9:14 (#1)

"he has authority from the chief priests"

If your language does not use an abstract noun for the idea of **authority**, you could express the same ideas in another way. Alternate translation: "the chief priests have authorized him"

See: Abstract Nouns

Acts 9:14 (#2)

"to bind"

Ananias is using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "to arrest"

See: Synecdoche

Acts 9:14 (#3)

"the ones calling upon your name"

Ananias is using the participle **calling**, which functions as an adjective, as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "the people who call on your name"

See: Nominal Adjectives

Acts 9:14 (#4)

"the ones calling upon your name"

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: "the ones calling upon you"

See: Metonymy

Acts 9:14 (#5)

"the ones calling upon your name"

Here, the expression **calling on** means to worship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the ones worshiping you"

See: Idiom

Acts 9:15 (#1)

"to me an instrument of choosing"

The Lord is using the possessive form to describe Saul as an **instrument** who is characterized by his **choosing**. Alternate translation: "an instrument I

have chosen" or "someone I have chosen as an instrument"

See: Possession

Acts 9:15 (#2)

"this"

The demonstrative pronoun **this** refers to Saul. Alternate translation: "this man" or "this man Saul"

See: Pronouns — When to Use Them

Acts 9:15 (#3)

"to me an instrument of choosing"

The Lord describes Saul as an **instrument** or tool to indicate that he intends to use Saul to advance his purposes. Alternate translation: "someone I have chosen to use"

See: Metaphor

Acts 9:15 (#4)

"to carry my name"

The Lord says that Saul will **carry** his **name**, meaning that he will go to many places and speak about it. Alternate translation: "to speak about my name"

See: Metaphor

Acts 9:15 (#5)

"to carry my name"

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: "to speak about me" or "to tell others about me"

See: Metonymy

Acts 9:15 (#6)

"the nations"

The term **nations** refers to people groups that are not Jewish. See how you translated it in [4:25](#). Alternate translation: "the Gentiles"

See: Assumed Knowledge and Implicit Information

Acts 9:15 (#7)

"kings"

The Lord is using **kings**, one kind of ruler, to mean all kinds of rulers. Saul, later known as Paul, testified before various rulers and officials. Alternate translation: "rulers"

See: Synecdoche

Acts 9:15 (#8)

"the sons of Israel"

The Lord is using the word **sons** to mean "descendants." He is speaking of the Israelites, who were descendants of the patriarch Jacob, also known as Israel. Alternate translation: "the people of Israel" or "the Israelites"

See: Metaphor

Acts 9:16 (#1)

"for my name"

Here, **name** represents a person by association with the way that each person has a name. This could mean: (1) that Saul will suffer for telling people about Jesus. Alternate translation: "to make me known" (2) that Saul will suffer for Jesus himself. Alternate translation: "for me" or "for my sake"

See: Metonymy

Acts 9:17 (#1)

"And Ananias departed, and entered into the house"

It may be helpful to state that **Ananias** went to **the house** before he **entered into** it. UST models one way to express this.

See: Assumed Knowledge and Implicit Information

Acts 9:17 (#2)**"having laid {his} hands on him"**

When Ananias **laid his hands** on Saul, this was a symbolic way of giving him a blessing. See the explanation at [9:2](#) and see how you translated the same expression there.

See: Symbolic Action

Acts 9:17 (#3)**"to you" - "you were going—" - "you might see again"**

All of the occurrences of the word **you** in this verse are singular and refer to Saul.

See: Forms of 'You' — Singular

Acts 9:17 (#4)**"Saul, brother"**

Brother is a figurative title that Ananias is using for **Saul**. The two men are not actual brothers. This could mean: (1) that Ananias is already addressing Saul as someone who shares the same faith. See how you translated "brother" with this meaning in [1:15](#) and [6:3](#). Alternate translation: "Saul, my fellow believer" (2) that Ananias is addressing Saul as a fellow Israelite, as the word is used in [3:17](#) and many other places in this book. Alternate translation: "Saul, my fellow Israelite"

See: Metaphor

Acts 9:17 (#5)**"the one having appeared to you"**

Ananias is using the participle **having appeared**, which functions as an adjective, as a noun to mean a person, Jesus. ULT adds the term **one** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "who appeared to you"

See: Nominal Adjectives

Acts 9:17 (#6)**"on which you were going"**

Your language may say "coming" rather than **going** in a context such as this. Use whichever word is more natural. Alternate translation: "by which you were coming"

See: Go and Come

Acts 9:17 (#7)**"so that you might see again and be filled with the Holy Spirit"**

If your language does not use the passive form **filled**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that you might see again and that the Holy Spirit might fill you"

See: Active or Passive

Acts 9:17 (#8)**"be filled with the Holy Spirit"**

Ananias is speaking as if Saul were a container that the Holy Spirit could fill. Alternate translation: "receive the Holy Spirit"

See: Metaphor

Acts 9:18 (#1)**"scales"**

It may be helpful to your readers if you use something they would recognize that has scales to describe the **scales** that fell from Saul's eyes. Alternate translation: "fish scales" or "lizard scales" or "snake scales"

See: Translate Unknowns

Acts 9:18 (#2)**"he was baptized"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Ananias baptized him"

See: Active or Passive

Acts 9:19 (#1)

"he was strengthened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he felt stronger"

See: Active or Passive

Acts 9:20 (#1)

"he proclaimed Jesus, that this is the Son of God"

The personal pronoun **he** refers to Saul, and the demonstrative pronoun **this** refers to Jesus. Alternate translation: "Saul proclaimed that Jesus is the Son of God"

See: Pronouns

Acts 9:20 (#2)

"Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

Acts 9:21 (#1)

"all the ones hearing"

Luke says **all** as a generalization for emphasis. Alternate translation: "those who heard him" or "many who heard him"

See: Hyperbole

Acts 9:21 (#2)

"the ones hearing" - "the one having destroyed" - "the ones calling on"

Luke is using the participles **hearing**, **having destroyed**, and **calling on**, which function as adjective, as nouns. ULT adds the terms **ones** and **one** to show this. Your language may use adjectives in the same way. If not, you could translate these

with equivalent expressions. Alternate translation: "those who heard ... the man who destroyed ... those who call"

See: Nominal Adjectives

Acts 9:21 (#3)

"Is not this the one having destroyed in Jerusalem the ones calling on this name? And he had come here for this, that he might bring them bound to the chief priests"

The people in Damascus are using the question form to emphasize that Saul was indeed the man who had persecuted the believers in Jerusalem and had come to Damascus to arrest the believers there. If you would not use rhetorical questions for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. It may be helpful to make this two sentences. Alternate translation: "This is the man who destroyed those in Jerusalem who call on this name! And he come here for this, that he might bring them bound to the chief priests!"

See: Rhetorical Question

Acts 9:21 (#4)

"the ones calling on this name"

By **this name** the speakers implicitly mean the name of Jesus. Alternate translation: "the ones calling on the name of Jesus"

See: Assumed Knowledge and Implicit Information

Acts 9:21 (#5)

"the ones calling on this name"

Here, the **name** of Jesus represents his person. Alternate translation: "the ones calling on Jesus"

See: Metonymy

Acts 9:21 (#6)

"the ones calling on this name"

Here, **calling on** is an idiom. See how you translated it in [9:14](#). Alternate translation: “the ones worshiping Jesus”

See: Idiom

Acts 9:21 (#7)

“that he might bring them bound to the chief priests”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “that he might bind them and bring them to the chief priests”

See: Active or Passive

Acts 9:21 (#8)

“that he might bring them bound to the chief priests”

Like Ananias in [9:14](#), the people here are using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: “that he might arrest them and bring them to the chief priests”

See: Synecdoche

Acts 9:22 (#1)

“and stirring up the Jews living in Damascus, proving that Jesus is the Christ”

Saul was not intentionally **stirring up the Jews**. They became agitated because they could not find a way to refute Saul’s arguments that Jesus was the Messiah. It may be helpful to begin a new sentence here. Alternate translation: “As he proved that Jesus is the Christ, the Jews living in Damascus became agitated”

See: Assumed Knowledge and Implicit Information

Acts 9:23 (#1)

“when many days were filled”

As in [2:1](#) and [7:23](#), this is an idiomatic way of speaking about time. Alternate translation: “after many days”

See: Idiom

Acts 9:23 (#2)

“when many days were filled”

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

See: Active or Passive

Acts 9:23 (#3)

“the Jews”

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: “the leaders of the Jews”

See: Synecdoche

Acts 9:23 (#4)

“him”

The pronoun **him** refers to Saul. Alternate translation: “Saul”

See: Pronouns — When to Use Them

Acts 9:24 (#1)

“But their plot became known to Saul”

This could mean: (1) that a person realized there was a plot by recognizing that the Jewish leaders were watching the gates, and that person told Saul. In that case it may be helpful to move this information to the end of the verse, as UST does. (2) that someone told Saul about the plot, but even so, he was not able to flee for his life, because the gates were being watched. In that case you could change the second instance of **But** in the verse to “However.”

See: Information Structure

Acts 9:24 (#2)

"But their plot became known to Saul"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Saul learned about their plot"

See: Active or Passive

Acts 9:24 (#3)

"they were" - "watching the gates" - "in order to kill him"

The city of Damascus had a wall surrounding it. People could normally only enter and exit the city through **the gates** in this wall. Saul's enemies expected that he would try to leave the city eventually and they hoped to catch him and kill him when he did. Alternate translation: "they were ... watching the gates in the city wall ... in order to kill him when he tried to leave the city"

See: Assumed Knowledge and Implicit Information

Acts 9:24 (#4)

"the gates"

Luke is using **the gates** to mean the people going through the gates. Alternate translation: "to see who was going through the gates"

See: Metonymy

Acts 9:24 (#5)

"both day and night"

Luke is using the two parts of a full day, **day** and **night**, to mean all the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "all the time"

See: Merism

Acts 9:25 (#1)

"his disciples"

These **disciples** were people who had believed Saul's message and become committed followers of Jesus. Alternate translation: "the people who had believed Saul's message about Jesus"

See: Assumed Knowledge and Implicit Information

Acts 9:26 (#1)

"they were all fearing him"

Luke says **all** as a generalization for emphasis. Alternate translation: "they were afraid of him"

See: Hyperbole

Acts 9:27 (#1)

"taking hold of him, Barnabas brought him to the apostles and told them how he had seen the Lord on the road and that he had spoken to him," - "he had spoken boldly"

The pronoun **him** refers to Saul in every instance. The pronoun **he** refers to Saul in the first and third instances and to **the Lord** in the second instance. The pronoun **them** refers to **the apostles**. Alternate translation: "taking hold of Saul, Barnabas brought him to the apostles and told the apostles how Saul had seen the Lord on the road and that the Lord had spoken to Saul ... Saul had spoken boldly"

See: Pronouns — When to Use Them

Acts 9:27 (#2)

"in the name of Jesus"

Here the **name** of Jesus represents his authority. Saul **had spoken boldly** with delegated authority, representing Jesus. Alternate translation: "as a representative of Jesus"

See: Metonymy

Acts 9:28 (#1)

"And"

Luke uses the word translated **And** to introduce what Saul was able to do after Barnabas reassured the apostles about him. Alternate translation: "So"

See: Connect — Reason-and-Result Relationship

Acts 9:28 (#2)

"he was with them"

The pronoun **he** refers to Saul. The pronoun **them** refers to the apostles and probably other disciples in Jerusalem. Alternate translation: "Saul was with the apostles and other believers"

See: Pronouns — When to Use Them

Acts 9:28 (#3)

"coming in and going out"

This is a Hebrew idiom that refers to freedom of movement. Saul was completely accepted by the believers in Jerusalem and could go anywhere among them. Alternate translation: "moving about freely among them"

See: Idiom

Acts 9:28 (#4)

"in the name of the Lord"

See how you translated the similar expression in [9:27](#). Alternate translation: "as a representative of the Lord"

See: Metonymy

Acts 9:29 (#1)

"Hellenists"

Hellenists was the name for Jews in the Roman Empire who spoke the Greek language and followed Greek customs. See how you translated this name in [6:1](#).

See: How to Translate Names

Acts 9:29 (#2)

"but they were attempting to kill him"

The implication is that the Hellenists were not able to refute what Saul was saying about Jesus, and so they saw him as a threat and wanted to get rid of him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and because they could not refute him, they were attempting to kill him"

See: Assumed Knowledge and Implicit Information

Acts 9:30 (#1)

"the brothers"

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

See: Metaphor

Acts 9:30 (#2)

"brought him down to Caesarea"

Luke uses the phrase **brought him down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Caesarea is lower in elevation. Alternate translation: "made sure he got safely to Caesarea"

See: Idiom

Acts 9:30 (#3)

"sent him away"

Caesarea was a seaport, and the believers probably **sent Saul to Tarsus** by ship. Alternate translation: "sent him away by ship"

See: Assumed Knowledge and Implicit Information

Acts 9:31 (#1)

"was having peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "enjoyed peaceful conditions once more"

See: Abstract Nouns

Acts 9:31 (#2)**"being built up and journeying"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could state "God" or "the Holy Spirit." Alternate translation: "As God built it up and it journeyed" or "As the Holy Spirit built it up and it journeyed"

See: Active or Passive

Acts 9:31 (#3)**"being built up"**

Luke is speaking of the church as if it were a building that God was constructing. Alternate translation: "growing stronger"

See: Metaphor

Acts 9:31 (#4)**"journeying in the fear of the Lord"**

Here, **journeying** means "living." Alternate translation: "living in the fear of the Lord"

See: Metaphor

Acts 9:31 (#5)**"journeying in the fear of the Lord"**

Here the word **fear** describes a deep respect for God. Alternate translation: "living with a deep respect for the Lord"

Acts 9:31 (#6)**"in the encouragement of the Holy Spirit"**

Luke is using the possessive form to describe **the Holy Spirit** as the one who was giving the church **encouragement**. Alternate translation: "with the Holy Spirit encouraging them"

See: Possession

Acts 9:32 (#1)**"Now 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

Acts 9:32 (#2)**"throughout all"**

Luke says **all** as a generalization for emphasis. Alternate translation: "many places in the region of Judea, Galilee, and Samaria"

See: Hyperbole

Acts 9:32 (#3)**"came down"**

Luke says **to come down** because that was the customary way of speaking about traveling from Jerusalem, where Peter was living, since that city is up on a mountain. Lydda is lower in elevation. Alternate translation: "to travel"

See: Idiom

Acts 9:32 (#4)**"the saints inhabiting Lydda"**

Luke says **to come down** because that was the customary way of speaking about traveling from Jerusalem, where Peter was living, since that city is up on a mountain. Lydda is lower in elevation. Alternate translation: "to travel"

See: Idiom

Acts 9:32 (#5)**"Lydda"**

Lydda is the name of a city in Israel. It is located where the foothills meet the coastal plain. This city was called Lod in the Old Testament and it has that name in modern Israel as well. Decide what name would be most helpful to your readers.

See: How to Translate Names

Acts 9:33 (#1)

"there he found a certain man"

The word **found** does not mean that Peter was intentionally searching for a certain man; he happened to meet him. Alternate translation: "there Peter happened to meet a man"

Acts 9:33 (#2)

"a certain man, Aeneas by name"

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

See: Introduction of New and Old Participants

Acts 9:33 (#3)

"Aeneas"

Aeneas is the name of a man.

See: How to Translate Names

Acts 9:33 (#4)

"lying on a mat for eight years, who was paralyzed"

In this verse, Luke provides background information about Aeneas to help readers understand what happens next in the story. This information shows how remarkable it was that Jesus could heal a man who had been bedridden for that long. In your translation, present this information in a way that would be natural and meaningful in your own language and culture.

See: Background Information

Acts 9:33 (#5)

"lying on a mat for eight years, who was paralyzed"

The reason why Aeneas had been **lying in a bed for eight years** was that he **was paralyzed**. It may be clearer in your language to describe this result after giving the reason for it. Alternate translation: "who was paralyzed and so had lain in a bed for eight years"

See: Connect — Reason-and-Result Relationship

Acts 9:34 (#1)

"Arise"

Arise in this context is literal, not figurative. It means to get up from a position of lying down, rather than to take action or make preparations.

Acts 9:34 (#2)

"Arise and make your bed for yourself"

Peter says **for yourself** to emphasize that Jesus has healed Aeneas so completely that he will now be able to do for himself what others previously had to do for him. Alternate translation: "Get up, you could make your own bed now"

See: Reflexive Pronouns

Acts 9:34 (#3)

"make your bed for yourself"

Getting up and making his own bed was also a symbolic action by which Aeneas demonstrated that Jesus had healed him. Alternate translation: "Arise and make your bed to show everyone that Jesus has healed you"

See: Symbolic Action

Acts 9:35 (#1)

"all the ones living in Lydda and in Sharon saw him, who turned to the Lord"

The pronoun **him** refers to Aeneas. The pronoun **who** refers to the people of Lydda and Sharon. Alternate translation: "when all the people living in Lydda and Sharon saw him, they turned to the Lord"

See: Pronouns — When to Use Them

Acts 9:35 (#2)**"all the ones living in Lydda and in Sharon"**

Luke says **all** as a generalization for emphasis.
Alternate translation: "those who lived in Lydda and in Sharon"

See: Hyperbole

Acts 9:35 (#3)**"and in Sharon"**

Sharon is the name of a plain, on which Lydda was located. Alternate translation: "and in the surrounding area of Sharon"

See: How to Translate Names

Acts 9:35 (#4)**"saw him"**

The implication is that the people knew Aeneas was bedridden and now they saw that he was healed. Alternate translation: "saw that Aeneas was healed" or "saw Aeneas up and walking around"

See: Assumed Knowledge and Implicit Information

Acts 9:35 (#5)**"who turned to the Lord"**

Here, **turned to the Lord** means that the people believed in Jesus and started to obey him. Alternate translation: "and they repented of their sins and started obeying Jesus"

See: Metaphor

Acts 9:36 (#1)**"Now"**

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

See: Introduction of a New Event

Acts 9:36 (#2)**"Tabitha" - "which, being translated, is said "Dorcas"**

Tabitha was this woman's name in Aramaic, and **Dorcas** was her name Greek. (Both names mean "gazelle." Note how, later in the story, Luke, writing in Greek, calls her Dorcas, while Peter, speaking in Aramaic, calls her Tabitha.) It may be helpful to begin a new sentence here. Alternate translation: "Her name in Aramaic was Tabitha, and her name in Greek was Dorcas"

See: How to Translate Names

Acts 9:36 (#3)**"is said"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "means"

See: Active or Passive

Acts 9:36 (#4)**"full of good works"**

Luke speaks of **Dorcas** as if she were a container that was **full** of good works and almsgivings. Alternate translation: Alternate translation: "doing many good things and giving to others generously"

See: Metaphor

Acts 9:37 (#1)**"in those days"**

The phrase **in those days** refers to the time when Peter was nearby in Lydda. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "while Peter was nearby"

See: Assumed Knowledge and Implicit Information

Acts 9:37 (#2)**"having washed her, they laid her"**

This was washing to prepare for Dorcas's body for burial. Customarily her family and friends would have done it. If it would be helpful to your readers, you could state that explicitly. "Once her family and friends had washed her body to prepare it for burial, they laid it"

See: Assumed Knowledge and Implicit Information

Acts 9:37 (#3)

"they laid her in an upper room"

This was a temporary display of the body during the funeral process. Alternate translation: "they laid her body in an upper room so that people could come there and pay their respects"

See: Assumed Knowledge and Implicit Information

Acts 9:37 (#4)

"an 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, sheltered space that people could use for funeral visitation.

See: Translate Unknowns

Acts 9:38 (#1)

"having heard that Peter was in it, sent"

It may be more natural in your language to have a direct quotation here. Alternate translation: "having heard, 'Peter is in Lydda,' sent"

See: Direct and Indirect Quotations

Acts 9:38 (#2)

"urging him"

Since two men are speaking, if your language marks participles for number, **urging** would be dual if your language uses that form. Otherwise it would be plural.

See: Forms of 'You' — Dual/Plural

Acts 9:39 (#1)

"arising, Peter went with them"

Here the word **arising** means that Peter took action in order to be able to make the trip with these men, not that he got up from a sitting or lying position. Alternate translation: "Peter quickly prepared and went with them"

See: Idiom

Acts 9:39 (#2)

"them"

This first instance of **them** in the verse would be dual if your language uses that form, since it applies to two men. The second instance of **them** would be plural, since it refers to the group of widows.

See: Forms of 'You' — Dual/Plural

Acts 9:39 (#3)

"all the widows"

Luke says **all** as a generalization for emphasis. Alternate translation: "a large crowd of widows"

See: Hyperbole

Acts 9:39 (#4)

"coats and garments, as many as Dorcas used to make, being with them"

It may be helpful to say explicitly that Dorcas made these **coats and garments** to help these **widows** because they were poor and could not afford clothes. It may be helpful to begin a new sentence here. Alternate translation: "coats and garments. When she was alive, Dorcas used to make many of these to help the widows because they were poor and could not afford clothes"

See: Assumed Knowledge and Implicit Information

Acts 9:39 (#5)

"being with them"

This may be a delicate way of speaking about Dorcas's death, rather than saying "before she

died." Alternate translation, as in UST: "while she was still alive"

See: Euphemism

Acts 9:40 (#1)

"having put down {his} knees"

Kneeling down was a reverent posture of prayer. Alternate translation: "having knelt down reverently"

See: Symbolic Action

Acts 9:40 (#2)

"Tabitha, arise"

This was not a command that Tabitha was capable of obeying. Instead, it was a command that directly caused her to be restored to life. Alternate translation: "Jesus the Messiah restores you to life, so you can get up now"

See: Imperatives — Other Uses

Acts 9:40 (#3)

"Tabitha, arise"

Getting up was a symbolic action by which Tabitha could demonstrate that Jesus had restored her to life. Alternate translation: "Get up to show everyone that Jesus has restored you to life"

See: Symbolic Action

Acts 9:41 (#1)

"giving her {his} hand, he raised her up"

The implication is that Peter extended his **hand** to Tabitha to help her stand up. Alternate translation: "he let her hold onto his hand for support as he helped her stand"

See: Assumed Knowledge and Implicit Information

Acts 9:41 (#2)

"the saints and the widows"

These **saints** and **widows** were probably not two different groups. The widows were likely also believers, but Luke mentions them specifically because Tabitha was so important to them. To show this, it may be helpful to put the information about the widows before the information about the believers. Alternate translation: "the widows and the other believers"

See: Information Structure

Acts 9:41 (#3)

"the saints"

Luke is using the term **saints** by association to mean believers in Jesus. See how you translated the term in [9:33](#). Alternate translation: "the other believers"

See: Metonymy

Acts 9:42 (#1)

"And it became known throughout all Joppa"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "People throughout all Joppa heard about this matter"

See: Active or Passive

Acts 9:43 (#1)

"Now 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

Acts 9:43 (#2)

"a tanner"

A **tanner** is someone who makes leather from animal skins. If this is not an occupation that your readers would recognize or understand, you could use the name of a similar occupation in your culture that they would recognize.

See: Translate Unknowns

Acts 10:1 (#1)

"Now 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.

See: Introduction of New and Old Participants

Acts 10:1 (#2)

"Cornelius"

Cornelius is the name of a man.

See: How to Translate Names

Acts 10:1 (#3)

"a centurion"

A **centurion** was an officer in the Roman army who was in charge of a group of 100 soldiers. Such a group was called a "century." Alternate translation: "an army officer in charge of 100 soldiers"

See: Translate Unknowns

Acts 10:1 (#4)

"the regiment called Italian"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the regiment people called Italian" or "the regiment whose name was Italian" or "the Italian Regiment"

See: Active or Passive

Acts 10:1 (#5)

"the regiment"

A **regiment** was a military unit consisting of six centuries or 600 soldiers. You may have a term in your language that you can use for a unit of about this size.

See: Translate Unknowns

Acts 10:1 (#6)

"Italian"

Italian is the name of a military unit. The name indicates that although the soldiers in it were stationed in Syria, they came from Italy and thus were native Romans. This made them more reliable protection for the high-ranking Roman officials whose residence was in Caesarea.

See: How to Translate Names

Acts 10:2 (#1)

"devout and fearing God"

The word **devout** and the phrase **fearing God** mean similar things. (In this context, the word **fearing** has the sense of deep respect and awe.) Luke may be using them together for emphasis. Alternate translation: "sincerely devoted to God" or see next note for another possibility.

See: Doublet

Acts 10:2 (#2)

"devout and fearing God"

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel, attended the synagogue, prayed at regular times, and supported the needs of the Jewish community. Luke may be using the expression in this way and assuming that his readers will recognize it. Alternate translation: "a Gentile who sincerely worshiped the God of Israel"

See: Idiom

Acts 10:2 (#3)

"to the people"

Luke assumes that his readers will know that **the people** refers to Jewish people who were in need. Alternate translation: "to Jewish people in need"

See: Assumed Knowledge and Implicit Information

Acts 10:2 (#4)**"through all"**

The phrase **through all** is an ellipsis for "through all times." See how you translated it in [2:25](#). Alternate translation: "always" or "at all times"

See: Ellipsis

Acts 10:2 (#5)**"praying to God through all"**

The phrase **through all**, meaning "at all times," is a generalization for emphasis. Alternate translation: "often"

See: Hyperbole

Acts 10:3 (#1)**"the ninth hour"**

This was the normal afternoon prayer time for Jews. Cornelius, as a Gentile who worshiped the God of Israel, would have praying at this time. Alternate translation: "during his afternoon prayer time"

See: Assumed Knowledge and Implicit Information

Acts 10:3 (#2)**"the ninth 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 clearer in your language, you could express this in the way the people of your culture reckon time.

See: Idiom

Acts 10:3 (#3)**"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 could use a

cardinal number here. Alternate translation: "around hour nine"

See: Ordinal Numbers

Acts 10:4 (#1)**"But he, staring at him"**

The pronoun **he** stands for Cornelius, and the pronoun **him** stands for the angel. Alternate translation: "But Cornelius, staring at the angel"

See: Pronouns — When to Use Them

Acts 10:4 (#2)**"What is it, lord"**

Cornelius uses the respectful title **lord** because he recognizes that he is speaking to a messenger from God. See how you translated the similar term in [9:5](#).

See: Politeness

Acts 10:4 (#3)**"And he said to him"**

The pronoun **he** stands for the angel, and the pronoun **him** stands for Cornelius. Alternate translation: "And the angel said to Cornelius"

See: Pronouns — When to Use Them

Acts 10:4 (#4)**"Your prayers and your alms have gone up for a memorial offering before God"**

A **memorial offering** was the portion of an offering brought to the priests for their support that was burned on the altar as a pleasing aroma for God, to give God an occasion to remember the worshiper. The angel is using this offering to tell Cornelius that God is aware of his devotion and generosity and that God is pleased with those things. You could translate this metaphor as a simile, or you could explain its meaning. Alternate translation: "Your prayers and your alms have gone up like a memorial offering before God" or "God is aware of your prayers and your alms, and he is pleased with them"

See: Metaphor

Acts 10:4 (#5)

"before God"

Here, **before** means "in the presence of." Alternate translation: "into the presence of God"

See: Idiom

Acts 10:5 (#1)

"who is called Peter"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom people call Peter"

See: Active or Passive

Acts 10:6 (#1)

"is being hosted by"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "is the guest of"

See: Active or Passive

Acts 10:6 (#2)

"a tanner"

See how you translated the term **tanner** in [9:43](#).

See: Translate Unknowns

Acts 10:7 (#1)

"And when the angel speaking to him left"

Alternate translation: "And when Cornelius' vision of the angel had ended"

Acts 10:7 (#2)

"devout"

The adjective **devout** describes a person who worships God and serves him. Alternate translation: "sincerely religious"

Acts 10:8 (#1)

"everything"

By **everything**, Luke means the details of the vision that Cornelius had. Alternate translation: "how an angel had spoken to him in a vision and what the angel had said"

See: Hyperbole

Acts 10:9 (#1)

"as those were traveling"

The demonstrative pronoun **those** refers to Cornelius' two servants and the soldier under Cornelius' command. Alternate translation: "as the men whom Cornelius had sent were traveling"

See: Pronouns — When to Use Them

Acts 10:9 (#2)

"at 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 clearer in your language, you could express this in the way the people of your culture reckon time. Alternate translation: "at around noon"

See: Translate Unknowns

Acts 10:9 (#3)

"at 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 could use a cardinal number here. Alternate translation: "at around hour six"

See: Ordinal Numbers

Acts 10:10 (#1)**"a vision came upon him"**

Luke speaks of this **vision** as if it were a living thing that could come onto someone. Alternate translation: "he had a vision"

See: Personification

Acts 10:11 (#1)**"he sees the sky opened"**

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. It may be helpful to start a new sentence here. Alternate translation: "And he saw" or "And Peter saw"

See: Irregular Use of Tenses

Acts 10:11 (#2)**"the sky opened"**

If your language does not use the passive form **opened**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the sky break open"

See: Active or Passive

Acts 10:11 (#3)**"being let down"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "It appeared as if someone was letting it down"

See: Active or Passive

Acts 10:12 (#1)**"all the"**

The word **all** is likely a generalization for emphasis, although since this was a vision, it is possible that

the container Peter saw did contain every kind of these creatures. Alternate translation: "various"

See: Hyperbole

Acts 10:12 (#2)**"and birds of the sky"**

From Peter's response in [10:14](#), the implication is that the law of Moses commanded the Jews not to eat some of the creatures in the container. Alternate translation: "and birds of the sky, including some that the law of Moses commanded Jews not to eat"

See: Assumed Knowledge and Implicit Information

Acts 10:13 (#1)**"a voice came to him"**

Luke speaks of this **voice** as if it were a living thing that could come to someone. Alternate translation: "he heard a voice"

See: Personification

Acts 10:13 (#2)**"arising"**

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation, as in UST: "Go ahead"

See: Idiom

Acts 10:14 (#1)**"Not at all"**

Not at all is an exclamation that communicates a strong refusal to do or even to consider something. Use an exclamation that is natural in your language for communicating this. Alternate translation: "No, never"

See: Exclamations

Acts 10:14 (#2)

"I have never eaten anything common and unclean"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of word **never** and the negative terms **common** and **unclean**. Alternate translation: "I have only ever eaten things that are holy and clean"

See: Double Negatives

Acts 10:14 (#3)

"common and unclean"

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: "that our Jewish laws forbid us to eat"

See: Doublet

Acts 10:14 (#4)

"I have never eaten anything common and unclean"

The implication is that some the animals in the container were forbidden for Jews to eat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "common and unclean, like some of those animals"

See: Assumed Knowledge and Implicit Information

Acts 10:15 (#1)

"the voice {came} to him again"

The implied verb here is **came**, and so Luke is speaking once again of this **voice** as if it were a living thing that could come to someone. Alternate translation: "he heard the voice speaking to him again"

See: Personification

Acts 10:15 (#2)

"What God has cleansed"

If God is the speaker, he is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: "What I, God, have cleansed"

See: First, Second or Third Person

Acts 10:15 (#3)

"you, do not make common"

The voice is adding the pronoun **you** for emphasis. If your language does not ordinarily use a pronoun with the imperative but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: "you must not make common"

See: Pronouns — When to Use Them

Acts 10:16 (#1)

"this happened three times"

This could mean: (1) that the voice told Peter three times to kill and eat, Peter refused three times, and each time the voice told him not to call unclean what God had cleansed. Alternate translation: "Peter had this exchange with the voice three times" (2) that after Peter first refused, the voice said to him three times, "What God has cleansed, you must not make common." Alternate translation: "the voice said this three times" You may find it simplest to say, "This happened three times," as UST does.

See: Assumed Knowledge and Implicit Information

Acts 10:16 (#2)

"the container was" - "taken back up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "it appeared as if someone was pulling the container back up"

See: Active or Passive

Acts 10:17 (#1)

"Peter was doubting within himself what the vision that he had seen might mean"

Alternate translation: "Peter was wondering how God could have given him a vision like that"

Acts 10:17 (#2)

"behold, the men"

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

See: Metaphor

Acts 10:17 (#3)

"sent by Cornelius"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom Cornelius had sent"

See: Active or Passive

Acts 10:17 (#4)

"the" - "stood before" - "gate"

The implication is that the house of Simon the tanner had a wall around it and that there was a **gate** in the wall that people could use to enter the property. Alternate translation: "stood before the gate to the house"

See: Assumed Knowledge and Implicit Information

Acts 10:18 (#1)

"called Peter"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom people called Peter"

See: Active or Passive

Acts 10:18 (#2)

"was being hosted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "was a guest"

See: Active or Passive

Acts 10:19 (#1)

"Behold, three men"

The Spirit is using the term **behold** to focus Peter's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: "Pay attention, this is important: Three men"

See: Metaphor

Acts 10:19 (#2)

"three men"

Cornelius sent two of his servants and one soldier. Some ancient texts say "two men" or "some men." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST.

See: Textual Variants

Acts 10:20 (#1)

"arising"

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation: "Go ahead"

See: Idiom

Acts 10:20 (#2)

"go down"

The implication is that Peter is to **go down** from the roof of the house and greet the men. Alternate translation: "go down from the roof of the house"

See: Assumed Knowledge and Implicit Information

Acts 10:20 (#3)

"go with them"

It would be natural for Peter not to want to go with the men, because they were Gentiles. Alternate translation: "go with them, even though they are Gentiles"

See: Assumed Knowledge and Implicit Information

Acts 10:20 (#4)

"not hesitating"

This could mean: (1) that the Spirit did not want Peter to have any doubts or worries about going with the men, even though they were Gentiles. Alternate translation: "without worrying about it" (2) that the Spirit did not want Peter to feel that he should not be in the company of these men, because they were Gentiles. Alternate translation: "not making a distinction between these men and others you would associate with"

See: Assumed Knowledge and Implicit Information

Acts 10:22 (#1)

"they said, "Cornelius, a centurion, a man righteous and fearing God and attested by the whole nation of the Jews, was directed by a holy angel to summon you to his house and to hear words from you"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "they told Peter that Cornelius, a centurion, a man righteous and fearing God and attested by the whole nation of the Jews, was directed by a holy angel to summon him to his house and to hear words from him"

See: Quotes within Quotes

Acts 10:22 (#2)

"they said"

The pronoun **they** refers to the two servants and the soldier whom Cornelius sent. Alternate translation: "The messengers from Cornelius replied"

See: Pronouns — When to Use Them

Acts 10:22 (#3)

"they said"

One of the messengers probably spoke these words on behalf of all three of them. Alternate translation: "one of them said"

See: Synecdoche

Acts 10:22 (#4)

"fearing God"

The word **righteous** and the phrase **fearing God** mean similar things. (In this context, the word **fearing** has the sense of deep respect and awe.) Luke may be using them together for emphasis. Alternate translation: "a man sincerely devoted to God" or see next note for another possibility.

See: Doublet

Acts 10:22 (#5)

"a man righteous and fearing God"

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel. Luke may be using the expression in this way. See how you translated it in [10:2](#). Alternate translation: "a Gentile who sincerely worships the God of Israel"

See: Assumed Knowledge and Implicit Information

Acts 10:22 (#6)

"and attested by the whole nation of the Jews, was directed by a holy angel"

If your language does not use these passive forms, you could express the ideas in active form or in

another way that is natural in your language.
Alternate translation: "about whom the whole nation of the Jews testifies, received instructions from a holy angel"

See: Active or Passive

Acts 10:22 (#7)

"the whole nation of the Jews"

Luke says **whole** as a generalization for emphasis.
Alternate translation: "the Jewish people"

See: Hyperbole

Acts 10:22 (#8)

"words"

The messengers are using the term **words** to mean what Peter would say to Cornelius by using words.
Alternate translation: "a message"

See: Metonymy

Acts 10:23 (#1)

"Therefore, having invited them, he hosted them"

The implication is that the journey to Caesarea was too long for them to begin that afternoon. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "But since the journey to Caesarea was too long for them to make that day, Peter invited the men into Simon's house and hosted them there overnight"

See: Assumed Knowledge and Implicit Information

Acts 10:23 (#2)

"arising"

Here the word **arising** means that Peter took action to prepare, not that he stood up from a seated or lying position. Alternate translation: "after packing for a journey"

See: Idiom

Acts 10:23 (#3)

"some of the brothers"

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

See: Metaphor

Acts 10:24 (#1)

"on the next day"

The **next day** means the day after they left Joppa. The journey to Caesarea took longer than one day.
Alternate translation: "on the following day"

Acts 10:25 (#1)

"and} falling down at {his} feet"

Be sure that it is clear in your translation that Cornelius did not fall down accidentally. He knelt down at Peter's feet as a gesture to honor him.
Alternate translation: "kneeling down and putting his face close to Peter's feet to honor him"

See: Symbolic Action

Acts 10:26 (#1)

"Arise! I too am a man myself"

Peter is using the statement form to give a mild rebuke or correction to Cornelius. It may be clearer for your readers if you translate this as an imperative. Alternate translation: "Stop doing that!
I am only a man, as you are"

See: Statements — Other Uses

Acts 10:27 (#1)

"talking with him, he went in"

The pronoun **him** refers to Cornelius, and the pronoun **he** refers to Peter. Alternate translation: "talking with Cornelius, Peter went in"

See: Pronouns — When to Use Them

Acts 10:27 (#2)**"finds"**

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "found" (See also: Pronouns — When to Use Them)

See: Irregular Use of Tenses

Acts 10:27 (#3)**"many gathered together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "many people whom Cornelius had gathered together"

See: Active or Passive

Acts 10:28 (#1)**"how unlawful it is for a Jewish man"**

This phrase refers to the requirements of the Jewish religious law. Alternate translation: "that the Jewish law forbids a Jewish man"

See: Assumed Knowledge and Implicit Information

Acts 10:28 (#2)**"with a foreigner"**

Here, the term **foreigner** refers to people who are not Jews. It is not a reference to where they live. Alternate translation: "a Gentile"

See: Assumed Knowledge and Implicit Information

Acts 10:28 (#3)**"man"**

Although the term **man** is masculine, Peter is using the word in a generic sense that includes both men and women. Alternate translation: "person"

See: When Masculine Words Include Women

Acts 10:28 (#4)**"common or unclean"**

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: "unacceptable to God"

See: Doublet

Acts 10:29 (#1)**"having been summoned"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when you summoned me"

See: Active or Passive

Acts 10:29 (#2)**"did you summon"**

The word **you** is plural. Peter is speaking to everyone who has gathered in the home of Cornelius. Use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 10:30 (#1)**"Four days ago, at this hour, I was praying at the ninth {hour} in my house"**

Some ancient texts say, "From the fourth day until this hour, I was fasting, and at the ninth hour I was praying in my house." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT.

See: Textual Variants

Acts 10:30 (#2)**"Four days ago"**

In the idiom of this culture, today was the “first day,” yesterday was the “second day,” the day before yesterday was the “third day,” and the day before that was the “fourth day” or **Four days ago**. You may wish to express this in your translation in the way your own culture reckons time. Alternate translation, as in UST: “Three days ago”

See: Idiom

Acts 10:30 (#3)

“this hour”

Cornelius is using the term **hour** to mean a particular time. Alternate translation: “this time”

See: Idiom

Acts 10:30 (#4)

“at the ninth {hour}”

Cornelius is using the adjective **ninth** as a noun. ULT adds **hour** to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this expression in [10:3](#).

See: Nominal Adjectives

Acts 10:30 (#5)

“at the ninth {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 clearer in your language, you could express this in the way the people of your culture reckon time. See how you translated this expression in [10:3](#).

See: Idiom

Acts 10:30 (#6)

“at 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 could use a cardinal number here. Alternate translation: “hour nine”

See: Ordinal Numbers

Acts 10:30 (#7)

“at the ninth {hour}”

This was the normal afternoon prayer time for Jews. Cornelius, as a Gentile who worshiped the God of Israel, would have praying at this time. Alternate translation: “during my usual afternoon prayer time”

See: Assumed Knowledge and Implicit Information

Acts 10:30 (#8)

“behold, a man”

Cornelius is using the term **behold** to focus Peter’s attention on how suddenly this **man** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: “just then a man”

See: Metaphor

Acts 10:30 (#9)

“a man”

Luke says in [10:3](#) that Cornelius saw an angel. Cornelius calls him **a man** here because the angel appeared to him in human form. You could state that explicitly in your translation if your readers might be confused otherwise. Alternate translation: “an angel in human form”

See: Assumed Knowledge and Implicit Information

Acts 10:31 (#1)

“he says, ‘Cornelius, your prayer has been heard, and your alms have been remembered before God’”

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he told me that my prayer had been heard and that my alms had been remembered before God”

See: Quotes within Quotes

Acts 10:31 (#2)**"he says"**

To call attention to a development in the story, here Cornelius uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Acts 10:31 (#3)**"your prayer has been heard, and your alms have been remembered before God"**

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "God has heard your prayer and has remembered your alms"

See: Active or Passive

Acts 10:31 (#4)**"have been remembered before God"**

The word **remembered** does not imply that God had forgotten about these **alms**. Rather, it means that God is aware of Cornelius's devotion and generosity and is pleased with them. See how you translated the similar expression in [10:4](#). Alternate translation: "God is aware of your alms and is pleased with them"

See: Idiom

Acts 10:31 (#5)**"before"**

Here the word **before** is being used. Alternate translation: "in the presence of"

See: Idiom

Acts 10:32 (#1)**"Therefore, send to Joppa and summon Simon who is called Peter. He is being hosted in the house of Simon, a tanner, by the sea"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He said I should therefore send to Joppa and summon Simon who is called Peter, who was being hosted in the house of Simon, a tanner, by the sea"

See: Quotes within Quotes

Acts 10:32 (#2)**"who is called Peter"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom people call Peter"

See: Active or Passive

Acts 10:32 (#3)**"He is being hosted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "He is a guest"

See: Active or Passive

Acts 10:32 (#4)**"summon Simon" - "by the sea"**

Some ancient manuscripts add at the end of this verse, "When he comes, he will speak to you." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT.

See: Textual Variants

Acts 10:33 (#1)**"you," - "you" - "you"**

The word **you** is singular in each of these instances. Even though Peter came with other believers, Cornelius is addressing Peter directly. So use the singular form of "you" in your translation if your language makes that distinction.

See: Forms of 'You' — Singular

Acts 10:33 (#2)

"and you did well {in} coming"

This expression is a polite way of thanking Peter for coming. Alternate translation: "and we are grateful to you for coming"

See: Politeness

Acts 10:33 (#3)

"we"

Cornelius is using the word **we** to refer to himself and to his guests, but not to Peter and the believers who came with him, so use the exclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 10:33 (#4)

"before God"

Cornelius is using the word **before**. Alternate translation: "in the presence of God"

See: Idiom

Acts 10:33 (#5)

"the things you have been instructed by the Lord {to say}"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the things that the Lord has told you to say"

See: Active or Passive

Acts 10:33 (#6)

"the things you have been instructed by the Lord {to say}"

Some ancient manuscripts read "instructed by the Lord." ULT follows that reading. Other ancient manuscripts read "instructed by God to say." If a

translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT.

See: Textual Variants

Acts 10:34 (#1)

"opening {his} mouth, Peter said"

It might seem that the expression **opening his mouth ... said** contains redundant information that would be unnatural to express in your language. If so, you could abbreviate it. Alternate translation: "Peter replied"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 10:34 (#2)

"a favoritism-shower"

Alternate translation: "one who shows favoritism"

Acts 10:34 (#3)

"God is not a favoritism-shower"

As the next verse shows, Peter means implicitly that God does not favor Jewish people above people of other nations. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "God does not favor Jewish people above people of other nations"

See: Assumed Knowledge and Implicit Information

Acts 10:35 (#1)

"the one fearing him and working righteousness"

Here, **fearing** has the sense of deep respect and awe. Alternate translation: "anyone who sincerely worships him and works righteousness"

Acts 10:35 (#2)

"the one fearing him and working righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "anyone who worships him and does righteous deeds" or "anyone who worships him and does what is right"

See: Abstract Nouns

Acts 10:36 (#1)

"The word"

Here Peter is implicitly saying to Cornelius and his guests that they know about this **word**; he says that explicitly in the next verse. If it would be helpful to your readers, you could state "You know the word" in this verse as well.

See: Assumed Knowledge and Implicit Information

Acts 10:36 (#2)

"The word"

Peter is using the term **word** to mean what God said to the Israelites by using words. Alternate translation: "The message"

See: Metonymy

Acts 10:36 (#3)

"to the sons of Israel"

Peter is using the word **sons** to mean "descendants." He is speaking of the Israelites, who were descendants of the patriarch Jacob, also known as Israel. Alternate translation: "to the people of Israel"

See: Metaphor

Acts 10:36 (#4)

"proclaiming peace through Jesus Christ"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea

in another way. Alternate translation: "proclaiming that Jesus Christ reconciles us to God"

See: Abstract Nouns

Acts 10:36 (#5)

"of all"

The word **all** could mean: (1) all people groups, both Jewish and non-Jewish. Alternate translation: "of all people, whether or not they are Jews" (2) all created things. Alternate translation: "of everything in God's creation"

Acts 10:37 (#1)

"you know the word"

Peter is using the term **word** to mean the things that happened through the life and ministry of Jesus. It may be helpful to begin a new sentence here. Alternate translation: "You know the things"

See: Metonymy

Acts 10:37 (#2)

"throughout all Judea"

Peter says **all** as a generalization for emphasis. Alternate translation: "in many places in Judea"

See: Hyperbole

Acts 10:37 (#3)

"after the baptism that John announced"

Alternate translation: "after John preached to the people that they should repent and then baptized them"

Acts 10:38 (#1)

"Jesus, the one from Nazareth, how God anointed him"

It may be helpful to put the information about God anointing before the information that it was Jesus whom God anointed. Alternate translation: "how God anointed Jesus, the one from Nazareth,"

See: Information Structure

Acts 10:38 (#2)

"Jesus, the one from Nazareth, how God anointed him"

Peter is once again saying implicitly that Cornelius and his guests know about the things he is describing. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to begin a new sentence here. Alternate translation: "You know how God anointed Jesus, the one from Nazareth,"

See: Assumed Knowledge and Implicit Information

Acts 10:38 (#3)

"God anointed him with the Holy Spirit and with power"

Peter speaks of the Holy Spirit and of God's power as if they could be poured over someone like oil. Alternate translation: "God enabled him to do powerful works through the Holy Spirit"

See: Metaphor

Acts 10:38 (#4)

"doing good"

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: "doing good things" or "helping people"

See: Abstract Nouns

Acts 10:38 (#5)

"all the ones being oppressed by the devil"

Peter says **all** as a generalization for emphasis. Alternate translation: "those who were oppressed by the devil" or "many people who were oppressed by the devil"

See: Hyperbole

Acts 10:38 (#6)

"God was with him"

The expression **was with him** is an idiom. See how you translated it in [7:9](#). Alternate translation: "God was helping him"

See: Idiom

Acts 10:39 (#1)

"we {are} witnesses"

Here, **we** refers to Peter and the apostles and believers who were with Jesus when he was on earth, not to Cornelius and his guests. So use the exclusive form of "we" if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 10:39 (#2)

"whom they also killed"

The pronoun **whom** refers to Jesus, and the pronoun **they** refers to the enemies of Jesus, the Jewish leaders who conspired against him and the Romans who ordered and carried out his execution. It may be helpful to begin a new sentence here. Alternate translation: "Also, the enemies of Jesus killed him"

See: Pronouns — When to Use Them

Acts 10:39 (#3)

"hanging him on a tree"

This expression refers to crucifixion. Peter says **tree** to mean a wooden cross. Alternate translation: "crucifying him"

See: Metonymy

Acts 10:40 (#1)

"this one"

The demonstrative pronoun **this** refers to Jesus. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Acts 10:40 (#2)**"God raised this one up"**

Here, **raised ... up** is an idiom that refers to causing someone who has died to become alive again. Alternate translation: "God caused Jesus to become alive again"

See: Idiom

Acts 10:40 (#3)**"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." You may wish to express this in your translation in the way your own culture reckons time. Alternate translation: "two days after he died"

See: Idiom

Acts 10:40 (#4)**"caused him to be seen"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "permitted many people to see him"

See: Active or Passive

Acts 10:41 (#1)**"not by all the people, but by witnesses chosen beforehand by God—by us who ate and drank with him after he rose from the dead"**

If you used an active form instead of "caused him to be seen" in the previous verse, you could adjust the language here to fit. It may be helpful to make this two new sentences. Alternate translation: "All the people did not see him, but witnesses chosen beforehand by God saw him. We who ate and drank with him after he rose from the dead saw him"

See: Active or Passive

Acts 10:41 (#2)**"by all the people"**

By **the people**, Peter means the Jewish people. Alternate translation: "by all the Jewish people"

See: Assumed Knowledge and Implicit Information

Acts 10:41 (#3)**"chosen beforehand by God"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom God chose beforehand"

See: Active or Passive

Acts 10:41 (#4)**"who ate and drank with him"**

Peter is using one activity that he and the other apostles did with Jesus after he rose from the dead, eating and drinking (that is, sharing meals), to mean spending time with him personally. Alternate translation: "who spend time with him personally"

See: Synecdoche

Acts 10:41 (#5)**"from the dead"**

Peter is using the adjective **dead** as a noun. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "those who have died"

See: Nominal Adjectives

Acts 10:42 (#1)**"us"**

Here, **us** refers to Peter and the other apostles whom Jesus chose, not to Cornelius and his guests. So use the exclusive form of "us" if your language marks that distinction.

See: Exclusive and Inclusive 'We'

See: Metonymy

Acts 10:42 (#2)

"to the people"

Connecting Statement:
By **the people**, Peter means the Jewish people. Alternate translation: "to the Jewish people"

See: Assumed Knowledge and Implicit Information

Acts 10:42 (#3)

"the one chosen by God"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one whom God has chosen"

See: Active or Passive

Acts 10:42 (#4)

"of the living and the dead"

Peter is using the adjectives **living** and **dead** as nouns. (The word **living** is actually a participle, but it functions here as an adjective.) Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "of those who are alive and of those who have died"

See: Nominal Adjectives

Acts 10:43 (#1)

"To this one"

The demonstrative pronoun **this** refers to Jesus. Alternate translation: "To Jesus"

See: Pronouns — When to Use Them

Acts 10:43 (#2)

"through his name"

Peter is speaking of the **name** of Jesus. It could mean: (1) his actions. Alternate translation: "through what Jesus has done for them" (2) his authority. Alternate translation: "by his authority"

Acts 10:44 (#1)

"the Holy Spirit fell on all the ones listening to {his} word"

Luke is speaking of the Holy Spirit as if it could fall on Cornelius and his guests. See how you translated the similar expression in [8:16](#). Alternate translation: "all the ones listening to his word received the Holy Spirit"

See: Metaphor

Acts 10:44 (#2)

"all the ones listening to"

While the believers who came with Peter from Joppa were also **listening** to his message, the word **all** refers to the Gentiles who were present. Alternate translation: "Cornelius and his guests, who were listening"

See: Hyperbole

Acts 10:44 (#3)

"{his} word"

Luke is using the term **word** to mean what Peter was saying by using words. Alternate translation: "his message"

See: Metonymy

Acts 10:45 (#1)

"the faithful"

Luke is using the adjective **faithful** as a noun, to mean people who have faith in Jesus. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the faithful men"

See: Nominal Adjectives

Acts 10:45 (#2)

"from the circumcision"

Luke is using the term **circumcision** by association to identify these **faithful** people as Jewish. Alternate translation: "who were Jewish"

See: Metonymy

Acts 10:45 (#3)

"the gift of the Holy Spirit was poured out"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God was pouring out the gift of the Holy Spirit"

See: Active or Passive

Acts 10:45 (#4)

"was poured out"

Luke is speaking of the Holy Spirit as if he were a liquid that could be poured on people. This image implies a generous amount. Alternate translation: "was generously given"

See: Metaphor

Acts 10:45 (#5)

"the gift of the Holy Spirit"

Luke is using a possessive form to identify **the Holy Spirit** as a **gift** from God. Alternate translation: "the Holy Spirit as a gift"

See: Possession

Acts 10:45 (#6)

"also on the Gentiles"

Here, **also** refers to the fact that the Holy Spirit had already been given to the Jewish believers. Alternate translation: "on the Gentiles, as it had been on Jewish believers"

See: Assumed Knowledge and Implicit Information

Acts 10:46 (#1)

"speaking in languages"

The implication is that at least some of these **languages** were ones that the Jews recognized and could understand, but which Cornelius and his guests had not learned. This caused the Jews to acknowledge that the Holy Spirit was giving them the ability to speak these languages. Alternate translation: "speaking in languages they had not learned"

See: Assumed Knowledge and Implicit Information

Acts 10:47 (#1)

"No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did}"

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **is he**. Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "Is anyone able to withhold water so that these are not baptized who have received the Holy Spirit as we also did?"

See: Double Negatives

Acts 10:47 (#2)

"No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did}"

Peter is using the question form to convince the Jewish Christians that the Gentile believers should be baptized. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "No one should withhold water so that these are not baptized who have received the Holy Spirit as we also did!"

See: Rhetorical Question

Acts 10:47 (#3)

"No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did}"

Even if the negative question is turned into a positive statement, a double negative still remains, the negative verb **withhold** and the negative particle **not**. This double negative can also be stated in positive form. Alternate translation: "We should make water available so that these can be baptized who have received the Holy Spirit as we also did!"

See: Double Negatives

Acts 10:47 (#4)

"water"

Peter is using **water**, one thing necessary for baptism, to signify all the means and permission necessary for baptism. Alternate translation: "the means and permission"

See: Synecdoche

Acts 10:47 (#5)

"so that these are not baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that these do not receive baptism"

See: Active or Passive

Acts 10:48 (#1)

"he commanded them to be baptized"

The implication is that Peter and the believers who accompanied him from Joppa would be the ones to baptize the Gentile believers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Peter told the Gentile believers to allow the Jewish Christians to baptize them"

See: Assumed Knowledge and Implicit Information

Acts 10:48 (#2)

"he commanded them to be baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he commanded them to receive baptism"

See: Active or Passive

Acts 10:48 (#3)

"to be baptized in the name of Jesus Christ"

Here, **in the name** is an idiomatic way of saying "on the basis of naming." Peter commanded Cornelius and his guests to acknowledge Jesus as the Messiah as the basis of their baptism for the forgiveness of their sins, as described in [10:43](#). See how you translated the similar expression in [2:48](#). Alternate translation: "on the basis of naming Jesus as the Christ" or "upon acknowledging that Jesus is the Messiah"

See: Idiom

Acts 11:1 (#1)

"Now"

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

See: Introduction of a New Event

Acts 11:1 (#2)

""

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation, as in UST: "the other believers"

See: Metaphor

Acts 11:1 (#3)

"the word of God"

Luke is using the term **word** to mean the message about Jesus that Peter, by using words, shared with Cornelius and his guests. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 11:2 (#1)

"came up to Jerusalem"

Luke says that Peter **came up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Alternate translation: "returned to Jerusalem"

See: Idiom

Acts 11:2 (#2)

"those from the circumcision"

As in [10:45](#), Luke is using the term **circumcision** by association to identify as Jewish these believers who disputed with Peter. They were likely to have been strictly observant Jews who followed the teaching of the Pharisees about Jews visiting with Gentiles. See the discussion of this in the General Notes to Chapter 10. Alternate translation: "some believers who were strictly observant Jews"

See: Metonymy

Acts 11:3 (#1)

"saying that he went in to men having foreskins and ate with them"

It may be more natural in your language to have a direct quotation here. Alternate translation: "saying, 'You went in to men having foreskins and ate with them!'"

See: Direct and Indirect Quotations

Acts 11:3 (#2)

"he went in to"

This expression implicitly means that Peter went in to the home of these **men**. Alternate translation: "he went into the home of"

See: Assumed Knowledge and Implicit Information

Acts 11:3 (#3)

"men having foreskins"

The phrase **men having foreskins** refers to men who are not Jewish. It is a crude and dismissive expression, and it shows that these Jewish believers still regarded Gentiles with disdain. Alternate translation: "uncircumcised men" or "Gentiles"

See: Metonymy

Acts 11:4 (#1)

"Peter, beginning, was explaining to them"

Luke is using the word **beginning** to indicate that Peter had been doing something else (listening to the complaints against him) but then began to do something new when he had the opportunity to speak. It might not be necessary to translate the word **began**, since it may seem to convey redundant information that would be not be natural to express in your language. Alternate translation: "Peter explained to them"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 11:5 (#1)

"being let down"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "It appeared as if someone was letting it down"

See: Active or Passive

Acts 11:6 (#1)

"and the birds of the sky"

From Peter's response in [11:8](#), the implication is that the law of Moses commanded the Jews not to eat some of the creatures in the container. See how you translated this in [10:12](#). Alternate translation: "... and the birds of the sky, including some that the law of Moses commanded Jews not to eat"

See: Assumed Knowledge and Implicit Information

Acts 11:7 (#1)

"a voice saying to me"

Peter speaks of this **voice** as if it were a living thing that could speak on its own. Alternate translation: "someone saying to me"

See: Personification

Acts 11:7 (#2)

"arising"

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation, as in UST: "Go ahead"

See: Idiom

Acts 11:7 (#3)

"saying to me, 'Peter, arising, kill and eat"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "telling me to arise and kill and eat"

See: Quotes within Quotes

Acts 11:8 (#1)

"But I said, 'By no means, Lord; for the common or unclean has never entered into my mouth"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But I told the Lord that I would certainly not do that, since the common or unclean had never entered my mouth"

See: Quotes within Quotes

Acts 11:8 (#2)

"By no means"

By no means is an exclamation that communicates a strong refusal to do or even to consider

something. Use an exclamation that is natural in your language for communicating this. See how you translated this in [10:14](#). Alternate translation: "No, never"

See: Exclamations

Acts 11:8 (#3)

"the common or unclean"

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: "food that our Jewish laws forbid us to eat"

See: Doublet

Acts 11:8 (#4)

"the common or unclean has never entered into my mouth"

The implication is that some the animals in the container were forbidden for Jews to eat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the common or unclean, like some of those animals, has never entered into my mouth"

See: Assumed Knowledge and Implicit Information

Acts 11:8 (#5)

"the common or unclean has never entered into my mouth"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the word **never** and the negative terms **common** and **unclean**. Alternate translation: "only what is holy and clean has ever entered into my mouth"

See: Double Negatives

Acts 11:8 (#6)

"the common or unclean has never entered into my mouth"

Peter is using one part of the eating process to represent the entire process. If it would be clearer for your readers, you could use an equivalent

expression from your culture or plain language. Alternate translation: "I have never eaten anything that is common or unclean"

See: Synecdoche

Acts 11:9 (#1)

"from heaven, 'What God has cleansed, you, do not make common"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "from heaven and told me that I must not make common what God had cleansed"

See: Quotes within Quotes

Acts 11:9 (#2)

"What God has cleansed"

If God is the speaker, he is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: "What I, God, have cleansed"

See: First, Second or Third Person

Acts 11:9 (#3)

"you, do not make common"

The voice is adding the pronoun **you** for emphasis. If your language does not ordinarily use a pronoun with the imperative but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: "you must not make common"

See: Pronouns — When to Use Them

Acts 11:10 (#1)

"this happened three times"

This could mean: (1) that the voice told Peter three times to kill and eat, Peter refused three times, and each time the voice told him not to call unclean what God had cleansed. Alternate translation: "Peter had this exchange with the voice three

times" (2) that after Peter first refused, the voice said to him three times, "What God has cleansed, you must not make common." Alternate translation: "the voice said this three times" See how you translated this in [10:16](#).

See: Assumed Knowledge and Implicit Information

Acts 11:10 (#2)

"everything was pulled up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "it appeared as if someone was pulling everything up"

See: Active or Passive

Acts 11:11 (#1)

"we were"

The term **we** refers to Peter and the others in the house in Joppa. It does not include his current audience in Jerusalem. So use the exclusive form of "we" if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 11:11 (#2)

"behold, immediately"

Peter is using the term **behold** to focus his listeners' attention on how soon after his vision ended these **three men** arrived. Your language may have a comparable expression that you can use in your translation. Alternate translation: "right then"

See: Metaphor

Acts 11:11 (#3)

"immediately"

Alternate translation: "immediately" or "at that exact moment"

Acts 11:11 (#4)**"having been sent"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "Someone had sent them"

See: Active or Passive

Acts 11:12 (#1)**"not hesitating"**

This could mean: (1) that the Spirit did not want Peter to have any doubts or worries about going with the men, even though they were Gentiles. Alternate translation: "not worrying about it" (2) that the Spirit did not want Peter to feel that he should not be in the company of these men, because they were Gentiles. Alternate translation: "not making a distinction between these men and others you would associate with" See how you translated this in [10:20](#).

See: Assumed Knowledge and Implicit Information

Acts 11:12 (#2)**"these six brothers"**

Peter is using the term **brothers** to mean people who share the same faith. Alternate translation: "these six fellow believers"

See: Metaphor

Acts 11:12 (#3)**"the house of the man"**

Peter implicitly means the **house** of Cornelius. Alternate translation: "the house of the man who had sent the messengers to me"

See: Assumed Knowledge and Implicit Information

Acts 11:13 (#1)**"to us"**

The term **us** refers to Peter and the believers who came with him to Caesarea. It does not include his current audience in Jerusalem. So use the exclusive form of "us" if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 11:13 (#2)**"Simon, called Peter"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated the same phrase in [10:32](#). Alternate translation: "whom people call Peter"

See: Active or Passive

Acts 11:14 (#1)**"words"**

The angel is using the term **words** to mean what Peter would say to Cornelius by using words. Alternate translation: "a message"

See: Metonymy

Acts 11:14 (#2)**"you" - "you will be saved—**you**" - "your"**

All the instances of the words **you** and **your** in this verse are singular, since they refer to Cornelius. So use the singular forms of those word in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 11:14 (#3)**"you will be saved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God will do the action. Alternate translation, as in UST: "God will save you"

See: Active or Passive

Acts 11:14 (#4)**"all your house"**

Here, **house** refers to an entire household living together. Alternate translation: "all the people living in your house"

See: Metonymy

Acts 11:15 (#1)**"as I began to speak"**

Peter is using the word **began** to indicate that he had been doing something else (listening to Cornelius tell why he had summoned him) but then began to do something new when Cornelius finished speaking. It might not be necessary to translate the word **began**, since it may seem to convey redundant information that would be not be natural to express in your language. Alternate translation: "as I was speaking"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 11:15 (#2)**"the Holy Spirit fell on them, just as also on us in the beginning"**

Peter is speaking of the Holy Spirit as if it **fell** on Cornelius and his guests. See how you translated the similar expressions in [8:16](#) and [10:44](#). Alternate translation: "they received the Holy Spirit, just as we did in the beginning"

See: Metaphor

Acts 11:15 (#3)**"them"**

The pronoun **them** refers to Cornelius and his guests. Alternate translation: "the man who had sent for me and the others in his house"

See: Pronouns — When to Use Them

Acts 11:15 (#4)**"just as also on us"**

Here the word **us** refers to Peter himself and to the believers to whom he is speaking in Jerusalem, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 11:15 (#5)**"in the beginning"**

By **in the beginning**, Peter means the day of Pentecost. Alternate translation: "on the day of Pentecost"

See: Assumed Knowledge and Implicit Information

Acts 11:16 (#1)**"the word"**

Peter is using the term **word** to mean what Jesus said by using words. Alternate translation: "the statement"

See: Metonymy

Acts 11:16 (#2)**"of the Lord"**

As the General Notes to this chapter discuss, Peter is referring to Jesus here by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "of the Lord Jesus"

See: Politeness

Acts 11:16 (#3)**"you will be baptized in the Holy Spirit"**

After first describing how John baptized people literally, Jesus uses baptism in this second instance as a metaphor. See the discussion in the General Notes to Chapter 1, and see how you translated this in [1:5](#). Alternate translation: "the Holy Spirit will come and empower you"

See: Metaphor

Acts 11:16 (#4)**"you will be baptized"**

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

See: Active or Passive

Acts 11:17 (#1)**"to us"**

Here the word **us** refers to Peter himself and to the believers to whom he is speaking in Jerusalem, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 11:17 (#2)**"God gave to them the same gift as also to us having believed"**

Peter is referring to the **gift** of the Holy Spirit. Alternate translation: "the gift of the Holy Spirit, just as he did to us when we believed"

See: Assumed Knowledge and Implicit Information

Acts 11:17 (#3)**"I, who was I {to be} able to hinder God"**

Peter is using the question form to convince his listeners that God wanted him to accept the Gentile believers. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I could not hinder God!"

See: Rhetorical Question

Acts 11:17 (#4)**"I, who was I {to be} able to hinder God"**

For emphasis, Peter is adding the pronoun **I**, which is not required with the verb. If your language does not ordinarily use a pronoun with verbs but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: "I certainly could not hinder God!"

See: Pronouns — When to Use Them

Acts 11:17 (#5)**"to hinder God"**

It may be helpful to indicate in what way Peter thought he might be able to **hinder** God. Alternate translation: "to hinder God by refusing to welcome and baptize people to whom he had given his own Spirit"

See: Assumed Knowledge and Implicit Information

Acts 11:18 (#1)**"they became quiet"**

The pronoun **they** refers to the Jewish believers to whom Peter was speaking. Alternate translation: "the Jewish believers became quiet"

See: Pronouns — When to Use Them

Acts 11:18 (#2)**"they became quiet"**

This is an idiom that means they no longer argued. Alternate translation: "they no longer argued with Peter"

See: Idiom

Acts 11:18 (#3)**"to the Gentiles also God has given repentance unto life"**

If your language does not use abstract nouns for the ideas of **repentance** and **life**, you could express the same idea in other ways. Here the term **life** refers to everlasting life. Alternate translation: "God has allowed the Gentiles as well to repent and live forever"

See: Abstract Nouns

Acts 11:19 (#1)

"Then"

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

See: Introduction of a New Event

Acts 11:19 (#2)

"the ones having been scattered from"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. This is a reference to the **persecution** that Luke describes in [8:1](#), which began after the trial and death of Stephen. See how you translated the similar expression in that verse. Alternate translation: "those who had scattered because of"

See: Active or Passive

Acts 11:19 (#3)

"Phoenicia"

The word **Phoenicia** is the name of a region.

See: How to Translate Names

Acts 11:19 (#4)

"Cyprus"

The word ** Cyprus** is the name of an island. See how you translated it in [4:36](#).

See: How to Translate Names

Acts 11:19 (#5)

"the word"

Luke is using the term **word** to mean the message about Jesus that these scattered believers proclaimed by using words. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 11:19 (#6)

"speaking the word to no one except only to Jews"

Since Luke says here that the scattered believers spoke about Jesus **only to Jews**, but he says in the next verse that some of them spoke to "Greeks" (that is, Gentiles), it might appear in your language that Luke was contradicting himself. If so, you could reword this to avoid using an exception clause. It may be helpful to begin a new sentence here. Alternate translation: "Most of them believed they should speak the message about Jesus only to Jews, so that is what they did"

See: Connect — Exception Clauses

Acts 11:20 (#1)

"men, Cypriots and Cyrenians"

Luke is describing these **men** in an idiomatic way. Alternate translation: "Cypriot and Cyrenian men"

See: Idiom

Acts 11:20 (#2)

"Cypriots"

The word **Cypriots** is the name for people who come from the island of Cyprus.

See: How to Translate Names

Acts 11:20 (#3)

"Cyrenians"

The word **Cyrenians** is the name for people who come from the city of Cyrene.

See: How to Translate Names

Acts 11:20 (#4)

"the Greeks"

Luke assumes that his readers will know that these people he calls **Greeks** were not necessarily from

Greece; rather, they were Greek-speaking people who were also Gentiles, not Jews. Alternate translation: "Gentiles who spoke Greek"

See: Assumed Knowledge and Implicit Information

Acts 11:21 (#1)

"the hand of the Lord"

In this instance, Luke seems to mean God the Father when he says **the Lord**. In 4:29–30, the believers pray, "Lord ... stretch out your hand to heal and for signs and wonders to happen through the name of your holy Servant Jesus." Luke seems to be describing these events as part of the answer to that prayer. Alternate translation: "the hand of God the Lord"

See: Politeness

Acts 11:21 (#2)

"the hand"

Here, the **hand** represents power, since hands give people the capability to do things. Alternate translation: "the power"

See: Metonymy

Acts 11:21 (#3)

"was with them"

When Luke says that God **was with** the men from Cyprus and Cyrene who were proclaiming the gospel, this is an idiom that means God was working through them. Alternate translation: "was working through them"

See: Idiom

Acts 11:21 (#4)

"turned to the Lord"

Luke speaks of these Gentiles in Antioch as if they physically **turned to the Lord**. He means that they stopped living in one way and began to live in another way. They believed in Jesus and started to obey him. Alternate translation: "became disciples of Jesus"

See: Metaphor

Acts 11:21 (#5)

"to the Lord"

In this instance, Luke is referring to Jesus by a respectful title, as the General Notes to this chapter discuss. Use a form for addressing someone respectfully in your language. Alternate translation: "to the Lord Jesus"

See: Politeness

Acts 11:22 (#1)

"the report about them came to the ears of the church that was in Jerusalem"

In your language, the expression **was heard in the ears** might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: "the word about them was heard by the church being in Jerusalem"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 11:22 (#2)

"And the report about them came to the ears of the church that was in Jerusalem"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God will do the action. Alternate translation: "The church being in Jerusalem heard the word about them"

See: Active or Passive

Acts 11:22 (#3)

"the report"

Luke is using the term **word** to mean a report about the Gentile believers in Antioch. Alternate translation: "a report"

See: Metonymy

Acts 11:22 (#4)**"them" - "they sent out"**

The pronoun **them** refers to the Gentile believers in Antioch, and the pronoun **they** refers to the leaders of the church in Jerusalem. It may be helpful to your readers to clarify this. Alternate translation: "these Gentile believers ... its leaders sent"

See: Pronouns — When to Use Them

Acts 11:23 (#1)**"the grace of God"**

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "how gracious God had been to them"

See: Abstract Nouns

Acts 11:23 (#2)**"with purpose of heart"**

Here the **heart** represents the will and desires of a person. Alternate translation: "with firm determination"

See: Metonymy

Acts 11:24 (#1)**"For"**

Luke is using the word **For** to introduce the reason why Barnabas encouraged the new believers in Antioch so well. Alternate translation: "He was able to do this because"

See: Connect — Reason-and-Result Relationship

Acts 11:24 (#2)**"full of the Holy Spirit and of faith"**

Luke speaks of Barnabas as if he were a container that was **full of the Holy Spirit and of faith**. Alternate translation: "who was inspired by the Holy Spirit and who had strong faith"

See: Metaphor

Acts 11:24 (#3)**"and full of the Holy Spirit and of faith"**

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "who was inspired by the Holy Spirit and who believed firmly in Jesus"

See: Abstract Nouns

Acts 11:24 (#4)**"a considerable crowd was added"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God did the action. Alternate translation: "God added a considerable crowd"

See: Active or Passive

Acts 11:24 (#5)**"to the Lord"**

Luke says **the Lord** (a title for Jesus) to mean the community of believers in Jesus. Alternate translation: "to the community of believers in Jesus"

See: Metonymy

Acts 11:25 (#1)**"he went out"**

The pronoun **he** refers to Barnabas. Alternate translation: "Barnabas went out"

See: Pronouns — When to Use Them

Acts 11:26 (#1)**"having found him, he brought him"**

The pronoun **he** refers to Barnabas, and the pronoun **him** refers to Saul. Alternate translation: "and having found Saul, Barnabas brought him"

See: Pronouns — When to Use Them

Acts 11:26 (#2)

"And it happened to them that for even a whole year they were gathered together with the church"

This wording suggests that Barnabas and Saul did not know initially how long they would be meeting with the church in Antioch, but in the end it amounted to a whole year. If it would be clearer in your language, you could express it that way. Alternate translation: "in the end they were gathered together with the church for an entire year"

Acts 11:26 (#3)

"to them" - "they were gathered together with the church"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they gathered together with the church"

See: Active or Passive

Acts 11:26 (#4)

"the disciples were first called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people first called the disciples"

See: Active or Passive

Acts 11:26 (#5)

"Christians"

The word **Christians** is a name for people who believe that Jesus is the Christ, that is, the Messiah.

See: How to Translate Names

Acts 11:26 (#6)

"first" - "in Antioch"

Alternate translation: "for the first time in Antioch"

Acts 11:27 (#1)

"Now"

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

See: Introduction of a New Event

Acts 11:27 (#2)

"in these days"

Luke is using the word **days** to describe a specific time. Alternate translation: "at this time"

See: Idiom

Acts 11:27 (#3)

"came down"

Luke says that these prophets **came down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: "traveled"

See: Idiom

Acts 11:28 (#1)

"having arisen"

Here, **having arisen** means that Agabus stood up as a symbolic action to indicate that he had something important to say. Alternate translation: "having stood up to show that he had something important to say"

See: Symbolic Action

Acts 11:28 (#2)

"over the whole world"

The term **whole** is a generalization for emphasis. Alternate translation: "throughout the world"

See: Hyperbole

Acts 11:28 (#3)

"the" - "world"

Luke assumes that his readers will know that by **world**, he means the part of the world that they were familiar with. Alternate translation: "the ... Roman Empire"

See: Assumed Knowledge and Implicit Information

Acts 11:28 (#4)

"upon Claudius"

The expression **upon Claudius** refers to the time during the reign of Claudius. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "during the reign of Claudius"

See: Idiom

Acts 11:28 (#5)

"Claudius"

The word **Claudius** is the name of a man.

See: How to Translate Names

Acts 11:29 (#1)

"they determined, just as any of the disciples was prospering, each of them to send {something}"

The implication is that while some of the disciples were **prospering** greatly but others were struggling financially, every one of them resolved to send something according to his own means. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "while some of the believers in Antioch were rich and others were poor, every one of them resolved to send what they could afford"

See: Assumed Knowledge and Implicit Information

Acts 11:29 (#2)

"to the brothers"

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

See: Metaphor

Acts 11:30 (#1)

"to the elders"

Luke assumes that his readers will know that he is referring to the **elders** who were the leaders of the church in Jerusalem. Alternate translation: "to the elders in Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 11:30 (#2)

"by the hand of Barnabas and Saul"

Here, the **hand**, one part of a person, represents the action of the whole person. Alternate translation: "by having Barnabas and Saul take it to them"

See: Synecdoche

Acts 11:30 (#3)

"by the hand of Barnabas and Saul"

If you retain the figurative word **hand** in your translation, it may be more natural in your language to use the plural form of that word, if you would not ordinarily speak of two people having one hand. Alternate translation: "by the hands of Barnabas and Saul"

See: Collective Nouns

Acts 12:1 (#1)

"Now"

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

See: Introduction of a New Event

Acts 12:1 (#2)**"at that time"**

The phrase **that time** implicitly refers to the time that Luke has just described, when the church in Antioch sent Barnabas and Saul to Jerusalem with money to help the believers there. Alternate translation: "at the time when the church in Antioch sent assistance to the believers in Jerusalem,"

See: Assumed Knowledge and Implicit Information

Acts 12:1 (#3)**"laid on hands to harm some from the church"**

The expression **laid on hands** means to arrest someone by association with the way that arresting officers might physically take hold of a person with their **hands**. See how you translated it in [5:18](#). Alternate translation: "arrested some from the church, intending to harm them"

See: Metonymy

Acts 12:1 (#4)**"laid on hands to harm some from the church"**

Herod most likely did not do this himself. Rather, as a ruler, he ordered his soldiers to arrest **some from the church**. Luke is speaking of Herod, one person who was involved in this action, to mean everyone who was involved. Alternate translation: "had his soldiers arrest some from the church, intending to harm them"

See: Synecdoche

Acts 12:2 (#1)**"he killed James"**

It was probably not Herod himself who **killed James**. Rather, he most likely ordered his soldiers to do this. Alternate translation: "he ordered his soldiers to execute James"

See: Synecdoche

Acts 12:3 (#1)**"to the Jews"**

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: "to the leaders of the Jews"

See: Synecdoche

Acts 12:3 (#2)**"the days of Unleavened Bread"**

The phrase **Unleavened Bread** is the name of a Jewish religious observance that took place over several **days**. If your readers would not be familiar with the food known as "bread" or the substance known as "leaven," you could translate this with a general expression. Alternate translation: "the days of Special Food"

See: How to Translate Names

Acts 12:4 (#1)**"and whom, having arrested, he put in prison"**

The pronouns **whom** refers to Peter, and the pronoun **he** refers to Herod. It may be helpful to begin a new sentence here. Alternate translation: "After Herod had arrested Peter, he put him in prison"

See: Pronouns — When to Use Them

Acts 12:4 (#2)**"to four quaternions of soldiers"**

These **quaternions** were groups of four **soldiers** each. They would have taken turns guarding Peter in six-hour shifts throughout the day and night. Two soldiers would have been at Peter's side and the other two soldiers by the entrance. Your language and culture may have a term for a group of four soldiers that you can use in your translation. You could also explain the meaning of the term "quaternion," as UST does. Alternate translation: "to four teams of soldiers"

See: Translate Unknowns

Acts 12:4 (#3)**"intending to bring him out to the people"**

The phrase **to bring him out** means to put Peter on trial publicly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Herod planned to judge Peter in a public trial in the presence of the Jewish people"

See: Idiom

Acts 12:5 (#1)**"Peter was being kept"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to specify who did the action, it is clear from the context that it was the soldiers. Alternate translation: "the soldiers were guarding Peter"

See: Active or Passive

Acts 12:5 (#2)**"prayer was being made earnestly to God for him by the church"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the church was earnestly praying to God for him"

See: Active or Passive

Acts 12:6 (#1)**"to bring him out"**

Here, the word translated **to bring him out** is slightly different from the word translated that same way in [12:4](#). It means to put someone on trial, and the implications, based on the fact that Herod saw that it pleased the Jewish leaders when he executed James, are that Herod planned to execute Peter after this trial. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "to put Peter on trial and then execute him"

See: Assumed Knowledge and Implicit Information

Acts 12:6 (#2)**"bound with two chains"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "with two chains binding him"

See: Active or Passive

Acts 12:7 (#1)**"behold, an angel"**

Luke is using the term **behold** to focus readers' attention on how suddenly this **angel** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: "suddenly an angel"

See: Metaphor

Acts 12:9 (#1)**"he did not know that what was being done by the angel was real, but he was thinking"**

It may be more natural in your language to have a direct quotation here and to add a sentence break. Alternate translation: "he did not realize, 'What is being done by the angel is real!' He was thinking"

See: Direct and Indirect Quotations

Acts 12:9 (#2)**"what was being done by the angel"**

If your language does not use this passive form, you could state this in active form or in another way that is natural in your language. Alternate translation: "what the angel was doing"

See: Active or Passive

Acts 12:9 (#3)**"he was thinking he was seeing a vision"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "he was thinking, 'I am seeing a vision'"

See: Direct and Indirect Quotations

Acts 12:10 (#1)

"having passed by the first guard and the second"

The implication is that the guards were not able to see Peter and the angel as they walked by. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "having passed by the first guard and the second without being noticed"

See: Assumed Knowledge and Implicit Information

Acts 12:10 (#2)

"and the second"

The word **guard** can be supplied from the previous phrase. Alternate translation: "and the second guard"

See: Ellipsis

Acts 12:11 (#1)

"Peter, having come to himself, said"

The phrase **having come to himself** means that Peter became fully awake and realized he was not just seeing a vision. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "when Peter became fully awake and alert, he said"

See: Idiom

Acts 12:11 (#2)

"the hand"

Here, **hand** represents the capability of a person. Alternate translation: "the power"

See: Metonymy

Acts 12:11 (#3)

"all the expectation of the Jewish people"

If your language does not use an abstract noun for the idea of **expectation**, you could express the same idea in another way. Alternate translation: "all that the Jewish people expected that Herod would do to me"

See: Abstract Nouns

Acts 12:11 (#4)

"of the Jewish people"

Luke is likely using the phrase **the Jewish people** to refer to one part of that group, its leaders. Alternate translation: "of the leaders of the Jewish people"

See: Synecdoche

Acts 12:12 (#1)

"called Mark"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom people called Mark"

See: Active or Passive

Acts 12:12 (#2)

"many"

Luke is using the adjective **many** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "many people"

See: Nominal Adjectives

Acts 12:13 (#1)

"when he knocked at"

To "knock" at a door means to tap or hit it a few times to let a person inside the house know you are standing outside. You could translate this expression with the way people in your culture

show that they have arrived at a house, such as “call out” or “cough” or “clap.”

See: Translate Unknowns

Acts 12:13 (#2)

“the door of the gate”

Here, the word **gate** probably describes an entrance from the street to a courtyard in front of the house. If houses in your culture have a similar entrance, in your translation you could use the name for it in your language. If not, you could use a general expression. Alternate translation: “the door of the entrance from the street to the courtyard”

See: Translate Unknowns

Acts 12:13 (#3)

“Rhoda”

The word **Rhoda** is the name of a woman.

See: How to Translate Names

Acts 12:14 (#1)

“from joy”

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: “because she was so joyful,”

See: Abstract Nouns

Acts 12:15 (#1)

“they said”

The pronoun **they** refers to the people who were inside the house praying. Alternate translation: “the people who were inside the house praying said”

See: Pronouns — When to Use Them

Acts 12:15 (#2)

“It is his angel”

Some Jews believed in guardian angels, and the people inside the house may have thought that Peter’s **angel** had come to them. Alternate translation: “What you saw was Peter’s guardian angel”

See: Assumed Knowledge and Implicit Information

Acts 12:16 (#1)

“and opening, they saw him”

While the word **they** refers to the people in the house as in the previous verse, it is likely that only some of them came to the door. Alternate translation: “so some of the people in the house came and opened the door, and they saw him”

See: Synecdoche

Acts 12:17 (#1)

“to James”

Peter assumes that his listeners will know that by **James**, he means the brother of Jesus who was the leader of the church in Jerusalem. UST models one way to express this implicit information. However, since this is something that Peter assumes his listeners will know, you may find it preferable to explain this in a footnote rather than add information to the text.

See: Assumed Knowledge and Implicit Information

Acts 12:17 (#2)

“the brothers”

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: “the other believers”

See: Metaphor

Acts 12:18 (#1)

“Now”

Luke is using the word translated **Now** to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for introducing a new development.

See: Introduction of a New Event

Acts 12:18 (#2)

"no small disturbance"

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "a great disturbance"

See: Litotes

Acts 12:18 (#3)

"among the soldiers, what then had Peter become"

It may be more natural in your language to have a direct quotation here. Alternate translation: "among the soldiers: 'What then had Peter become?'"

See: Direct and Indirect Quotations

Acts 12:18 (#4)

"what then had Peter become"

The word translated **become** can be used to indicate that a person has entered a new condition, and in this context it indicates that Peter has changed his location. Alternate translation: "where then Peter had gone"

Acts 12:19 (#1)

"for him"

The pronoun **him** refers to Peter. Alternate translation: "Peter"

See: Pronouns — When to Use Them

Acts 12:19 (#2)

"having searched for him"

It was probably not Herod himself who **searched for** Peter. Rather, he most likely ordered his

soldiers to do this. Alternate translation: "having ordered a search for him"

See: Synecdoche

Acts 12:19 (#3)

"having gone down"

Luke speaks of Herod **having gone down** to Caesarea because that city is lower in elevation than Judea. Alternate translation: "traveled"

See: Idiom

Acts 12:20 (#1)

"Now"

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

See: Introduction of a New Event

Acts 12:20 (#2)

"he was quarreling"

The pronoun **he** refers to Herod. Alternate translation: "Herod was quarreling"

See: Pronouns — When to Use Them

Acts 12:20 (#3)

"with the Tyrians" - "Sidonians"

Tyrians is the name for people from the city of Tyre, and **Sidonians** is the name for people from the city of Sidon.

See: How to Translate Names

Acts 12:20 (#4)

"they came to him unanimously"

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "they went to him unanimously"

See: Go and Come

Acts 12:20 (#5)

"they came to him unanimously"

It is unlikely that all the people of Tyre and Sidon came to Herod. Instead, they sent representatives. Luke is using the names of their groups to refer to one part of those groups, these representatives. Alternate translation: "they sent representatives to him unanimously"

See: Synecdoche

Acts 12:20 (#6)

"they came to him unanimously"

The word **unanimously** indicates that the Tyrians and Sidonians recognized that they had a common interest and that they agreed to act together to pursue that interest. See how you translated the same word in [1:14](#). Alternate translation: "they agreed together to send representatives to him"

Acts 12:20 (#7)

"Blastus"

The word **Blastus** is the name of a man.

See: How to Translate Names

Acts 12:20 (#8)

"the one over the bedchamber of the king"

This phrase indicates that **Blastus** was an official whom the king trusted with important responsibilities for his personal affairs. In your translation, use the word or phrase for the most comparable role in your culture. Alternate translation: "the king's chamberlain"

See: Translate Unknowns

Acts 12:20 (#9)

"they were requesting peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "they were asking the king to restore peaceful relations"

See: Abstract Nouns

Acts 12:20 (#10)

"their country was nourished from the king's country"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "their country depended on the king's country for its food supply"

See: Active or Passive

Acts 12:20 (#11)

"their country was nourished from the king's country"

The implication is that Herod had stopped supplying food to the people of Tyre and Sidon because he was angry with them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "their country depended on the king's country for its food supply, and Herod had cut off that supply because he was angry with them"

See: Assumed Knowledge and Implicit Information

Acts 12:21 (#1)

"on the appointed day"

The implication is that this was the **day** on which Herod had agreed to meet with the representatives of the Tyrians and Sidonians. Alternate translation: "on the day when Herod had agreed to meet with them"

See: Assumed Knowledge and Implicit Information

Acts 12:21 (#2)

"having put on royal clothing and having sat on the throne"

Putting on this **royal clothing**, which was visibly expensive, and sitting on the **throne** were symbolic actions by which Herod demonstrated that he was a wealthy and powerful king. He did these things to impress and intimidate the Tyrians and Sidonians as they negotiated. Alternate translation: "having put on royal clothing and having sat on the throne to show what a wealthy and powerful king he was"

See: Symbolic Action

Acts 12:21 (#3)

"having sat on the throne"

The **throne** was where Herod formally addressed people who came to see him.

Acts 12:22 (#1)

"The voice of a god and not of a man"

The people are using one part of Herod, his **voice**, to represent all of him in the act of speaking. If it would be helpful to your readers, you could use an equivalent expression from your culture or plain language. Alternate translation: "This person who is speaking to us is a god, not a man"

See: Synecdoche

Acts 12:23 (#1)

"because he did not give the glory to God"

If it would be clearer in your language, you could put this reason before the result it led to (the angel striking Herod), as UST does.

See: Connect — Reason-and-Result Relationship

Acts 12:23 (#2)

"having become worm-eaten, he died"

The word translated **worm-eaten** is an adjective, so this is not a passive verbal form. However, if your language does not use passive forms, it might be clearer for your readers if you use an expression that does not seem to be a passive verbal form. The word **worm-eaten** expresses the result of action by a different agent, so you can use an active form with that agent as the subject. It may be helpful to

begin a new sentence here. UST models one way to do this.

See: Active or Passive

Acts 12:23 (#3)

"having become worm-eaten, he died"

It is not clear exactly what this means, and you might choose to say nothing further in your translation. However, this could mean: (1) that when the angel **struck** Herod, this caused a deep wound, and by the time Herod died of this wound, it was already infested with maggots. Alternate translation: "he died after his wound became so infected that it was infested with maggots" (2) that the word **struck** is figurative and it refers to an illness, a severe case of intestinal worms. Alternate translation: "he got such a severe case of intestinal worms that he died"

See: Assumed Knowledge and Implicit Information

Acts 12:24 (#1)

"the word of God was increasing and was being multiplied"

Luke is expressing a single idea by using two verbs connected with **and**. The verb **being multiplied** tells in what way the word of God was **increasing**, that is, very rapidly. If it would be clearer in your language, you could express this same idea with an equivalent phrase. Alternate translation: "the word of God was increasing very rapidly"

See: Hendiadys

Acts 12:24 (#2)

"the word of God was increasing and was being multiplied"

Luke is speaking of the way the message about Jesus was becoming more widespread as if the word of God itself were **increasing** and **being multiplied**. Alternate translation: "more and more people were hearing and believing the word of God"

See: Personification

Acts 12:24 (#3)**"the word of God"**

Luke is using the term **word** to mean the message about Jesus that God told the believers to spread by using words. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 12:24 (#4)**"was being multiplied"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God was multiplying it"

See: Active or Passive

Acts 12:25 (#1)**"Then"**

Luke uses the word translated **Then** to introduce information about what happened after Herod died. This is the end of the part of the story about him. Your language may have its own way of indicating how such information relates to a significant part of a larger story.

See: End of Story

Acts 12:25 (#2)**"Then Barnabas and Saul returned to Jerusalem,having completed their service"**

This can also be translated, "Then Barnabas and Saul returned, having completed their service in Jerusalem." If that is the correct translation, then Luke is saying implicitly that they **returned** to Antioch. Alternate translation: "Then Barnabas and Saul returned to Antioch, having completed their service in Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 12:25 (#3)**"Then Barnabas and Saul returned to Jerusalem"**

Some ancient copies say that Barnabas and Saul returned "from" Jerusalem, which makes sense, since in the next verse, Barnabas and Saul are back in Antioch. If the reading **to** is correct, this verse may be indicating that they went somewhere else in Judea and then returned to Jerusalem before going back to Antioch. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST.

See: Textual Variants

Acts 12:25 (#4)**"having completed their service"**

This refers implicitly to the trip that Barnabas and Saul made to Jerusalem to deliver money from the believers in Antioch, which Luke describes in [11:29-30](#). Alternate translation: "having delivered to the church leaders in Jerusalem the money that the believers in Antioch had collected"

See: Assumed Knowledge and Implicit Information

Acts 12:25 (#5)**"John, called Mark"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated it in [12:12](#). Alternate translation: "John, whom people called Mark"

See: Active or Passive

Acts 13:1 (#1)**"Now"**

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

See: Introduction of a New Event

Acts 13:1 (#2)**"Simeon called Niger"**

The word **Simeon** is the name of a man. The word **Niger** is another name by which he was known. This is not a racial epithet; it is the Latin word for "black," and it probably indicates that he was African. Alternate translation: "Simeon the African"

See: How to Translate Names

Acts 13:1 (#3)

"Simeon called Niger"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Simeon, whom people called Niger"

See: Active or Passive

Acts 13:1 (#4)

"Manaen"

The word **Manaen** is the name of a man.

See: How to Translate Names

Acts 13:1 (#5)

"Lucius the Cyrenian"

The word **Lucius** is the name of a man. The word **Cyrenian** is the name for someone who comes from the city of Cyrene. See how you translated it in [11:20](#).

See: How to Translate Names

Acts 13:1 (#6)

"the foster brother"

In this culture, rulers would sometimes bring the children of other parents into their homes to be raised and educated with their own children. This gave their children playmates and friends, and it was also a way of honoring or thanking the parents of the other children. A boy who was raised with the son of a ruler would be considered the **foster brother** of that son. There may be a similar role in your culture, and your language may have a term for it that you can use in your translation. You could also explain the meaning of the term "foster

brother," as UST does. Alternate translation: "the childhood playmate" or "the boyhood friend"

See: Translate Unknowns

Acts 13:1 (#7)

"of Herod the tetrarch"

In the Roman Empire, a **tetrarch** was the governor of one of four divisions of a country or province. **Herod the tetrarch** ruled over Galilee, one of four areas that the kingdom of his father, Herod the Great, was divided into after his death. (The Herod described in Chapter 12 was a different man, the grandson of Herod the Great and the nephew of Herod the tetrarch.) If it would be clearer in your language, you could use a general term instead of "tetrarch." Alternate translation: "the ruler Herod"

See: Translate Unknowns

Acts 13:2 (#1)

"while they were ministering to the Lord"

The expression **ministering to** means that the believers in Antioch were worshiping God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "while they were worshiping the Lord"

See: Idiom

Acts 13:2 (#2)

"to the Lord"

As the General Notes to this chapter discuss, Peter is referring to Jesus here by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "of the Lord Jesus"

See: Politeness

Acts 13:2 (#3)

"Separate"

Alternate translation: "Set apart"

Acts 13:2 (#4)**"for the work to which I have called them"**

The Holy Spirit is referring implicitly to the **work** of proclaiming the gospel of Jesus in new areas, Cyprus and Asia Minor. Since Luke describes Barnabas and Paul doing this work in the rest of this chapter and in Chapter 14, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

Acts 13:3 (#1)**"having fasted and prayed, and having laid {their} hands on them, they released them"**

The pronouns **their** and **they** refer to the believers in Antioch, and the pronoun **them** refers to Barnabas and Saul. The phrase **having fasted and prayed** refers to all of them. It may be helpful to clarify this for your readers. Alternate translation: "after they had all fasted and prayed together, the believers in Antioch laid their hands on Barnabas and Saul, and then the believers released them"

See: Pronouns — When to Use Them

Acts 13:3 (#2)**"having laid {their} hands on them"**

The believers in Antioch **laid their hands** on Barnabas and Saul as a symbolic action to show that they were sending them on their mission with the blessing and support of the whole church and that they were entrusting them to God's care. Alternate translation: "placed their hands on them as a sign of blessing and support and as a way of entrusting them to God's care"

See: Symbolic Action

Acts 13:3 (#3)**"they released them"**

While in this context the term **released** basically means "sent off," the implication is that the believers in Antioch were freeing Barnabas and Saul of all of their responsibilities in the church so that they could go on the mission on which the Holy Spirit was sending them. If it would be helpful to your readers, you could state that explicitly.

Alternate translation: "they gave them the freedom to go on their new mission"

See: Assumed Knowledge and Implicit Information

Acts 13:4 (#1)**"they, having been sent out"**

The pronoun **they** refers to Barnabas and Saul. Alternate translation: "Barnabas and Saul"

See: Pronouns — When to Use Them

Acts 13:4 (#2)**"having been sent out by the Holy Spirit"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "because the Holy Spirit had sent them out"

See: Active or Passive

Acts 13:4 (#3)**"went down"**

Luke says that Barnabas and Saul **went down** to Caesarea because that city is lower in elevation than Judea. Alternate translation: "traveled"

See: Idiom

Acts 13:4 (#4)**"Seleucia"**

The word **Seleucia** is the name of a city that is on the seacoast.

See: How to Translate Names

Acts 13:5 (#1)**"Salamis"**

The word **Salamis** is the name of a city on the island of Cyprus.

See: How to Translate Names

Acts 13:5 (#2)**"the word of God"**

Luke is using the term **word** to mean the message that the Holy Spirit wanted Barnabas and Saul to share by using words. Alternate translation: "the message from God"

See: Metonymy

Acts 13:6 (#1)**"Paphos"**

The word **Paphos** is the name of a major city on the island of Cyprus. It was where the Roman proconsul lived.

See: How to Translate Names

Acts 13:6 (#2)**"they found"**

The word **found** does not mean that Barnabas, Saul, and Mark were intentionally searching for a certain man. They happened to meet him. Alternate translation: "they happened to meet"

See: Idiom

Acts 13:6 (#3)**"a certain man, a magician"**

The word **magician** here does not mean someone who entertains others with tricks based on slight of hand and optical illusions. It means someone who practices witchcraft or supernatural magic arts. Your language and culture may have a term for such a person that you can use in your translation.

See: Translate Unknowns

Acts 13:6 (#4)**"whose name {was} Bar Jesus"**

The words **Bar Jesus** are a name that means "Son of Jesus." However, there was no relation between

this man and Jesus Christ. **Jesus** was a common name at that time.

See: How to Translate Names

Acts 13:7 (#1)**"the proconsul"**

A **proconsul** was a governor in charge of a Roman province. Alternate translation, as in UST: "the governor"

See: Translate Unknowns

Acts 13:7 (#2)**"Sergius Paulus"**

The words **Sergius** and **Paulus** are the names of a man.

See: How to Translate Names

Acts 13:7 (#3)**"an intelligent man"**

Luke provides this background information about Sergius Paulus to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 13:8 (#1)**"Elymas, "the Magician"**

The word **Elymas** is an Arabic word that Bar-Jesus was using as another name. Luke spells it out using Greek letters so his readers will know how it sounds, and then he says what it means, **the Magician**. In your translation you can spell it the way it sounds in your language and then explain its meaning.

See: Copy or Borrow Words

Acts 13:8 (#2)**"for thus is his name translated"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "for that is how one translates his name"

See: Active or Passive

Acts 13:8 (#3)

"seeking to turn the proconsul away from the faith"

Here, **to turn** someone **away from** something is a metaphor for convincing someone to not do something. Alternate translation: "he attempted to persuade the governor not to believe the gospel message"

See: Metaphor

Acts 13:9 (#1)

"being filled with the Holy Spirit"

Luke is speaking of Paul as if he were a container that the Holy Spirit **filled**. Alternate translation: "inspired by the Holy Spirit"

See: Metaphor

Acts 13:9 (#2)

"being filled with the Holy Spirit"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom the Holy Spirit was inspiring"

See: Active or Passive

Acts 13:10 (#1)

"O full of all deceit and all trickery"

Paul is using the adjective **full** as a noun to identify Elymas as a person who is full of the negative qualities he describes. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "O you who are full of all deceit and all trickery"

See: Nominal Adjectives

Acts 13:10 (#2)

"O full of all deceit and all trickery"

If your language does not use an abstract noun for the ideas of **deceit** and **trickery**, you could express the same idea in another way. Alternate translation: "O you who are always deceiving and tricking other people"

See: Abstract Nouns

Acts 13:10 (#3)

"O full of all deceit and all trickery"

Paul is speaking of Elymas as if he were a container that was **full** of negative qualities. Alternate translation: "O you who practice all deceit and all trickery"

See: Metaphor

Acts 13:10 (#4)

"of all deceit and all trickery"

The terms **deceit** and **wickedness** mean similar things. Paul may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "of all evil treachery"

See: Doublet

Acts 13:10 (#5)

"of all deceit and all trickery"

Paul says **all** in these two instances as a generalization for emphasis. (But when he calls Elymas the **enemy of all righteousness**, that may be understood more literally.) Alternate translation: "of great deceit and great trickery"

See: Hyperbole

Acts 13:10 (#6)**"son of the devil"**

The expression **son of** describes a person who shares the qualities of something or someone else. Paul is saying that Elymas is acting like the devil in trying to keep Sergius Paulus from believing in Jesus. Alternate translation: "you who are acting like the devil"

See: Idiom

Acts 13:10 (#7)**"son of the devil"**

Paul is drawing an implicit contrast between Elymas' claim to be the "son of Jesus" (Bar Jesus) and his actual character as a **son of the devil**. If you retain the "son of" idiom in your translation, you could bring out this contrast explicitly. If you do, it may be helpful to make this a separate sentence. Alternate translation: "You are not the son of Jesus—you are the son of the devil!"

See: Assumed Knowledge and Implicit Information

Acts 13:10 (#8)**"enemy of all righteousness"**

Paul is speaking of **righteousness** as if it were a person who could have an **enemy**. If your language would not use this figure of speech, you could express the meaning in another way. Alternate translation: "opposed to all righteousness"

See: Personification

Acts 13:10 (#9)**"enemy of all righteousness"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "enemy of everything that is right" or "opposed to everything that is right"

See: Abstract Nouns

Acts 13:10 (#10)**"will you not stop turning aside the straight paths of the Lord"**

Paul is using the question form to rebuke Elymas for opposing God. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you must stop turning aside the straight paths of the Lord!"

See: Rhetorical Question

Acts 13:10 (#11)**"turning aside the straight paths of the Lord"**

Paul is speaking of Elymas as if he were physically redirecting **paths** that God wanted people to follow so that these paths no longer went **straight**. He means that if people believe in God and obey him, they live in the right way, and that Elymas is trying to keep people, especially Sergius Paulus, from doing that. Alternate translation: "preventing people from believing in God, obeying him, and living right"

See: Metaphor

Acts 13:11 (#1)**"behold"**

Paul is using the term **behold** to focus Elymas' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Acts 13:11 (#2)**"the hand of the Lord {is} upon you"**

Here the word **hand** represents the power of God, and the phrase **upon you** indicates punishment. Alternate translation: "the Lord is going to punish you"

See: Metonymy

Acts 13:11 (#3)**"blind, not seeing the sun"**

Paul is using a word and a phrase together to express a single idea. The phrase **not seeing the sun** tells to what degree Elymas will be **blind**. If it would be more natural in your language, you could express this meaning with an equivalent phrase. Alternate translation: "so blind that you will not be able to tell whether it is day or night"

See: Hendiadys

Acts 13:11 (#4)**"a mist and darkness fell upon him"**

Paul is speaking of this **mist** and **darkness** as if they were going to **fall** on Elymas. Alternate translation: "what Elymas could see became blurry and then dark" or see the next note for another possibility.

See: Metaphor

Acts 13:11 (#5)**"a mist and darkness fell upon him"**

Luke may be using the two words **mist** and **darkness** together to express a single idea. The word **mist** may tell what kind of **darkness** was all that Elymas could see. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "a misty darkness was all that Elymas could see"

See: Hendiadys

Acts 13:12 (#1)**"the proconsul"**

A **proconsul** was a governor in charge of a Roman province. Alternate translation: "the governor"

Acts 13:12 (#2)**"being astonished at the teaching of the Lord"**

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "The teaching of the Lord astonished him"

See: Active or Passive

Acts 13:12 (#3)**"the teaching of the Lord"**

Luke is using the word **teaching** to mean the truth and power associated with the teaching about Jesus. Alternate translation: "the truth and power that accompanied the teaching of the Lord"

See: Metonymy

Acts 13:12 (#4)**"the teaching of the Lord"**

In this possessive form, **the Lord** is the object rather than the subject of **teaching**. That is, this does not mean "what the Lord taught," it means "what Barnabas and Paul taught about the Lord." you could state that as an alternate translation.

See: Possession

Acts 13:13 (#1)**"Now"**

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

See: Introduction of a New Event

Acts 13:13 (#2)**"the ones around Paul"**

The phrase **those around Paul** refers to Barnabas and John (who is also called John Mark). This phrase provides some background to the rest of the story by indicating that Paul had become the leader of the group. It is important to communicate this by keeping Paul's name first when he is mentioned with others, for example, in [13:46](#), [13:50](#), etc. The order of names is important.

See: Background Information

Acts 13:13 (#3)

"the ones around Paul"

Alternate translation: "Paul and his traveling companions"

Acts 13:13 (#4)

"Perga of Pamphylia"

The word **Perga** is the name of a city, and the word **Pamphylia** is the name of the province in which that city was located.

See: How to Translate Names

Acts 13:14 (#1)

"they"

The pronoun **they** refers to Paul and Barnabas. It may be helpful to clarify this for your readers. Alternate translation: "Paul and Barnabas"

See: Pronouns — When to Use Them

Acts 13:14 (#2)

"they sat down"

Paul and Barnabas may have **sat down** in the place where rabbis would sit, or in the way that rabbis would sit, as a way of asking permission to speak to the congregation. The fact that they were invited to speak ([13:15](#)) suggests that this is the case. Alternate translation: "sat down as rabbis would, to ask permission to speak to the congregation"

See: Symbolic Action

Acts 13:15 (#1)

"of the Law and the Prophets"

The word **Law** is the name for one part of the Hebrew Scriptures, and the word **Prophets** is the name for another part of the Hebrew Scriptures. Even though these are common nouns, Luke is using them to mean specific things. Show this in

your translation in the way that is natural in your language.

See: How to Translate Names

Acts 13:15 (#2)

"Men, brothers"

This is an idiomatic form of address. Alternate translation: "Our brothers" or "You brothers of ours"

See: Idiom

Acts 13:15 (#3)

"brothers"

The synagogue leaders are using the term **brothers** to mean people who share the same faith. Alternate translation: "Our fellow believers"

See: Metaphor

Acts 13:15 (#4)

"if any word of exhortation for the people is in you"

The synagogue leaders are using the term **word** to mean what Barnabas or Paul would want to say using words. Alternate translation: "if you want to say anything to encourage our people"

See: Metonymy

Acts 13:15 (#5)

"speak"

This is an imperative, but it communicates an invitation rather than a command. Use a form in your language that communicates an invitation. Alternate translation: "we invite you to speak it now"

See: Imperatives — Other Uses

Acts 13:16 (#1)

"arising"

Here the term **arising** means that Paul stood up to show that he indeed wanted to speak, as he had been invited to do. See how you translated the similar expression in [2:14](#). Alternate translation: "standing up to show that he wanted to speak"

See: Symbolic Action

Acts 13:16 (#2)

"motioning with {his} hand"

This likely means that Paul waved his hand to get the attention of the audience and signal that he was about to speak. He wanted everyone in the synagogue to hear what he had to say from the very first word, so he did this to quiet them. Alternate translation: "waving his hand to signal that he was about to speak"

See: Symbolic Action

Acts 13:16 (#3)

"Men, Israelites and ones fearing God"

This is an idiomatic form of address. Alternate translation: "You Israelites and you who fear God"

See: Idiom

Acts 13:16 (#4)

"ones fearing God"

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. That is what Paul means here. See how you translated the similar expression in [10:2](#). Alternate translation: "you Gentiles who sincerely worship the God of Israel"

See: Idiom

Acts 13:16 (#5)

"listen"

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. It may be helpful to add an expression such as "please" to

make this clear. Alternate translation: "please listen to what I am about to say"

See: Imperatives — Other Uses

Acts 13:17 (#1)

"The God of this people Israel"

Alternate translation: "The God whom the people of Israel worship"

Acts 13:17 (#2)

"our"

See the discussion in the General Notes to this chapter to decide whether to use an inclusive or exclusive form of the word **our** here and in verses 32 and 33.

See: Exclusive and Inclusive 'We'

Acts 13:17 (#3)

"fathers"

Paul is using the term **fathers** to mean "ancestors." Alternate translation: "ancestors"

See: Metaphor

Acts 13:17 (#4)

"exalted the people"

When Paul says that God **exalted the people** of Israel when they were in Egypt, he is referring to the way God made them great in number and strength even while they were still slaves. Alternate translation: "greatly enlarged their population"

See: Metonymy

Acts 13:17 (#5)

"with an uplifted arm"

Here, **an uplifted arm** describes God's mighty power. Alternate translation: "with great power"

See: Metonymy

Acts 13:18 (#1)**"he endured them"**

This means "he put up with their disobedience." Some ancient copies have a different word that means "he took care of them," which makes sense, since in this part of his speech, Paul is listing all of the good things that God did for the Israelites. Paul would be quoting Deuteronomy 1:13 from a well-known Greek translation. If the reading **put up with them** is correct, Paul may be foreshadowing the warning he gives at the end of his speech in [13:40-41](#). If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST. Alternate translation: "he took care of them"

See: Textual Variants

Acts 13:19 (#1)**"he gave them their land for an inheritance"**

The pronoun **he** refers to God, the pronoun **them** refers to the Israelites, and the pronoun **their** refers to the seven nations that God destroyed. It may be helpful to clarify this for your readers. Alternate translation: "God gave the Israelites for an inheritance the land that these seven nations had previously occupied"

See: Pronouns — When to Use Them

Acts 13:20 (#1)**"in about 450 years"**

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context. It may be helpful to make this a separate sentence. Alternate translation: "All these events took place over a period of about 450 years"

See: Ellipsis

Acts 13:20 (#2)**"he gave them judges until Samuel the prophet"**

This could mean: (1) that God gave the Israelites a series of judges and Samuel was the last of them. Alternate translation: "he gave them a series of judges ending with Samuel, who was also a prophet" (2) that the phrase ** Samuel the prophet** represents the time period associated with Samuel. Alternate translation: "until the time of Samuel the prophet"

See: Metonymy

Acts 13:21 (#1)**"for 40 years"**

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: "to be their king for 40 years"

See: Ellipsis

Acts 13:22 (#1)**"he raised up David for them for {their} king"**

Here, the expression **raised up** describes God giving someone an important position. See how you translated it in [3:22](#). Alternate translation: "made David their king"

See: Idiom

Acts 13:22 (#2)**"he said, testifying, 'I have found David, {son} of Jesse, a man according to my heart, who will do all my will'**

In order to avoid having a second-level quotation, you could turn Paul's quotation into an indirect quotation. (Paul is quoting from 1 Samuel [13:14](#) and Psalm [89:20](#).) Alternate translation: "he said, testifying, that he had found David, son of Jesse, a man according to his heart, who would do all his will"

See: Quotes within Quotes

Acts 13:22 (#3)**"I have found"**

While God was indeed searching for someone to replace Saul, here the word **found** does not refer to the results of that search, but rather to God's estimation of David. Alternate translation: "I have recognized that David, son of Jesse, is a man according to my heart"

See: Idiom

Acts 13:22 (#4)

"a man according to my heart"

This is an idiomatic expression. Alternate translation: "the kind of person who does what pleases me"

See: Idiom

Acts 13:23 (#1)

"From the seed of this one"

This information is placed at the beginning of the sentence to emphasize that the Savior had to be one of David's descendants. It would be appropriate to retain this order in your translation rather than say, for example, "According to promise, God brought to Israel a Savior, Jesus, from the seed of this one."

See: Information Structure

Acts 13:23 (#2)

"the seed"

The term **seed** means "descendants." Alternate translation: "the descendants"

See: Metaphor

Acts 13:23 (#3)

"of this one"

The demonstrative pronoun **this one** refers to David. It may be helpful to clarify this for your readers. Alternate translation: "of David"

See: Pronouns — When to Use Them

Acts 13:23 (#4)

"to Israel"

Here, **Israel** refers to the people of Israel. Alternate translation: "to the people of Israel"

See: Metonymy

Acts 13:24 (#1)

"John"

By **John**, Paul is referring implicitly to John the Baptist. Alternate translation: "John the Baptist"

See: Assumed Knowledge and Implicit Information

Acts 13:24 (#2)

"before the face of his entrance"

In your language, the expression **before the face of his entrance**, meaning "before the appearance of his entry into ministry" (See: next two notes), might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: "before he appeared" or "before he entered into his ministry"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 13:24 (#3)

"before the face of his entrance"

Here the term **face** means "appearance." Alternate translation: "appearance"

See: Metaphor

Acts 13:24 (#4)

"of his entrance"

By **entrance**, Paul is referring to Jesus beginning his ministry. Alternate translation: "of the start of his ministry"

See: Metaphor

Acts 13:24 (#5)**"of his entrance"**

The pronoun **his** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: "of Jesus' entrance"

See: Pronouns — When to Use Them

Acts 13:24 (#6)**"a baptism of repentance to all the people of Israel"**

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Alternate translation: "to all the people of Israel a baptism that people received to show that they were repenting"

See: Abstract Nouns

Acts 13:25 (#1)**"his} course"**

Paul is speaking of John as if he had been running a race or **course**. Alternate translation: "his work"

See: Metaphor

Acts 13:25 (#2)**"he was saying, 'Who do you think me to be? I am not he. But behold, one is coming after me, of whom the sandals of {his} feet I am not worthy to untie'"**

Even if your language does not customarily put one direct quotation inside another, it might be good to present this quotation from John the Baptist as a direct quotation if possible, since it uses several figures of speech that might not sound natural in an indirect quotation. (As an indirect quotation, this would read something like this: "he asked the people who they thought him to be, and he told them he was not he and that behold, one was coming after him, the sandals of whose feet he was not worthy to untie.") You may be able to indicate the beginning of Paul's quotation from John with some punctuation or convention that your language uses.

See: Quote Markings

Acts 13:25 (#3)**"Who do you think me to be"**

John is using the question form to challenge his listeners' idea of who he is. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I am not who you think I am!"

See: Rhetorical Question

Acts 13:25 (#4)**"I am not he"**

The pronoun **he** refers to the Messiah. It may be helpful to clarify this for your readers. Alternate translation: "I am not the Messiah"

See: Pronouns — When to Use Them

Acts 13:25 (#5)**"behold"**

John is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Acts 13:25 (#6)**"of whom the sandals of {his} feet I am not worthy to untie"**

John is using the action of untying sandals symbolically to signify humble service. If it would be helpful to your readers, you could translate this with a general expression. Alternate translation: "to whom I am not even worthy to offer humble service"

See: Symbolic Action

Acts 13:25 (#7)**"the sandals of {his} feet"**

In your language, the expression **the sandals of his feet** might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: "his sandals"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 13:26 (#1)

"Men, brothers, sons of the family of Abraham, and the ones among you fearing God"

Paul is using an idiomatic form of address. Alternate translation: "My brothers—my fellow sons of the family of Abraham—and you others who fear God"

See: Idiom

Acts 13:26 (#2)

"brothers, sons of the family of Abraham, and the ones among you fearing God"

Paul is using the term **brothers** to mean people who share the same faith. Alternate translation: "My fellow believers"

See: Metaphor

Acts 13:26 (#3)

"sons"

Paul is using the term **sons** to mean "descendants." Alternate translation: "descendants"

See: Metaphor

Acts 13:26 (#4)

"to us"

Here the word **us** includes Paul and his entire audience in the synagogue, so use the inclusive form of that word if your language marks this distinction.

See: Exclusive and Inclusive 'We'

Acts 13:26 (#5)

"the word of this salvation has been sent"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that this was God. Alternate translation: "God has sent the word about this salvation"

See: Active or Passive

Acts 13:26 (#6)

"the word"

Paul is using the term **word** to mean the message that God sent about Jesus by using words. Alternate translation: "the message"

See: Metonymy

Acts 13:26 (#7)

"of this salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "how God is saving people"

See: Abstract Nouns

Acts 13:27 (#1)

"not recognizing this one"

The demonstrative pronoun **this one** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: "not recognizing Jesus"

See: Pronouns — When to Use Them

Acts 13:27 (#2)

"not recognizing this one"

Paul means implicitly that the people of Jerusalem and their leaders did not recognize that God had sent Jesus to be the Messiah. Alternate translation: "not recognizing that God had sent Jesus to be the Messiah"

See: Assumed Knowledge and Implicit Information

Acts 13:27 (#3)

"the voices of the prophets"

Paul is using the word **voices** to mean the prophecies that the prophets spoke with their voices. Alternate translation: "the prophecies of the prophets"

See: Metonymy

Acts 13:27 (#4)

""

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that someone reads"

See: Active or Passive

Acts 13:27 (#5)

""

Paul is referring implicitly to the way that someone reads from the writings of **the prophets** on each **Sabbath** in the synagogues. Alternate translation: "that someone reads aloud in each synagogue"

See: Assumed Knowledge and Implicit Information

Acts 13:28 (#1)

"they asked Pilate for him to be killed"

Here the word **they** refers to the Jewish people and their religious leaders in Jerusalem, and the pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: "the Jewish leaders asked Pilate for Jesus to be killed"

See: Pronouns — When to Use Them

Acts 13:28 (#2)

"for him to be killed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to execute him"

See: Active or Passive

Acts 13:29 (#1)

"all the things having been written about him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all that the prophets had written about him"

See: Active or Passive

Acts 13:29 (#2)

"taking him down from the tree"

It may be helpful to say explicitly that Jesus had died before this happened. Alternate translation: "taking him down from the tree after he died"

See: Assumed Knowledge and Implicit Information

Acts 13:29 (#3)

"the tree"

The word translated **tree** can mean either an actual tree or something made of wood. Paul is using the word to refer to the cross, which was made out of wood. Alternate translation: "from the cross"

See: Metonymy

Acts 13:30 (#1)

"But God raised him"

Paul uses the word **But** to indicate a strong contrast between what the people did and what God did. Alternate translation: "Nevertheless"

See: Connect — Contrast Relationship

Acts 13:30 (#2)

"raised him"

Here, **raised** is an idiom for causing someone who has died to become alive again. Alternate translation: “caused him to live again after he had died”

See: Idiom

Acts 13:30 (#3)

“raised him from the dead”

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “from among those who were dead”

See: Nominal Adjectives

Acts 13:31 (#1)

“who was seen for many days by the ones having come up with him from Galilee to Jerusalem”

The pronoun **who** refers to Jesus. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: “Jesus was seen for many days by the ones having come up with him from Galilee to Jerusalem”

See: Pronouns — When to Use Them

Acts 13:31 (#2)

“who was seen for many days by the ones having come up with him from Galilee to Jerusalem”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “The ones having come up with him from Galilee to Jerusalem saw him for many days”

See: Active or Passive

Acts 13:31 (#3)

“many days”

We know from the Gospels that this period was 40 days. Translate **many days** with a term that would be appropriate for that length of time.

See: Assumed Knowledge and Implicit Information

Acts 13:31 (#4)

“by the ones having come up”

Paul says **having come up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Alternate translation: “by the ones who traveled”

See: Idiom

Acts 13:32 (#1)

“the promise having been to {our} fathers”

Paul assumes that his listeners will know that he is referring to a **promise** that God made. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the promise that God made to our fathers”

See: Assumed Knowledge and Implicit Information

Acts 13:32 (#2)

“{our} fathers”

Paul is using the term **fathers** to mean “ancestors.” Alternate translation: “our ancestors”

See: Metaphor

Acts 13:33 (#1)

“that God has completely fulfilled this for our children”

It may be helpful to create a verse bridge that combines verse 32 with the first part of verse 33. You could state something like this: “And we are proclaiming to you that by raising Jesus, God has completely fulfilled for our children the promise he made to our fathers.”

See: Verse Bridges

Acts 13:33 (#2)**"this"**

Paul assumes that his listeners will know that by **this** he means the promise he described in the previous verse. Alternate translation: "this promise"

See: Assumed Knowledge and Implicit Information

Acts 13:33 (#3)**"for our children"**

Some ancient copies read, "for us, their children" which makes sense, since Paul is saying that this promise was fulfilled in his own generation, not in the next generation. If the reading **for our children** is correct, Paul may mean "for the children of us Israelites." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST.

See: Textual Variants

Acts 13:33 (#4)**"for our children"**

If this is the correct reading, then Paul may be using the term **children** to mean "descendants." Alternate translation: "for our descendants"

See: Metaphor

Acts 13:33 (#5)**"raising up Jesus"**

Here, **raising up** is an idiom for causing someone who has died to become alive again. Alternate translation: "causing Jesus to live again after he had died"

See: Idiom

Acts 13:33 (#6)**"As it is also written in the second Psalm"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "As we can also read in the second Psalm"

See: Active or Passive

Acts 13:33 (#7)**"the second Psalm"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "Psalm 2"

See: Ordinal Numbers

Acts 13:33 (#8)**"You are my Son; today I have fathered you"**

Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Psalm 2 as a direct quotation if possible, since God is addressing the Messiah directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

See: Quote Markings

Acts 13:33 (#9)**"You are my Son; today I have fathered you"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: "You are my Son, yes, today I have fathered you"

See: Parallelism

Acts 13:33 (#10)**"Son;" - "have fathered you"**

Son is an important title that describes the relationship between Jesus and God. Be sure to retain this title in your translation.

See: Translating Son and Father

Acts 13:34 (#1)**"he raised him up" - "he has spoken"**

The pronoun **he** refers to God, and the pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: "God raised Jesus ... God has spoken"

See: Pronouns — When to Use Them

Acts 13:34 (#2)**"he raised him up"**

As in [2:24](#), the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "he brought him back to life"

See: Idiom

Acts 13:34 (#3)**"from the dead"**

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "from among those who were dead"

See: Nominal Adjectives

Acts 13:34 (#4)**"I will give you the holy, trustworthy things of David"**

This quotation is from the prophet Isaiah. Even if your language does not customarily put one direct quotation inside another, it would be good to

present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Israelites and ultimately the Messiah directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

See: Quote Markings

Acts 13:34 (#5)**"the holy, trustworthy things of David"**

Paul is using the adjectives **holy** and **trustworthy** as nouns. ULT adds the word **things** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: "the trustworthy promises that God made to David as the ancestor of the Holy One"

See: Nominal Adjectives

Acts 13:35 (#1)**"in another {place}"**

Paul assumes that his listeners will know that by **another place**, he means another place in the Scriptures. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "in another place in the Scriptures"

See: Assumed Knowledge and Implicit Information

Acts 13:35 (#2)**"he also says"**

Even though David is the author of Psalm 16, from which this quotation is taken, the pronoun **he** refers to God, as in [13:34](#). It may be helpful to clarify this for your readers. Alternate translation: "God also says"

See: Pronouns — When to Use Them

Acts 13:35 (#3)**"your Holy One"**

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

See: Assumed Knowledge and Implicit Information

Acts 13:35 (#4)

"your Holy One"

This is a Messianic prophecy, and the Messiah is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: "me, your Holy One" or "me, the Messiah"

See: First, Second or Third Person

Acts 13:35 (#5)

"to see decay"

Paul is using the word **see** to mean "experience." Alternate translation: "to experience decay" or "to undergo decay"

See: Idiom

Acts 13:35 (#6)

"to see decay"

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

See: Assumed Knowledge and Implicit Information

Acts 13:36 (#1)

"fell asleep"

Paul is referring to death in a polite way by using the phrase **fell asleep**. If it would be helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: "passed away" or "died"

See: Euphemism

Acts 13:36 (#2)

"was laid with his fathers and saw"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people buried him with his fathers and he saw"

See: Active or Passive

Acts 13:36 (#3)

"with his fathers"

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "with his ancestors"

See: Metaphor

Acts 13:36 (#4)

"saw decay"

Paul is using the word **saw** to mean "experienced." Alternate translation: "experienced decay" or "underwent decay"

See: Idiom

Acts 13:36 (#5)

"decay"

Here, the term **decay** refers to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the decomposition of his body"

See: Assumed Knowledge and Implicit Information

Acts 13:37 (#1)

"he whom God raised up"

The pronoun **he** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: "Jesus, whom God raised up,"

See: Pronouns — When to Use Them

See: Idiom

Acts 13:37 (#2)

"God raised up"

The idiom **raised up** means that God made Jesus alive again after he died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God brought back to life"

See: Idiom

Acts 13:37 (#3)

"did not see decay"

Paul is using the word **see** to mean "experience." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "experience decay" or "undergo decay"

See: Idiom

Acts 13:37 (#4)

"decay"

The term **decay** refers in this context to the decomposition of the body after death. Alternate translation: "the decomposition of his body"

See: Assumed Knowledge and Implicit Information

Acts 13:38 (#1)

"let it be known to you"

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

See: Third-Person Imperatives

Acts 13:38 (#2)

"men, brothers"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "my brothers"

Acts 13:38 (#3)

"brothers"

Paul is using the term **brothers** to mean people who share the same faith. He is addressing the people in the synagogue who are his fellow-Jews and followers of Judaism. They are not Christian believers at this point. He may also be using the word **brothers** as a term of friendship for the Gentiles who are present. Alternate translation, as in UST: "my fellow Israelites and other friends"

See: Metaphor

Acts 13:38 (#4)

"this one"

The demonstrative pronoun **this one** refers to Jesus. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Acts 13:38 (#5)

"release of sins is proclaimed to you and"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "we are proclaiming forgiveness of sins to you"

See: Active or Passive

Acts 13:38 (#6)

"release of sins is proclaimed to you and from everything"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context. Alternate translation: "release of sins is proclaimed to you, and release is also proclaimed to you from the guilt of everything"

See: Ellipsis

Acts 13:38 (#7)

"everything of which you were not able to be justified in the law of Moses"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "everything that you were not able to do in obedience to the law of Moses"

See: Active or Passive

Acts 13:39 (#1)

"In this one, everyone believing is justified"

If your language does not use this passive form, you could state this in active form. Alternate translation: "God justifies everyone who believes in this one"

See: Active or Passive

Acts 13:39 (#2)

"this one"

The demonstrative pronoun **this one** refers to Jesus. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Acts 13:40 (#1)

"Look"

Paul is using the term **Look** to mean "Be careful," since looking around alertly is associated with being careful. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Be careful"

See: Metonymy

Acts 13:40 (#2)

"the thing spoken about in the prophets"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the thing that the prophets spoke about"

See: Active or Passive

Acts 13:40 (#3)

"that" - "may not come upon you"

Paul is speaking of what the prophets spoke as if it were a living thing that could **come upon** his listeners. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "that ... may not happen to you"

See: Personification

Acts 13:41 (#1)

""Look, you despisers, and marvel and be destroyed!"

This quotation is from the prophet Habakkuk. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Habakkuk as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

See: Quote Markings

Acts 13:41 (#2)

"Look"

Paul is using the term **Look** to mean "Be careful," since looking around alertly is associated with being careful. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Be careful"

See: Metonymy

Acts 13:41 (#3)

"be destroyed"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "perish"

See: Active or Passive

Acts 13:41 (#4)

"am doing a work" - "a work"

God is using the word **work** to mean a judgment that he will work to bring about. Alternate translation: "I am carrying out a judgment ... a judgment"

See: Metonymy

Acts 13:41 (#5)

"in your days"

God is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "during your lifetime"

See: Idiom

Acts 13:42 (#1)

"And as they were leaving"

Here the pronoun **they** refers to Paul and Barnabas. Alternate translation: "as Paul and Barnabas were leaving"

See: Pronouns — When to Use Them

Acts 13:42 (#2)

"they were begging"

Here the pronoun **they** refers to the people who were in the synagogue. Alternate translation: "the people in the synagogue begged them for"

See: Pronouns — When to Use Them

Acts 13:42 (#3)

"these words to be spoken to them"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "them to speak these words to them"

See: Active or Passive

Acts 13:42 (#4)

"these words"

Here, **words** refers to the message that Paul had spoken using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "this message"

See: Metonymy

Acts 13:43 (#1)

"when the synagogue meeting was ended"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when the synagogue meeting ended"

See: Active or Passive

Acts 13:43 (#2)

"proselytes"

These **proselytes** were non-Jewish people who had converted to Judaism. Alternate translation: "converts to Judaism"

See: Translate Unknowns

Acts 13:43 (#3)

"followed Paul and Barnabas"

In this context, to **follow** someone means to become that person's disciple or accept that person as a teacher. Alternate translation: "accepted Paul and Barnabas as their teachers"

See: Idiom

Acts 13:43 (#4)

"to continue in the grace of God"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "to remain faithful to God, who had graciously saved them"

See: Abstract Nouns

Acts 13:44 (#1)

"almost the whole city"

The **city** represents the people in the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "almost all the people of the city"

See: Metonymy

Acts 13:44 (#2)

"was gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered together"

See: Active or Passive

Acts 13:44 (#3)

"to hear the word of the Lord"

The implication is that Paul and Barnabas were going to speak **the word of the Lord**. Alternate translation: "to hear Paul and Barnabas speak the word of the Lord"

See: Assumed Knowledge and Implicit Information

Acts 13:44 (#4)

"the word of the Lord"

Luke is using the term **word** to mean the message that Paul and Barnabas were going to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message of the Lord"

See: Metonymy

Acts 13:45 (#1)

"the" - "Jews"

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: "the leaders of the Jews"

See: Synecdoche

Acts 13:45 (#2)

"were filled with jealousy"

For emphasis, Luke is speaking of the Jewish leaders as if they were a container that jealousy **filled**. If it would be helpful in your language, you could express the emphasis another way. Alternate translation: "became very jealous"

See: Metaphor

Acts 13:45 (#3)

"the things being said by Paul"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the things that Paul was saying"

See: Active or Passive

Acts 13:46 (#1)

"the word of God to be spoken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "for us to speak the word of God"

See: Active or Passive

Acts 13:46 (#2)

"necessary for the word of God to be spoken to you first"

Paul and Barnabas are using the term **word** to mean the message that God commanded them to share by using words. Alternate translation: "the message from God"

See: Metonymy

Acts 13:46 (#3)**"to you first"**

Paul means implicitly that it was necessary to speak to the Jews first because they were God's chosen people, and God had sent the Messiah initially to them. Alternate translation: "to you Jews first because you are God's chosen people, and God sent the Messiah initially to you"

See: Assumed Knowledge and Implicit Information

Acts 13:46 (#4)**"Since you reject it"**

Their rejection of the word of God is spoken of as if it were something they pushed away. Alternate translation: "Since you reject the word of God"

See: Metaphor

Acts 13:46 (#5)**"judge yourselves not worthy of eternal life"**

Paul does not seriously believe that the Jewish leaders do not consider themselves worthy of eternal life. Paul actually means to communicate the opposite of the literal meaning of his words. Alternate translation: "are acting as if you judge yourselves not worthy of eternal life"

See: Irony

Acts 13:46 (#6)**"behold"**

Paul and Barnabas are using the term **behold** to focus the attention of the Jewish leaders on what they are about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Acts 13:46 (#7)**"we are turning to the Gentiles"**

Paul and Barnabas are speaking as if they are going to be physically **turning** toward the **Gentiles**. They mean that they are going to stop preaching in the Jewish synagogue and begin preaching to gatherings of Gentiles. Alternate translation: "we will leave you and start preaching to the Gentiles"

See: Assumed Knowledge and Implicit Information

Acts 13:46 (#8)**"we are turning"**

By **we**, Paul and Barnabas mean themselves, but not the Jewish leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 13:47 (#1)**"us"**

By **us**, Paul and Barnabas mean themselves, but not the Jewish leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 13:47 (#2)**"I have placed you as a light for the Gentiles,"**

This quotation is from the prophet Isaiah. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Messiah directly in it. (Paul and Barnabas are saying that since they are disciples of the Messiah, the quotation also refers to their ministry.) You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

See: Quote Markings

Acts 13:47 (#3)**"I have placed you as a light"**

Through this quotation from Isaiah, Paul and Barnabas are saying that the truth they are preaching about Jesus is like a **light** that allows people to see. You could use the same simile in your translation, or you could use a different comparison, to something else your readers would recognize that helps people to understand.

See: Simile

Acts 13:47 (#4)**"you"**

The word **you** is singular here because it refers to the Messiah.

See: Forms of 'You' — Singular

Acts 13:47 (#5)**"for" - "to be for salvation as far as the end of the earth"**

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "should go and help people to be saved"

See: Abstract Nouns

Acts 13:47 (#6)**"as far as the end of the earth"**

This phrase is an idiom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "everywhere on earth"

See: Idiom

Acts 13:48 (#1)**"the word of the Lord"**

Luke is using the term **word** to mean the message that Paul and Barnabas had shared by using words. Alternate translation: "the message about the Lord"

See: Metonymy

Acts 13:48 (#2)**"appointed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God had appointed"

See: Active or Passive

Acts 13:49 (#1)**"the word of the Lord"**

Luke is using the term **word** to mean the message that Paul and Barnabas had shared by using words. Alternate translation: "the message about the Lord"

See: Metonymy

Acts 13:49 (#2)**"the word of the Lord was being spread"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was those who believed in Jesus. Alternate translation: "those who believed in Jesus spread the word of the Lord"

See: Active or Passive

Acts 13:50 (#1)**"the Jews"**

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: "the leaders of the Jews"

See: Synecdoche

Acts 13:50 (#2)**"stirred up"**

Luke says that the Jewish leaders **stirred up** these women and men, as if calm waters were being disturbed. This figurative expression means that the leaders said things to make them very upset with Paul and Barnabas. Alternate translation: "agitated"

See: Metaphor

Acts 13:50 (#3)

"the influential worshiping women"

Alternate translation: "the influential women among the Gentile women who worshiped in the synagogue"

Acts 13:50 (#4)

"the principal ones"

Luke is using the adjective **principal** as a noun, to mean people who are important. (ULT adds the word **ones** to show this.) Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the most important men"

See: Nominal Adjectives

Acts 13:50 (#5)

"they threw them out"

The pronoun **they** refers to the influential women and important men, not to the Jewish leaders. It may be helpful to clarify this for your readers. Alternate translation: "the influential women and important men threw them out"

See: Pronouns — When to Use Them

Acts 13:50 (#6)

"they threw them out from their boundaries"

Luke is probably not speaking literally when he says that they **threw** them out. It is unlikely that they actually picked up Paul and Barnabas and heaved them through the air. Alternate translation: "they forced Paul and Barnabas to leave their boundaries"

See: Metaphor

Acts 13:50 (#7)

"their boundaries"

Luke is describing the city of Antioch in Pisidia by association with the way that it had **boundaries** and its leading citizens could determine who could be within those boundaries. Alternate translation: "their city" or "the territory they controlled"

See: Metonymy

Acts 13:51 (#1)

"they"

The pronoun **they** refers to Paul and Barnabas. Alternate translation: "Paul and Barnabas"

See: Pronouns — When to Use Them

Acts 13:51 (#2)

"having shaken off the dust of {their} feet against them"

This symbolic action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a town to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation.

See: Symbolic Action

Acts 13:52 (#1)

"the disciples"

Here, **the disciples** implicitly means the new believers that Paul and Barnabas were leaving behind in Antioch of Pisidia. Alternate translation: "the new believers in Antioch of Pisidia"

See: Assumed Knowledge and Implicit Information

Acts 13:52 (#2)

"were filled with joy and the Holy Spirit"

Luke is speaking of these disciples as if they were a container that **joy** and **the Holy Spirit** had **filled**.

Alternate translation: "experienced great joy and a strong sense of the Holy Spirit's presence"

See: Metaphor

Acts 14:1 (#1)

"And it happened that"

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

See: Introduction of a New Event

Acts 14:1 (#2)

"spoke"

It may be helpful to say explicitly that they spoke about Jesus. Alternate translation: "spoke about Jesus"

See: Assumed Knowledge and Implicit Information

Acts 14:2 (#1)

"the disobeying Jews"

Alternate translation: "those Jews who did not believe the message about Jesus"

Acts 14:2 (#2)

"stirred up"

Luke says that these Jews **stirred up** the Gentiles, as if calm waters were being disturbed. This expression means that the Jews said things to make the Gentiles very upset with Paul and Barnabas. Alternate translation: "agitated"

See: Metaphor

Acts 14:2 (#3)

"the souls of the Gentiles"

Luke is using one part of the Gentiles, their **souls**, to mean all of them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Gentiles"

See: Synecdoche

Acts 14:2 (#4)

"the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

Acts 14:3 (#1)

"But"

Luke uses the word **But** here to indicate a contrast between what the unfaithful Jews did and what Paul and Barnabas did in response. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: "Nevertheless"

See: Connect — Contrast Relationship

Acts 14:3 (#2)

"for the Lord"

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "about the Lord Jesus"

See: Politeness

Acts 14:3 (#3)

"to the word"

Luke is using the term **word** to mean the message that the Holy Spirit wanted Paul and Barnabas to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in support of the message"

See: Metonymy

Acts 14:3 (#4)

"of his grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "about how God graciously saves us"

See: Abstract Nouns

Acts 14:3 (#5)

"signs and wonders"

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated this expression in [4:30](#). Alternate translation: "great miracles"

See: Doublet

Acts 14:3 (#6)

"by their hands"

Here, **hands** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "through them"

See: Metonymy

Acts 14:4 (#1)

"the multitude of the city was divided"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the people of the city disagreed with each other"

See: Active or Passive

Acts 14:4 (#2)

"with the apostles"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "were with the apostles"

See: Ellipsis

Acts 14:5 (#1)

"to mistreat and stone them"

Luke is expressing a single idea by using two words connected with **and**. The word **stone** tells how their opponents in Iconium wanted to **mistreat** Paul and Barnabas. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "to put them to death by stoning them"

See: Hendiads

Acts 14:6 (#1)

"of Lycaonia"

The word **Lycaonia** is the name of a district in Asia Minor

See: How to Translate Names

Acts 14:6 (#2)

"Derbe"

The word **Derbe** is the name of a city in Asia Minor. It is south of Iconium and Lystra.

See: How to Translate Names

Acts 14:8 (#1)

"a certain man was sitting"

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

Acts 14:8 (#2)

"powerless in {his} feet"

Luke is referring to the strength of this man's legs by association with the way people are able to stand on their **feet** when their legs are strong. If it would be helpful in your language, you could state

the meaning plainly. Alternate translation: "whose legs could not support him"

See: Metonymy

Acts 14:8 (#3)

"lame from the womb of his mother"

Luke is referring to the time of this man's birth by association with the way he came out of the **womb of his mother** when he was born. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "lame from the time he was born"

See: Metonymy

Acts 14:9 (#1)

"He heard Paul speaking, who looked intently at him and saw that he had faith"

The pronouns **he** and **him** refer to the lame man, and the pronoun **who** refers to Paul. It may be helpful to clarify this for your readers, and it may be helpful to make this two sentences. Alternate translation: "This man heard Paul speaking. Paul looked intently at the man and saw that he had faith"

See: Pronouns

Acts 14:9 (#2)

"he had faith to be healed"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "he could trust in Jesus to heal him"

See: Abstract Nouns

Acts 14:9 (#3)

"he had faith to be healed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Jesus. (Here Luke is using the word that is often translated "saved" in one of

its specific senses to mean **healed**.) Alternate translation: "he could trust Jesus to heal him"

See: Active or Passive

Acts 14:10 (#1)

"He said" - "he jumped up"

The first instance of the pronoun **He** refers to Paul, and the second instance refers to the man who was lame. It may be helpful to clarify this for your readers. Alternate translation: "Paul said ... the man jumped up"

See: Pronouns — When to Use Them

Acts 14:10 (#2)

"Stand upright on your feet"

This was not a command that the man was capable of obeying. Instead, it was a command that directly caused the man to be healed. Alternate translation: "Jesus the Messiah gives you the ability to walk"

See: Imperatives — Other Uses

Acts 14:10 (#3)

"Stand upright on your feet"

It might seem that the expression **Arise upon your feet** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: "Get up!"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 14:10 (#4)

"he jumped up"

The implication is that the man's legs were completely healed. You can include this information if your readers need it to understand the sentence. Alternate translation: "the man was completely healed and he jumped up"

See: Assumed Knowledge and Implicit Information

Acts 14:11 (#1)**"raised their voice"**

Since Luke is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: "they raised their voices"

See: Collective Nouns

Acts 14:11 (#2)**"raised their voice"**

The phrase **raised up their voice** is an idiom that means that the crowds spoke loudly. Alternate translation: "they said loudly"

See: Idiom

Acts 14:11 (#3)**"saying in Lycaonian, 'The gods, having been made like men, have come down to us'**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying in Lycaonian that the gods, having been made like men, had come down to them"

See: Quotes within Quotes

Acts 14:11 (#4)**"in Lycaonian"**

The word **Lycaonian** is the name of the language that was spoken in district District of Lycaonia.

See: How to Translate Names

Acts 14:11 (#5)**"having been made like men"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "having become like men"

See: Active or Passive

Acts 14:12 (#1)**"Zeus"**

The word **Zeus** is the name of a pagan god who was considered to be the ruler of all the other pagan gods.

See: How to Translate Names

Acts 14:12 (#2)**"Hermes"**

The word **Hermes** is the name of the pagan god who was thought to bring messages to people from Zeus and the other gods.

See: How to Translate Names

Acts 14:12 (#3)**"and Paul 'Hermes'"**

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and they were calling Paul 'Hermes'"

See: Ellipsis

Acts 14:12 (#4)**"the leader of the word"**

Luke is using the term **word** to mean the message about Jesus that Paul and Barnabas were sharing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the leader of the message"

See: Metonymy

Acts 14:12 (#5)**"the leader of the word"**

Luke is speaking of the message about Jesus as if it were a living thing that Paul could lead. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the main speaker"

See: Personification

Acts 14:13 (#1)

"of Zeus, being before the city"

Luke is using the name **Zeus** to mean the temple that was associated with the worship of Zeus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the temple of Zeus, which was before the city"

See: Metonymy

Acts 14:13 (#2)

"of Zeus, being before the city"

Here, **before** means "in front of". Luke is referring to the temple of Zeus that was located right outside the entrance to the city of Iconium. You can include this information if your readers need it to understand the sentence. Alternate translation: "of the Temple of Zeus that was located right outside the entrance to the city"

See: Assumed Knowledge and Implicit Information

Acts 14:13 (#3)

"oxen and wreaths"

The implication is that the priest had put these **wreaths** on the **oxen** because they were going to be offered as a sacrifice. That was the custom in this culture. You can include this information if your readers need it to understand the sentence. Alternate translation: "oxen that were wearing wreaths as sacrificial animals"

See: Assumed Knowledge and Implicit Information

Acts 14:13 (#4)

"was wanting to sacrifice with the crowds"

Luke means implicitly that the priest of Zeus wanted to offer the oxen as sacrifices to Paul and Barnabas, whom the people thought were the gods Zeus and Hermes. You can include this information if your readers need it to understand the sentence. Alternate translation: "was wanting to offer

sacrifice with the crowds to Paul and Barnabas as the gods Zeus and Hermes"

See: Assumed Knowledge and Implicit Information

Acts 14:14 (#1)

"tearing their clothing"

Barnabas and Paul tore their clothes as a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "tearing their clothing to show how distressed they were that the crowd wanted to sacrifice to them"

See: Symbolic Action

Acts 14:14 (#2)

"crying out"

Together with the word "saying" in the next verse, the phrase "crying out" expresses a single idea. The phrase **crying out** tells how Barnabas and Paul were **saying** what they said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "saying loudly"

See: Hendiadys

Acts 14:15 (#1)

"Men"

Although the term **men** is masculine, Paul and Barnabas are likely using the term in a generic sense that includes both men and women, since both men and women of Lystra were probably in the crowd that wanted to sacrifice to them. To make this clear to your readers, you could use a term in your language that includes both men and women. Alternate translation: "You people"

See: When Masculine Words Include Women

Acts 14:15 (#2)

"Men, why are you doing these things"

Barnabas and Paul are rebuking the people for trying to sacrifice to them. If it would be helpful in your language, you would express this question as a statement or an exclamation. Alternate translation: "People, you must not do these things!"

See: Rhetorical Question

Acts 14:15 (#3)

"We also are men, like-passioned to you"

People in this culture believed that the gods did not have passions as humans do. So the implication of this statement is that Paul and Barnabas are human beings and not gods. You can include this information in your translation if your readers need it to understand the sentence. Alternate translation: "We are human beings just like you. We are not gods!"

See: Assumed Knowledge and Implicit Information

Acts 14:15 (#4)

"to turn you from these useless things to the living God"

Paul and Barnabas are speaking as if they want the people in Lystra physically to **turn** from idol worship and believe in the one true God. They mean that the people should stop living in one way and should start living in another way. If it would be helpful in your language, you could state this meaning plainly. Alternate translation: "to get you to stop worshiping these false gods and lead you to worship the living God instead"

See: Metaphor

Acts 14:15 (#5)

"these useless things"

Paul and Barnabas are using the adjective **useless** as a noun to mean the false gods that the people of Lystra had been worshiping. ULT adds the word **things** to show this. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent phrase. Alternate translation: "these false gods"

See: Nominal Adjectives

Acts 14:15 (#6)

"the living God"

This expression is an idiom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the one God who truly exists"

See: Idiom

Acts 14:15 (#7)

"who made the heaven and the earth and the sea and everything in them"

Paul and Barnabas are referring to all of creation by naming its components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "all of creation"

See: Merism

Acts 14:16 (#1)

"to go their own ways"

This is a metaphor that refers to how people live their lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to live their lives the way they wanted to" or "to do what they wanted to do"

See: Metaphor

Acts 14:17 (#1)

"he did not leave himself without witness"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: "he left himself a witness" or "he showed you what he was like"

See: Double Negatives

Acts 14:17 (#2)

"giving you rains from the sky"

It might seem that the expression **rains from the sky** contains extra information that would be

unnatural to express in your language. If so, you could shorten it. Alternate translation: "providing rain"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 14:17 (#3)

"filling your hearts"

Paul and Barnabas are using one part of these people, their **hearts**, meaning their desires, to mean their entire beings. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "satisfying you"

See: Synecdoche

Acts 14:17 (#4)

"with food and gladness"

This phrase expresses a single idea by using two words connected with **and**. The word **gladness** tells how the food that God provided made these people feel. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "enjoyable food"

See: Hendiads

Acts 14:19 (#1)

"having persuaded the crowds"

It may be helpful to state explicitly what they **persuaded the crowds** to do. Alternate translation: "persuaded the crowds not to believe Paul and Barnabas and to turn violently against them"

See: Assumed Knowledge and Implicit Information

Acts 14:20 (#1)

"him," - "he entered" - "he went"

The pronouns **him** and **he** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul ... he entered ... Paul went"

See: Pronouns — When to Use Them

Acts 14:21 (#1)

"having made many disciples"

Luke is using the adjective **many** as a noun to mean the people who became disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "having helped many people to become disciples"

See: Nominal Adjectives

Acts 14:22 (#1)

"strengthening the souls of the disciples"

Luke is using one part of the disciples, their **souls**, to represent their entire beings as believers in Jesus. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "They were strengthening the disciples"

See: Synecdoche

Acts 14:22 (#2)

"encouraging them to continue in the faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "encouraging them to keep believing in Jesus"

See: Abstract Nouns

Acts 14:22 (#3)

"and {saying}, "It is necessary for us to enter into the kingdom of God through many afflictions"

You may want to have an indirect quotation here, if that would be more natural in your language. Alternate translation: "and saying that it was necessary for all of them to enter into the kingdom of God through many afflictions"

See: Direct and Indirect Quotations

Acts 14:22 (#4)

"It is necessary for us to enter into the kingdom of God"

See the discussion of the concept of the **kingdom of God** in Part 2 of the General Introduction to Acts. If it would be clearer in your language, you could express the idea behind the abstract noun **kingdom** with a noun such as "king." Alternate translation: "It is necessary for us to endure many afflictions in order to live in allegiance to God as our true king"

See: Abstract Nouns

Acts 14:22 (#5)

"It is necessary for us to enter"

By **us**, Paul and Barnabas mean both themselves and the believers to whom they were speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 14:23 (#1)

"having appointed" - "they entrusted" - "they had believed"

The pronoun **them** refers to the new believers in the cities of Lystra, Iconium, and Antioch, and the pronoun **they** refer to Paul and Barnabas. It may be helpful to clarify this for your readers. Alternate translation: "for the new believers in these cities ... Paul and Barnabas entrusted these believers"

See: Pronouns — When to Use Them

Acts 14:23 (#2)

"by church"

Alternate translation: "in each new group of believers"

Acts 14:23 (#3)

"to the Lord"

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "to the Lord Jesus"

See: Politeness

Acts 14:25 (#1)

"the word"

Luke is using the term **word** to mean the message about Jesus that the Holy Spirit wanted Paul and Barnabas to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 14:25 (#2)

"they went down to Attalia"

Luke says that Paul and Barnabas **went down** to Attalia because that city is lower in elevation than Perga. Alternate translation: "traveled to Attalia"

See: Idiom

Acts 14:26 (#1)

"where they had been commended to the grace of God"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "where the believers had commended them to the grace of God"

See: Active or Passive

Acts 14:26 (#2)

"where they had been commended to the grace of God"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "where the believers had asked God to care for them graciously"

See: Abstract Nouns

Acts 14:27 (#1)

"they were reporting" - "them" - "he had opened"

The pronouns **they** and **them** refer to Paul and Barnabas, and the pronoun **he** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "Paul and Barnabas were reporting ... them ... God had opened"

See: Pronouns — When to Use Them

Acts 14:27 (#2)

"how much God had done with them"

In many languages it would be an idiom to say that God **had done** something with Paul and Barnabas. It would mean that they had been the objects of God's action. But the expression is not an idiom here. It means that Paul and Barnabas had been able to work in partnership **with** God. Alternate translation: "how much they had been able to do by working together with God"

See: Idiom

Acts 14:27 (#3)

"he had opened a door of faith for the Gentiles"

Here, the possessive form describes not a **door** consisting of **faith** but a door that leads to faith. Alternate translation: "a door leading to faith"

See: Possession

Acts 14:27 (#4)

"he had opened a door of faith for the Gentiles"

Here the expression **opened a door** means that God created an opportunity, as if a door that gave access to this opportunity had previously been closed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he had given the Gentiles an opportunity for faith"

See: Metaphor

Acts 14:27 (#5)

"he had opened a door of faith for the Gentiles"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "he had given the Gentiles the opportunity to believe in Jesus"

See: Abstract Nouns

Acts 14:28 (#1)

"for not a little time"

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could take the meaning plainly. Alternate translation, as in UST: "for a long time"

See: Litotes

Acts 15:1 (#1)

"certain ones"

Luke assumes that his readers will recognize that these were Jews who believed in Jesus. You can include this information if your readers will need it to understand this sentence. Alternate translation: "certain Jews who believed in Jesus"

See: Assumed Knowledge and Implicit Information

Acts 15:1 (#2)

"coming down from Judea"

Luke speaks of these Jews ** coming down** to Antioch because that city is lower in elevation than Judea. Alternate translation: "who had traveled"

See: Idiom

Acts 15:1 (#3)

"were teaching the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: "were teaching the believers"

See: Metaphor

Acts 15:1 (#4)

"Unless you are circumcised"

If your language does not use this passive form, you could state this in active form. Alternate translation: "Unless someone circumcises you"

See: Active or Passive

Acts 15:1 (#5)

"you are not able to be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation, as in UST: "God will not save you"

See: Active or Passive

Acts 15:2 (#1)

"no little dispute and debate"

Luke is using a figure of speech that expresses a positive meaning by using a negative word, **not**, together with a word, **little**, that is the opposite of the intended meaning. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a great dispute and debate"

See: Litotes

Acts 15:2 (#2)

"dispute and debate"

The terms **dispute** and **debate** mean similar things. Luke may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single word or phrase. Alternate translation: "controversy"

See: Doublet

Acts 15:2 (#3)

"with them" - "they appointed" - "from among them"

The first instance of the pronoun **them** refers to the Jewish believers from Judea, and the pronoun **they** and the second instance of the pronoun **them** refers to the believers in the church in Antioch. It may be helpful to clarify this for your readers. Alternate translation: "with the Jewish believers from Judea ... the believers in Antioch appointed ... from the church there"

See: Pronouns — When to Use Them

Acts 15:2 (#4)

"to go up" - "in Jerusalem"

Luke says **to go up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain.. Use a natural way in your language of referring to traveling to a higher elevation.

See: Idiom

Acts 15:3 (#1)

"the ones having been sent out by the church"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones the church had sent out"

See: Active or Passive

Acts 15:3 (#2)

"the church"

Luke is using the phrase **the church** to mean the people who were associated with the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people of the church"

See: Metonymy

Acts 15:3 (#3)

"describing the conversion of the Gentiles"

If your language does not use an abstract noun for the idea of **conversion**, you could express the same idea in another way. Alternate translation: "describing how some of the Gentiles had stopped worshiping false gods and were now worshiping the true God"

See: Abstract Nouns

Acts 15:3 (#4)

"producing great joy in all the brothers"

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: "making all the brothers very happy"

See: Abstract Nouns

Acts 15:3 (#5)

"in all the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in all the believers"

See: Metaphor

Acts 15:3 (#6)

"in all the brothers"

The word **all** here may be a generalization for emphasis. If it would be helpful in your language, use a different way to convey this general statement. Alternate translation: "in the believers in those places"

See: Hyperbole

Acts 15:4 (#1)

"they were welcomed by the church and the apostles and the elders"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the church the apostles and the elders welcome them"

See: Active or Passive

Acts 15:4 (#2)

"the church and the apostles and the elders"

Luke is using the phrase **the church** to mean the people who were associated with the church. Since he mentions the **apostles** and **elders** separately, here means the ordinary members of the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the members of the church"

See: Metonymy

Acts 15:4 (#3)

"how much God had done with them"

See how you translated this same expression in [14:27](#). Alternate translation: "how much they had been able to do working together with God"

See: Idiom

Acts 15:5 (#1)

"having believed"

Alternate translation: "who had believed in Jesus"

Acts 15:5 (#2)

"stood up"

These believers **stood up** to indicate that they had something important to say. Alternate translation: "stood up to show that they had something important to say"

See: Symbolic Action

Acts 15:5 (#3)

"them" - "command them"

Both instances of the pronoun **them** refer to the Gentiles who had converted to belief in the true God, as described in [15:3](#). It may be helpful to clarify this for your readers. Alternate translation:

"these Gentiles who have converted ... command them"

See: Pronouns — When to Use Them

Acts 15:6 (#1)

"were gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered together"

See: Active or Passive

Acts 15:6 (#2)

"to see about"

Here the phrase **to see about** is an idiom that means "to consider." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to consider"

See: Idiom

Acts 15:6 (#3)

"this word"

Luke is using the term **word** to mean the claim that the Jewish believers who were Pharisees had made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the claim that the Jewish believers who were Pharisees had made"

See: Metonymy

Acts 15:7 (#1)

"Peter, arising"

Peter stood up to indicate that he had something important to say. If your readers might not understand the significance of this action, you could explain it in your translation. Alternate translation: "Peter, standing up to show that he had something important to say"

See: Symbolic Action

Acts 15:7 (#2)

"them"

The pronoun **them** refers to the apostles and elders. It may be helpful to clarify this for your readers. Alternate translation: "the apostles and elders"

See: Pronouns — When to Use Them

Acts 15:7 (#3)

"Men, brothers"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "My brothers"

See: Idiom

Acts 15:7 (#4)

"brothers"

Peter is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as in UST: "fellow believers"

See: Metaphor

Acts 15:7 (#5)

"you" - "you"

Both occurrences of **you** are plural since they refer to the apostles and elders. So use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 15:7 (#6)

"you know"

For emphasis, Peter is stating the pronoun **you**, whose meaning is already present in the verb **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other

ways of bringing out this emphasis. Alternate translation: "you know very well"

See: Pronouns — When to Use Them

Acts 15:7 (#7)

"from original days"

Peter is using an idiom that refers to the time when something began or had its origin. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at the time when the Gentiles would first begin to believe in Jesus,"

See: Idiom

Acts 15:7 (#8)

"By my mouth"

Peter is using one part of himself, his **mouth**, to represent all of himself in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "From me"

See: Synecdoche

Acts 15:7 (#9)

"the word"

Peter is using the term **word** to mean the message that he shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message"

See: Metonymy

Acts 15:8 (#1)

"the heart-knower"

Here, the word **heart** refers to a person's character and intentions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "who understands each person's character and intentions"

See: Metonymy

Acts 15:8 (#2)

"testified to them"

The implication is not that God testified to the Gentiles about Jesus, but that by giving the Gentiles the Holy Spirit, God testified to Peter and his companions that they could have genuine faith. You can include this information if your readers need it to understand the sentence. Alternate translation: "testified to their genuine faith"

See: Assumed Knowledge and Implicit Information

Acts 15:8 (#3)

"just as also to us"

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "just as he also gave the Holy Spirit to us"

See: Ellipsis

Acts 15:8 (#4)

"to us"

Peter is using the word **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 15:9 (#1)

"he did not distinguish between us and them"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **distinguish**, which in this context means "discriminate." Alternate translation: "he regarded them in the same way he regarded us"

See: Double Negatives

Acts 15:9 (#2)

"us"

Peter is using the word **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 15:9 (#3)

"having cleansed their hearts by faith"

Peter speaks of God forgiving the Gentile believers' sins as though God literally **cleansed** their hearts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having made them innocent because they believed in Jesus"

See: Metaphor

Acts 15:9 (#4)

"having cleansed their hearts by faith"

Here, the word **hearts** represents the inner beings of the Gentiles. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having forgiven them because they believed in Jesus"

See: Metonymy

Acts 15:10 (#1)

"Now, therefore, why"

Now in this context does not mean "at this moment." Peter is using the word to draw attention to the important point that follows. Alternate translation: "So tell me, therefore: Why"

Acts 15:10 (#2)

"why are you testing God, putting a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear"

Peter is using the question form to challenge the believers who are Pharisees about what they want the Gentiles to do. If you would not use the question form for this purpose in your language, you could translate this as a statement, ending the verse with a period or exclamation point. Alternate translation: "you must not test God to put a yoke

upon the neck of the disciples which neither our fathers nor we were able to bear!"

See: Rhetorical Question

Acts 15:10 (#3)

"our" - "we"

Peter is using the words **our** and **we** to refer to himself and his listeners, so use the inclusive form of those words if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 15:10 (#4)

"why are you testing God"

Here the word **testing** means **challenging**. Peter is saying that God has accepted the Gentiles without requiring them to be circumcised or keep the law, but the believers who are Pharisees are challenging God's judgment that the Gentiles should be accepted on that basis. See how you translated the similar expression in [5:9](#). Alternate translation: "why are you challenging God"

Acts 15:10 (#5)

"putting a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear"

Peter is speaking as if the believers who are Pharisees literally want to put a **yoke** on the necks of the Gentile believers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "requiring the disciples to meet an onerous obligation that neither our fathers nor we have been able to fulfill"

See: Metaphor

Acts 15:10 (#6)

"the neck"

Since Peter is referring to a group of people, it might be more natural in your language to use the plural form of **neck**. Alternate translation: "the necks"

See: Collective Nouns

Acts 15:10 (#7)

"our fathers"

Peter is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our ancestors"

See: Metaphor

Acts 15:11 (#1)

"we believe ourselves to be saved"

Peter is using a construction in which the object is implied. Since the object is the same as the subject of the verb, the construction calls for the relative pronoun **ourselves**. Your language may have its own way of expressing the same meaning. Alternate translation: "we believe that we will be saved"

See: Reflexive Pronouns

Acts 15:11 (#2)

"we believe ourselves to be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "we believe that God will save us"

See: Active or Passive

Acts 15:11 (#3)

"we believe ourselves to be saved"

Peter is using the pronoun **we** and the implied pronoun **ourselves** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 15:11 (#4)

"through the grace of the Lord Jesus"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "through what God has graciously done for us through the Lord Jesus"

See: Abstract Nouns

Acts 15:11 (#5)

"through the grace of the Lord Jesus"

Peter means implicitly that we are saved through the grace of the Lord Jesus and not by obeying the law of Moses. You can include this information if your readers need it to understand the sentence. Alternate translation: "through the grace of the Lord Jesus and not by obeying the law of Moses"

See: Assumed Knowledge and Implicit Information

Acts 15:11 (#6)

"according to the way they also"

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "according to the way they also will be saved"

See: Ellipsis

Acts 15:11 (#7)

"they also"

Peter assumes that his listeners will know that he is using the pronoun **they** to refer to the Gentiles. You can include this information if your readers need it to understand this sentence. Alternate translation: "the Gentiles also will be saved"

See: Assumed Knowledge and Implicit Information

Acts 15:12 (#1)

"signs and wonders"

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in [2:43](#). Alternate translation, as in UST: "great miracles"

See: Doublet

Acts 15:13 (#1)

"James answered, saying"

Together the words **answered** and **saying** mean that James responded to what everyone in the meeting had said to that point. Alternate translation: "James responded"

See: Hendiadys

Acts 15:13 (#2)

"Men, brothers"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "My fellow believers"

See: Idiom

Acts 15:14 (#1)

"Simeon"

The word **Simeon** is the name of a man. It is the Hebrew form of the name whose Greek form is Simon. James is referring to Peter by his Hebrew name. If this might be confusing for your readers, you could use either the name Simon or the name Peter here in your translation.

See: How to Translate Names

Acts 15:14 (#2)

"God" - "looked"

James is speaking of the way God showed concern for the Gentiles by association with the way someone would look carefully at a situation he was concerned about. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God concerned himself"

See: Metonymy

Acts 15:14 (#3)

"a people for his name"

This could mean: (1) that God chose the Gentiles for himself. James would be using the term **name** to refer to a person, God, by association with the way that each person has a name. Alternate translation: "a people who would belong to him" (2) that God chose the Gentiles to worship him. James would be using the term **name** to refer to worship by association with the way that worshipers call upon the name of God. Alternate translation: "a people who would worship him"

See: Metonymy

Acts 15:15 (#1)

"the words of the prophets"

James is using the term **words** to mean the message that God spoke through the prophets. (This is a quotation from the prophet Amos.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message of the prophets"

See: Metonymy

Acts 15:15 (#2)

"as it is written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "as one of the prophets wrote" or "as the prophet Amos wrote"

See: Active or Passive

Acts 15:16 (#1)

"After these things I will return"

See the discussion in the General Notes to this chapter about whether to represent this as the beginning of a third-level quotation or a second-level quotation, or whether to use some other punctuation or convention that is available in your language to indicate who the various speakers are in verses 16–18.

See: Quote Markings

Acts 15:16 (#2)

"I will return,"

The pronoun **I** refers to God, who is speaking through the prophet Amos. It may be helpful to clarify this for your readers. Alternate translation: "I, God, will return"

See: Pronouns — When to Use Them

Acts 15:16 (#3)

"I will return"

God is speaking of showing favor to the Israelites once again as if he had gone somewhere else but will now **return**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will show favor to the Israelites once again"

See: Metaphor

Acts 15:16 (#4)

"I will rebuild the fallen tent of David, and I will rebuild its ruins and restore it"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I will rebuild the fallen tent of David, yes, I will rebuild its ruins and restore it"

See: Parallelism

Acts 15:16 (#5)

"I will rebuild the fallen tent of David,"

God is speaking of the royal dynasty of David as if it were a **tent** that had **fallen** down. If it would be

helpful in your language, you could state the meaning plainly. Alternate translation: "I will restore the dynasty of David, which is no longer ruling over the people of Israel, yes, I will make one of David's descendants king again and restore his dynasty"

See: Metaphor

Acts 15:16 (#6)

"the fallen tent of David"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the tent of David that has fallen"

See: Active or Passive

Acts 15:17 (#1)

"remnant of men"

Although the term **men** is masculine, God is using the word in a generic sense that includes both men and women. You may wish to indicate this in your translation. Alternate translation: "the remnant of humanity"

See: When Masculine Words Include Women

Acts 15:17 (#2)

"may seek the Lord"

God is speaking about himself in the third person. Alternate translation: "may seek me, the Lord"

See: First, Second or Third Person

Acts 15:17 (#3)

"may seek the Lord"

God is speaking as if the Gentiles would literally **seek** or look for him. The expression means that the Gentiles will begin to worship God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "may begin to worship the Lord"

See: Metaphor

Acts 15:17 (#4)

"upon whom my name has been called upon them"

It might seem that this phrase contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: "upon whom my name has been called"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 15:17 (#5)

"upon whom my name has been called upon them"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom I have called by my name"

See: Active or Passive

Acts 15:17 (#6)

"upon whom my name has been called upon them"

See how you translated the similar expression in [15:14](#). (1) Alternate translation: "who will belong to me" (2) Alternate translation: "who will worship me"

See: Metonymy

Acts 15:18 (#1)

"known"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that people have known"

See: Active or Passive

Acts 15:19 (#1)

"not to trouble the ones from the Gentiles turning to God"

In your translation, you could make explicit in what way James does not want to **trouble** these **Gentiles**. Alternate translation: "that we should not require the Gentiles who are believing in God to be circumcised and obey the laws of Moses"

See: Assumed Knowledge and Implicit Information

Acts 15:19 (#2)

"turning to God"

James is speaking of these Gentiles as if they are physically **turning** to God. He means that they are believing in the true God and starting to live in a way that pleases him. If it would be helpful in your language, you could state the meaning of this expression plainly. Alternate translation: "believing in God and obeying him"

See: Metaphor

Acts 15:20 (#1)

""

James lists four regulations in this verse and he gives the reason for them in the next verse. To put the reason before the result, you could create a verse bridge for verses 19–21. It might say something like this: "Therefore, I judge that we should not trouble the Gentiles who are turning to God. However, since Moses has had those proclaiming him in every city from ancient generations—he is read in the synagogues on every Sabbath—we should write to the Gentiles to abstain from the pollution of idols and sexual immorality and strangled things and blood."

See: Verse Bridges

Acts 15:20 (#2)

"from the pollution of idols"

If your language does not use an abstract noun for the idea of **pollution**, you could express the same idea in another way. Alternate translation: "from things that idols have polluted"

See: Abstract Nouns

Acts 15:20 (#3)**"from the pollution of idols"**

If your language would not use a possessive form here, you could express the same idea in another way. Alternate translation: "from things that idols have polluted"

See: Possession

Acts 15:20 (#4)**"from the pollution of idols"**

James is likely talking about food that has been offered to **idols**, and he is speaking as if being offered to idols has polluted this food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from eating food that has been offered to idols"

See: Assumed Knowledge and Implicit Information

Acts 15:20 (#5)**"the strangled and blood"**

God did not allow the Jews to consume blood in any form. Therefore, for one thing, they could not eat the meat from an animal that had been **strangled**, because the blood would not have been properly drained from the body of the animal. For another thing, while James is not saying that the Gentiles should have no contact at all with blood, he is saying implicitly that they should not consume blood. You can include this information if your readers need it to understand the sentence. Alternate translation: "from eating the meat of animals that have been killed by strangulation, because this meat still contains blood, and from consuming blood"

See: Assumed Knowledge and Implicit Information

Acts 15:20 (#6)**"and the strangled"**

James is using the adjective **strangled** as a noun to mean animals that have been killed by strangulation. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: "animals that have been killed by strangulation"

See: Nominal Adjectives

Acts 15:20 (#7)**"the strangled"**

James is referring by association to meat from animals that have been killed by strangulation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from eating the meat of animals that have been killed by strangulation"

See: Metonymy

Acts 15:21 (#1)**"For Moses has by city, from ancient generations, ones proclaiming him, being read in the synagogues on every Sabbath"**

James is saying implicitly that Gentile believers should observe at least the four regulations he has listed because they embody essential aspects of the law of Moses (not worshiping idols, not practicing sexual immorality, and respecting the blood of sacrifices), and the law of Moses is well known because it is read aloud regularly in the Jewish synagogues. If the Gentiles did not observe even these regulations, that would upset Jewish believers and make Jews who were not yet believers more hostile to Christianity. You can include this information if your readers need it to understand what James is saying. UST models one way to do this.

See: Assumed Knowledge and Implicit Information

Acts 15:21 (#2)**"Moses has by city, from ancient generations, ones proclaiming him, being read"**

James is using the name **Moses** to mean the law associated with Moses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people have been proclaiming the law of Moses by city from ancient generations; it is read"

See: Metonymy

Acts 15:21 (#3)**"being read"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "People read him" or "People read from the law of Moses"

See: Active or Passive

Acts 15:21 (#4)**"by city"**

The expression **by city** means "in every city," and James implicitly means every city in which there are Jews. You can include this information if your readers need it to understand the sentence. Alternate translation: "in every city in which there are Jews"

See: Assumed Knowledge and Implicit Information

Acts 15:22 (#1)**"the whole church"**

Here the word **church** describes the people who were part of the church. Alternate translation: "all the people of the church"

See: Metonymy

Acts 15:22 (#2)**"the whole church"**

Luke assumes that his readers will know that he is referring to the **church** in Jerusalem. You can include this information if your readers need it to understand this sentence. Alternate translation: "the church in Jerusalem" or "all the people of the church in Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 15:22 (#3)**"Judas called Barsabbas"**

The words **Judas** and **Barsabbas** are the names of men. **Barsabbas** was another name by which **Judas** was known. **Barsabbas** is probably a patronymic, that is, an indication of who his father was. If your language and culture identify people by patronymics, it may be helpful to translate this name as "the son of Sabbas," as UST does. See how you translated this same name for another man in [1:23](#).

See: How to Translate Names

Acts 15:22 (#4)**"Judas called Barsabbas"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Judas, whom people called Barsabbas"

See: Active or Passive

Acts 15:22 (#5)**"the brothers"**

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the members of the church"

See: Metaphor

Acts 15:23 (#1)**"writing by their hand"**

Luke does not mean that the apostles and elders ask Judas and Silas to write out this letter for them. Rather, Luke is using the word **hand** to mean that Judas and Silas carried the letter and delivered it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "sending the following letter with them"

See: Metonymy

Acts 15:23 (#2)**"their hand"**

Since Luke is referring to two people, it might be more natural in your language to use the dual or plural form here, as your language may require. Alternate translation: "their hands"

See: Forms of 'You' — Dual/Plural

Acts 15:23 (#3)

"The apostles and the elders, brothers, to the brothers among the Gentiles throughout Antioch and Syria and Cilicia: Greetings"

This is the introduction of the letter. In the culture of this time, letter writers would give their own names first. Your language and culture may have its own way of introducing the author of a letter and saying to whom it is written. Alternate translation: "This letter is from your brothers, the apostles and elders. We are writing to you Gentile believers in Antioch, Syria, and Cilicia. Greetings to you" or "To our Gentile brothers in Antioch, Syria, and Cilicia. Greetings from the apostles and elders, your brothers"

Acts 15:23 (#4)

"brothers, to the brothers"

The apostles and elders are using the term **brothers** to mean people who share the same faith. By doing this, they are assuring the Gentile believers that they accept them as fellow believers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to our fellow believers"

See: Metaphor

Acts 15:24 (#1)

"we have heard" - "us," - "we did not commission"

Here and in the rest of the letter, by **we** and **us** (and "our"), the apostles and elders mean themselves and probably the rest of the church in Jerusalem, but not the Gentiles to whom they are writing, so use the exclusive forms of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 15:24 (#2)

"from us"

The apostles and elders seem to mean implicitly that these people have gone out from their community, but not from among themselves. That is, the word **some** refers to people who were part of the church in Jerusalem, but who were not apostles or elders. You can include this information if your readers need it to understand the sentence. Alternate translation: "from our community" or "from here in Judea"

See: Assumed Knowledge and Implicit Information

Acts 15:24 (#3)

"with words"

The apostles and elders are using the term **words** to mean what the people who have gone out from them have been teaching by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by what they have been teaching"

See: Metonymy

Acts 15:24 (#4)

"upsetting your souls"

The apostles and elders are using one part of the people to whom they are writing, their **souls**, to mean the people themselves. Alternate translation: "upsetting you"

See: Synecdoche

Acts 15:26 (#1)

"men having handed over"

By **men**, the letter implicitly means Paul and Barnabas. You can include this information if your readers need it to understand the sentence. It may be helpful to begin a new sentence here. Alternate translation: "Those two men have handed over"

See: Assumed Knowledge and Implicit Information

Acts 15:26 (#2)**"having handed over their souls"**

The letter is using the term **souls** to mean the lives of Paul and Barnabas, by association with the way a living person has a soul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having handed over their lives"

See: Metonymy

Acts 15:26 (#3)**"having handed over their souls"**

The letter is speaking as if Paul and Barnabas have literally **handed over** their lives. This means that they have been willing to risk their lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having put their lives at risk"

See: Metaphor

Acts 15:26 (#4)**"for the name of our Lord Jesus Christ"**

This is a figurative expression. If it would be helpful in your language, you could state the meaning plainly. This could mean: (1) that the **name** of Jesus represents his person. Alternate translation: "out of loyalty to our Lord Jesus Christ" (2) that the **name** of Jesus represents his cause in the world. Alternate translation: "for the cause of our Lord Jesus Christ"

See: Metonymy

Acts 15:27 (#1)**"reporting the same thing"**

The letter is using the adjective **same** as a noun to mean the details of the decision that the apostles and elders have reached. ULT adds **thing** to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "confirming that this is our decision"

See: Nominal Adjectives

Acts 15:27 (#2)**"by word"**

The letter is using the term **word** to mean "by word of mouth," that is, "in person." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in person"

See: Assumed Knowledge and Implicit Information

Acts 15:28 (#1)**"no greater burden"**

The letter is speaking of the restrictions it describes as if they were a physical **burden** that the Gentiles would need to carry. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "no greater obligation"

See: Metaphor

Acts 15:28 (#2)**"for no greater burden to be laid upon you"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to lay no greater burden upon you"

See: Active or Passive

Acts 15:29 (#1)**"from things sacrificed to idols"**

The letter is using the adjective **sacrificed**, with the qualifier **to idols**, as a noun to mean the meat of animals that have been sacrificed to idols. (ULT adds **things** to show this.) Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: "the meat of animals that have been sacrificed to idols"

See: Nominal Adjectives

Acts 15:29 (#2)**"blood"**

See how you translated **blood** in [15:20](#). Alternate translation: "consuming blood"

See: Assumed Knowledge and Implicit Information

Acts 15:29 (#3)

"the strangled"

See how you translated **the strangled** in [15:20](#). Alternate translation: "the meat of animals that have been killed by strangulation"

See: Nominal Adjectives

Acts 15:29 (#4)

"Farewell"

This is an imperative, but it communicates a friendly wish rather than a command. This was the customary way of ending a letter in this culture. Your language may have its own way of ending a letter that you can use in your translation.

See: Imperatives — Other Uses

Acts 15:30 (#1)

"they, having been dismissed," - "came down"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "once the apostles and elders had dismissed them, they came down"

See: Active or Passive

Acts 15:30 (#2)

"they"

The pronoun **they** refers to Paul, Barnabas, Judas, and Silas. It may be helpful to clarify this for your readers. Alternate translation: "Paul, Barnabas, Judas, and Silas"

See: Pronouns

Acts 15:30 (#3)

"came down"

Luke says that these four men **came down** to Antioch because that city is lower in elevation than Judea. Alternate translation: "traveled"

See: Idiom

Acts 15:30 (#4)

"came down"

You may wish to retain the idiom for travel to a lower elevation, and if so, your language might say "went" instead of **came**. Alternate translation: "went down"

See: Go and Come

Acts 15:30 (#5)

"the crowd"

Luke assumes that his readers will know that by **the crowd**, he means the people of the church in Antioch. You can include this information if your readers need it to understand this sentence. Alternate translation: "the people of the church in Antioch"

See: Assumed Knowledge and Implicit Information

Acts 15:31 (#1)

"they rejoiced"

The pronoun **they** refers to the believers in Antioch. It may be helpful to clarify this for your readers. Alternate translation: "the believers in Antioch rejoiced"

See: Pronouns — When to Use Them

Acts 15:31 (#2)

"at the encouragement"

If your language does not use an abstract noun for the idea of **encouragement**, you could express the same idea in another way. Alternate translation: "because they were so encouraged"

See: Abstract Nouns

Acts 15:32 (#1)**"also being prophets themselves"**

When Luke says **also**, he means implicitly that Judas and Silas were prophets as Paul and Barnabas were [13:1](#). You can include this information if your readers need it to understand the sentence. Alternate translation: "who were prophets as Paul and Barnabas were prophets"

See: Assumed Knowledge and Implicit Information

Acts 15:32 (#2)**"the brothers"**

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "their fellow believers"

See: Metaphor

Acts 15:32 (#3)**"with many a word and strengthened them"**

Luke is using the term **word** to mean a message of encouragement that Judas and Silas spoke to the believers in Antioch by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by speaking to them at length to strengthen them"

See: Metonymy

Acts 15:32 (#4)**"strengthened them"**

Luke does not mean that Judas and Silas strengthened the believers physically but that they strengthened them spiritually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "strengthened them in their faith"

See: Metaphor

Acts 15:33 (#1)**"they were sent away with peace from the brothers"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the brothers sent them away with peace"

See: Active or Passive

Acts 15:33 (#2)**"the brothers"**

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

Acts 15:33 (#3)**"to the ones having sent them"**

Luke is referring implicitly to the apostles and elders in Jerusalem, who had sent Judas and Silas to Antioch. You can include this information if your readers need it to understand the sentence. Alternate translation: "back to the apostles and elders in Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 15:34 (#1)

""

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote.

See: Textual Variants

Acts 15:35 (#1)**"But"**

Luke uses the word **But** to introduce information about what happened once the church resolved the question about whether the Gentiles needed to obey all the laws of Moses. Your language may have its own way of indicating how such information relates to a story.

See: End of Story

Acts 15:35 (#2)**"the word of the Lord"**

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message of the Lord"

See: Metonymy

Acts 15:35 (#3)**"of the Lord"**

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "about the Lord Jesus"

See: Politeness

Acts 15:36 (#1)**"days"**

Luke is using the term **days** to mean "time." Alternate translation: "time"

See: Idiom

Acts 15:36 (#2)**"the brothers"**

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people who believed in Jesus"

See: Metaphor

Acts 15:36 (#3)**"the word of the Lord"**

Paul is using the term **word** to mean the message that he and Barnabas shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message of the Lord"

See: Metonymy

Acts 15:36 (#4)**"of the Lord"**

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "about the Lord Jesus"

See: Politeness

Acts 15:36 (#5)**"how they are"**

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation, with no comma preceding: "to see how they are doing"

See: Ellipsis

Acts 15:38 (#1)**"Paul was thinking it wise not to take with them this"**

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "Paul was thinking it would be foolish to take him with them"

See: Litotes

Acts 15:39 (#1)

"so as for them to be separated from each other and for Barnabas, taking Mark with him, to sail away to Cyprus"

If your language does not use the passive form **to be separated**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that they separated from each other and Barnabas, taking Mark with him, sailed away to Cyprus"

See: Active or Passive

Acts 15:40 (#1)

"having been commended by the brothers"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "after the brothers had commended him"

See: Active or Passive

Acts 15:40 (#2)

"to the grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "to the gracious care"

See: Abstract Nouns

Acts 15:40 (#3)

"of the Lord"

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "of the Lord Jesus"

See: Politeness

Acts 15:41 (#1)

"he was going through"

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul was going through"

See: Pronouns — When to Use Them

Acts 15:41 (#2)

"he was going through"

Luke says **he**, meaning Paul, to refer both to Paul and to Silas, who was traveling with him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they went through" or "Paul and Silas went through"

See: Synecdoche

Acts 15:41 (#3)

"strengthening the churches"

Luke is using the term **churches** to refer to the people associated with the churches. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "strengthening the people of the churches"

See: Metonymy

Acts 15:41 (#4)

"strengthening the churches"

Luke does not mean that Paul and Silas strengthened the people of the churches physically but that they strengthened them spiritually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "strengthening the people of the churches in their faith"

See: Metaphor

Acts 16:1 (#1)

"he also came down"

Luke says **he**, meaning Paul, to refer both to Paul and to Silas, who was traveling with him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Paul and Silas also came down"

See: Synecdoche

Acts 16:1 (#2)

"he also came down"

Luke says that Paul **came down** to Derbe and Lystra because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Paul likely travel by sea from Syria to Cilicia, and Luke is saying that he then also went to Derbe and to Lystra. Alternate translation: "he also traveled"

See: Idiom

Acts 16:1 (#3)

"he also came down"

If you retain the idiom, it may be more natural in your language to say "went" rather than **came**. Alternate translation: "he also went down"

See: Go and Come

Acts 16:1 (#4)

"behold"

Luke is using the term **behold** to focus readers' attention on the new character he is about to introduce. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Acts 16:1 (#5)

"a certain disciple was there, Timothy by name, the son of a believing Jewish woman but of a father, a Greek"

Luke is using the phrase **a certain disciple** to introduce **Timothy** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a disciple there named Timothy"

See: Introduction of New and Old Participants

Acts 16:1 (#6)

"there"

By **there**, Luke means the city of Lystra. You can include this information if your readers need it to understand the sentence. Alternate translation: "in Lystra"

See: Assumed Knowledge and Implicit Information

Acts 16:1 (#7)

"of a believing Jewish woman"

By **believing**, Luke means believing in Jesus. You can include this information if your readers need it to understand the sentence. Alternate translation: "a Jewish woman who believed in Jesus"

See: Assumed Knowledge and Implicit Information

Acts 16:1 (#8)

"but of a father, a Greek"

Luke is describing Timothy's father in an idiomatic way. Use a way that is natural in your language to refer to a particular kind of person. Alternate translation: "but whose father was Greek"

See: Idiom

Acts 16:2 (#1)

"who was being well attested by the brothers in Lystra and Iconium"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "The brothers in Lystra and Iconium spoke well of him"

See: Active or Passive

Acts 16:2 (#2)

"by the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in

your language, you could state the meaning plainly.
Alternate translation: "the believers"

See: Metaphor

Acts 16:3 (#1)

"he circumcised him"

It is possible that Paul himself **circumcised** Timothy, but it is more likely that he had someone else circumcise him. You can include that information if your readers need it to understand the sentence. Alternate translation: "he had him circumcised"

See: Assumed Knowledge and Implicit Information

Acts 16:3 (#2)

"this one"

The demonstrative pronoun **this one** refers to Timothy. It may be helpful to clarify this for your readers. Alternate translation: "Timothy"

See: Pronouns — When to Use Them

Acts 16:3 (#3)

"because of the Jews being in those places"

By **those places**, Luke means the areas where Paul and Timothy would be traveling. You can include this information if your readers need it to understand the sentence. Alternate translation: "in the areas where Paul and Timothy would be traveling"

See: Assumed Knowledge and Implicit Information

Acts 16:3 (#4)

"for they all knew that his father was a Greek"

Luke assumes that his readers will know that **Greek** men did not have their sons circumcised, and so the Jews would have known that Timothy had not been circumcised. As a result, they would have rejected Paul and Timothy before hearing their message about Christ. See the discussion of this in the General Notes to this chapter. Alternate translation: "for they all knew that his father was a

Greek and that he therefore had not been circumcised"

See: Assumed Knowledge and Implicit Information

Acts 16:3 (#5)

"they all knew"

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, use a different way to express the emphasis. Alternate translation: "they knew very well"

See: Hyperbole

Acts 16:4 (#1)

"they were going through" - "they were delivering to them"

The pronoun **they** refers to Paul, Silas, and Timothy, and the pronoun **them** refers to the believers in the cities they were visiting. It may be helpful to clarify this for your readers. Alternate translation: "Paul, Silas, and Timothy were going ... they were delivering to the believers in those cities"

See: Pronouns — When to Use Them

Acts 16:4 (#2)

"to them to keep"

Luke is writing in a compact way. You can explain his meaning more fully if that would be helpful to your readers. Alternate translation: "to the believers the decrees that had been decided by the apostles and elders in Jerusalem, and they were instructing the believers to keep"

See: Ellipsis

Acts 16:4 (#3)

"that had been decided by the apostles and elders in Jerusalem"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that the apostles and elders in Jerusalem had decided"

See: Active or Passive

Acts 16:5 (#1)

"the churches were being strengthened in the faith"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Paul, Silas, and Timothy. Alternate translation: "Paul, Silas, and Timothy were strengthening the churches in the faith"

See: Active or Passive

Acts 16:6 (#1)

"they went through Phrygia and the Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "having been forbidden by the Holy Spirit to speak the word in Asia, they went through Phrygia and the Galatian region"

See: Connect — Reason-and-Result Relationship

Acts 16:6 (#2)

"Phrygia" - "the Galatian region," - "Asia"

The word **Phrygia** is the name of a region in northwestern Asia Minor. See how you translated this name in [2.10](#). The word **Galatian** describes the region of Galatia in central Asia Minor. The word **Asia** is the name of a Roman province in western Asia Minor.

See: How to Translate Names

Acts 16:6 (#3)

"Phrygia and the Galatian region"

Paul, Silas, and Timothy actually had to go through Galatia in order to reach Phrygia, so it might be more natural to put the information about Galatia

first. Alternate translation: "the Galatian region and Phrygia"

See: Information Structure

Acts 16:6 (#4)

"having been forbidden by the Holy Spirit"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "because the Holy Spirit had forbidden them" or "because the Holy Spirit did not permit them"

See: Active or Passive

Acts 16:6 (#5)

"having been forbidden by the Holy Spirit"

Since Luke explains shortly after this that the Holy Spirit actually wanted Paul, Silas, and Timothy to share the good news about Jesus in two other regions, you do not need to explain here why the Holy Spirit forbade them to share the good news at this time in the province of Asia.

See: When to Keep Information Implicit

Acts 16:6 (#6)

"the word"

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 16:7 (#1)

"Mysia," - "Bithynia"

The words **Mysia** and **Bithynia** are the names of two more regions in Asia Minor.

See: How to Translate Names

Acts 16:7 (#2)**"the Spirit of Jesus"**

Luke assumes that his readers will know that by **the Spirit of Jesus**, he means the Holy Spirit. You can use that name instead if it would be clearer in your language. Alternate translation: "the Holy Spirit"

See: Assumed Knowledge and Implicit Information

Acts 16:8 (#1)**"they came down"**

Luke says that Paul, Silas, and Timothy **came down** to Troas because that city is lower in elevation than Mysia. Alternate translation: "they traveled"

See: Idiom

Acts 16:8 (#2)**"they came down"**

In a context such as this, if you retain the idiom, your language might say "went" instead of **came**. Alternate translation: "they went down"

See: Go and Come

Acts 16:9 (#1)**"Coming over"**

The man in the vision uses the phrase **coming over** because **Macedonia** is across the sea from Troas. Alternate translation: "across the sea"

See: Idiom

Acts 16:9 (#2)**"A man, a certain Macedonian"**

Luke is describing this man in an idiomatic way. Use a way that is natural in your language to refer to a particular kind of person. Alternate translation: "A certain man of Macedonia"

See: Idiom

Acts 16:10 (#1)**"he had seen"**

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul had seen"

See: Pronouns — When to Use Them

Acts 16:10 (#2)**"we sought" - "God had summoned us"**

Luke assumes that his readers will understand that he says **we** and **us** because he joined Paul and his other companions at this point in the story. You can include this information if your readers need it to understand what is happening. UST models a way to do this.

See: Assumed Knowledge and Implicit Information

Acts 16:10 (#3)**"we sought" - "God had summoned us"**

Luke is using the pronouns **we** and **us** to refer to himself and his traveling companions, but not to his readers, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 16:10 (#4)**"to them"**

The pronoun **them** refers to the people of Macedonia. It may be helpful to clarify this for your readers. Alternate translation: "to the people of Macedonia"

See: Pronouns — When to Use Them

Acts 16:11 (#1)**"Samothrace," - "Neapolis"**

The word **Samothrace** is the name of an island, and the word **Neapolis** is the name of a city.

See: How to Translate Names

Acts 16:11 (#2)**"and the next day to Neapolis"**

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and the next day we sailed to Neapolis"

See: Ellipsis

Acts 16:12 (#1)**"and from there to Philippi"**

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation: "and from there we traveled overland to Philippi"

See: Ellipsis

Acts 16:12 (#2)**"a colony"**

Luke assumes that his readers will know that by **colony** he means a Roman colony. You can include this information if your readers need it to understand this sentence. It may be helpful to begin a new sentence here. Alternate translation: "Philippi is a Roman colony"

See: Assumed Knowledge and Implicit Information

Acts 16:12 (#3)**"a colony"**

In the Roman empire, a **colony** was a city outside of Italy where many people who came from Rome lived. The people there had the same rights and freedoms as people who lived in cities in Italy. They could govern themselves and they did not have to pay taxes. This information will become important later in the story. Alternate translation: "a Roman colony, where Roman citizens had special rights"

See: Assumed Knowledge and Implicit Information

Acts 16:14 (#1)**"a certain woman, Lydia by name," - "was listening"**

Luke is using the phrase **a certain woman** to introduce **Lydia** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a woman named Lydia ... who was listening"

See: Introduction of New and Old Participants

Acts 16:14 (#2)**"Lydia"**

The word **Lydia** is the name of a woman.

See: How to Translate Names

Acts 16:14 (#3)**"a seller of purple"**

Luke is using the color of **purple** cloth to mean the cloth itself by association. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a seller of purple cloth"

See: Metonymy

Acts 16:14 (#4)**"of Thyatira"**

The word **Thyatira** is the name of a city.

See: How to Translate Names

Acts 16:14 (#5)**"worshiping God"**

Here the expression **worshiping God** means the same thing as the expression "fearing God," which Jews in the time of the New Testament used to describe Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. See how you translated "fearing God" in [10:2](#). Alternate translation: "a Gentile who sincerely worshiped the God of Israel"

See: Idiom

Acts 16:14 (#6)**"whose heart the Lord opened"**

Luke is speaking as if the Lord physically **opened** Lydia's heart to receive the message that Paul was sharing. Alternate translation: "whom the Lord made disposed"

See: Metaphor

Acts 16:14 (#7)**"whose heart the Lord opened"**

Here, the **heart** represents a person's will and disposition. Alternate translation: "whom the Lord made disposed"

See: Metonymy

Acts 16:14 (#8)**"to the things being said by Paul"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the things that Paul was saying"

See: Active or Passive

Acts 16:15 (#1)**"when she was baptized"**

The implication is that Lydia believed in Jesus and then was baptized. You can include this information if that would be helpful to your readers. Alternate translation: "when she believed in Jesus and was baptized"

See: Assumed Knowledge and Implicit Information

Acts 16:15 (#2)**"And when she was baptized"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is likely from the context

that it was Paul. Alternate translation: "when Paul baptized her"

See: Active or Passive

Acts 16:15 (#3)**"and her household"**

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and her household was also baptized"

See: Ellipsis

Acts 16:15 (#4)**"her household"**

Here, **her household** refers to all the people who lived in Lydia's house. Alternate translation: "the members of her household" or "her family and household servants"

See: Metonymy

Acts 16:15 (#5)**"you have judged"**

The word **you** is plural here. Lydia is addressing Paul and his companions. So use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 16:15 (#6)**"to the Lord"**

Lydia is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "to the Lord Jesus"

See: Politeness

Acts 16:15 (#7)**"entering into my house, stay"**

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please come to my house and stay with me as my guests"

See: Imperatives — Other Uses

Acts 16:15 (#8)

"us"

Luke is using the pronoun **us** to refer to himself and his traveling companions, but not to his readers, so use the exclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 16:16 (#1)

"And it happened that"

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

See: Introduction of a New Event

Acts 16:16 (#2)

"a certain young female slave having a Python spirit met us"

Luke is using the phrase **a certain young female slave** to introduce this woman as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a certain young female slave who had a Python spirit and who met us"

See: Introduction of New and Old Participants

Acts 16:16 (#3)

"a Python spirit"

Luke is describing the **spirit** that enabled this woman to tell fortunes by association with the Pythian serpent that the ancient Greeks believed to

have guarded the oracle at Delphi. This was not an actual god named Python; it was a demonic spirit. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a spirit of divination" or "a demonic spirit that enabled her to tell fortunes"

See: Metonymy

Acts 16:16 (#4)

"Python"

The word **Python** is the name of a pagan god. However, Luke is using the name here by association to mean a demonic spirit of divination.

See: How to Translate Names

Acts 16:17 (#1)

"the way of salvation"

This woman is speaking as if **salvation** were a **way** or path that people walked on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "how you can receive salvation"

See: Metaphor

Acts 16:17 (#2)

"the way of salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation, as in UST: "how God can save you"

See: Abstract Nouns

Acts 16:18 (#1)

"But Paul, having become annoyed and having turned, said"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "she greatly annoyed Paul, so he turned and said"

See: Active or Passive

Acts 16:18 (#2)**"in the name of Jesus Christ"**

Here the **name** of Jesus represents his authority. Alternate translation: "by the authority of Jesus Christ"

See: Metonymy

Acts 16:18 (#3)**"it came out in the same hour"**

In the ancient world, an **hour** was the shortest time span that people envisioned. In this context, the term does not mean a literal hour of 60 minutes; it means the shortest time imaginable. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it came out that instant"

See: Idiom

Acts 16:19 (#1)**"their hope of profit had gone"**

The implication is that the **masters** could no longer **profit** from the woman because she could no longer tell fortunes. You can include this information if that would be helpful to your readers. Alternate translation: "their hope of profit had gone because their young female slave could no longer tell fortunes"

See: Assumed Knowledge and Implicit Information

Acts 16:19 (#2)**"into the marketplace"**

The **marketplace** was a public area for business where the buying and selling of goods and services took place. If you have a term in your language for such an area, you could use it in your translation. Alternate translation: "into the public square"

See: Translate Unknowns

Acts 16:19 (#3)**"to the rulers"**

The implication is that the masters of the young female slave brought Paul and Silas **to the rulers** in order to charge them with a crime and have them punished. You can include this information if that would be helpful to your readers. Alternate translation: "to the rulers so that they would judge and punish them"

See: Assumed Knowledge and Implicit Information

Acts 16:20 (#1)**"our city"**

The masters of the slave girl are referring to the people of the city by association with the city itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people of our city"

See: Metonymy

Acts 16:20 (#2)**"These men are greatly troubling our city"**

The masters of the slave girl are using the pronoun **our** to refer to themselves and to their listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 16:21 (#1)**"to accept nor to practice"**

The terms **accept** and **practice** mean similar things. The crowd in Philippi is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "practice at all"

See: Doublet

Acts 16:22 (#1)**"the crowd rose up together"**

Luke is speaking as if the crowd in Philippi literally **rose up** against Paul and Silas. He means that the people in the crowd became hostile to them and began shouting their own accusations against them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the crowd became hostile and shouted further accusations"

See: Metaphor

Acts 16:22 (#2)

"them," - "their" - "commanded them"

The pronouns **them** and **their** refer to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: "Paul and Silas ... their ... commanded Paul and Silas"

See: Pronouns — When to Use Them

Acts 16:22 (#3)

"commanded them to be beaten with rods"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "commanded soldiers to beat them with rods"

See: Active or Passive

Acts 16:23 (#1)

"having laid many blows upon them"

This is an idiomatic expression. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having hit them many times with the rods"

See: Idiom

Acts 16:23 (#2)

"they threw them into prison"

Luke is speaking when he says that the rulers **threw them into prison**. They did not pick up Paul and Silas and heave them through the air. Alternate translation: "they confined Paul and Silas in prison"

See: Metaphor

Acts 16:24 (#1)

"stocks"

The word **stocks** describes a wooden frame with holes to hold a person's feet and prevent them from moving. UST models a good way of describing **stocks** for readers who are not familiar with them.

See: Translate Unknowns

Acts 16:24 (#2)

"threw them into the inner prison"

Luke is speaking when he says that the jailer **threw them into the inner prison**. He did not pick up Paul and Silas and heave them through the air. Alternate translation: "confined Paul and Silas to the inner prison"

See: Metaphor

Acts 16:26 (#1)

"a great earthquake happened, so that the foundations of the prison were shaken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a severe earthquake shook the foundations of the prison"

See: Active or Passive

Acts 16:26 (#2)

"the foundations of the prison were shaken"

Luke is using one part of the prison, its **foundations**, to refer to the entire prison in the state of being **shaken**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a shaking that began in the prison's foundations shook the entire prison"

See: Synecdoche

Acts 16:26 (#3)

"all the doors were opened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all the doors opened"

See: Active or Passive

Acts 16:26 (#4)

"the chains of all were unfastened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the chains of all came loose"

See: Active or Passive

Acts 16:26 (#5)

"of all"

Luke assumes that his readers will know that by **all** he means all the prisoners. You can include this information if your readers need it to understand this sentence. Alternate translation: "all the prisoners"

See: Assumed Knowledge and Implicit Information

Acts 16:27 (#1)

"he was about to kill himself, thinking the prisoners to have escaped"

Luke assumes that his readers will know that death was the punishment in the Roman Empire for allowing prisoners to escape. The jailer thought his prisoners had escaped, and he preferred to commit suicide rather than face trial and execution. You can include this information if your readers need it to understand this sentence. Alternate translation: "he was about to kill himself, because he thought that his prisoners had escaped and he knew that he would be tried and executed for allowing them to escape"

See: Assumed Knowledge and Implicit Information

Acts 16:27 (#2)

"the prison doors having been opened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that the prison doors were open"

See: Active or Passive

Acts 16:28 (#1)

"we are"

By **we**, Paul means himself and the other prisoners but not the jailer, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 16:28 (#2)

"Do not do harm to yourself"

This is an imperative, but it communicates an urgent request rather than a command. Use a form in your language that communicates such a request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please do not hurt yourself"

See: Imperatives — Other Uses

Acts 16:29 (#1)

"having called for lights"

Luke assumes that his readers will understand that the jailer **called for lights** because it was midnight and dark, and he wanted to be sure that his prisoners were still in the prison. You can include this information if your readers need it to understand this sentence. UST models a way to do this.

See: Assumed Knowledge and Implicit Information

Acts 16:29 (#2)

"he fell down to Paul and Silas"

Be sure that it is clear in your translation that the jailer did not fall down accidentally. He knelt down at the feet of Paul and Silas as a gesture to honor them. Alternate translation: "he knelt down respectfully in front of Paul and Silas"

See: Symbolic Action

Acts 16:30 (#1)

"in order to be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "in order for God to save me"

See: Active or Passive

Acts 16:31 (#1)

"they"

The pronoun **they** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: "Paul and Silas"

See: Pronouns — When to Use Them

Acts 16:31 (#2)

"Believe in the Lord Jesus, and you will be saved"

This is an imperative, but it communicates an encouraging invitation rather than a command. Use a form in your language that communicates such an invitation. Alternate translation: "If you believe in the Lord Jesus, you will be saved"

See: Imperatives — Other Uses

Acts 16:31 (#3)

"you will be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will save you"

See: Active or Passive

Acts 16:31 (#4)

"your household"

Here, **your household** refers to all the people who lived in the jailer's house. Alternate translation: "all the members of your household" or "your family"

See: Metonymy

Acts 16:32 (#1)

"the word"

Luke is using the term **word** to mean the message that Paul and Silas had come to Philippi to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message"

See: Metonymy

Acts 16:32 (#2)

"of the Lord"

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "about the Lord Jesus"

See: Politeness

Acts 16:33 (#1)

"at that hour of the night"

Luke is using the term **hour** to mean a particular time. Alternate translation: "at that time in the night"

See: Idiom

Acts 16:33 (#2)

"he was baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was Paul and Silas who baptized the jailer and his family. Alternate translation: "Paul and Silas baptized him"

See: Active or Passive

Acts 16:34 (#1)

"he set a table before them"

Luke is referring to a meal by association with the way, in this culture, a meal was served at a **table**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he set a meal before them" or "he served them a meal"

See: Metonymy

Acts 16:35 (#1)

"Now"

Luke is using the word translated **Now** to introduce a significant development in this story. Here Luke tells the last part of the story that started in [16:16](#). Use a word, phrase, or other method in your language that is natural for introducing a new development in a story.

See: Introduction of a New Event

Acts 16:36 (#1)

"the words"

Luke is using the term **words** to mean the message that the officers whom the magistrates sent communicated by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message"

See: Metonymy

Acts 16:36 (#2)

"coming out, go in peace"

The word **go** is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. Alternate translation: "you may come out of the jail and go in peace"

See: Imperatives — Other Uses

Acts 16:36 (#3)

"go in peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "go peacefully" or "go without being concerned that the authorities will trouble you any further"

See: Abstract Nouns

Acts 16:37 (#1)

"to them"

The implication is that the officers whom the magistrates sent had come into the prison with the jailer. That is why Luke says **them** and not just **him**, meaning the jailer. You can include this information if that would be helpful to your readers. Alternate translation: "to the officers"

See: Assumed Knowledge and Implicit Information

Acts 16:37 (#2)

"them, "" - "they threw us" - "they cast us out" - "let them lead us out"

The first instance of the pronoun **them** refers to the officers whom the magistrates sent to the prison, and the pronoun **they** and the second instance of the pronoun **them** refer to the magistrates. It may be helpful to clarify this for your readers. Alternate translation: "the officers ... the magistrates threw us ... they cast us out ... let the magistrates lead us out"

See: Pronouns — When to Use Them

Acts 16:37 (#3)

"us" - "they threw us" - "us" - "us"

By **us**, Paul means himself and Silas but not the officers to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 16:37 (#4)

"Having beaten us in public without trial, men being Romans, they threw us into prison, and now they cast us out secretly"

Paul is using the question form to protest that what the magistrates want to do is not just or fair. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "The magistrates beat us in public without trial, men being Romans, and then they threw us into prison; I will not allow them, after doing that, to cast us out secretly!"

See: Rhetorical Question

Acts 16:37 (#5)

"Having beaten us in public"

The magistrates did not do this themselves. They ordered soldiers to do it. Paul is speaking of the magistrates, some of the people who were involved in this action, to mean everyone who was involved. Alternate translation: "having ordered their soldiers to beat us in public"

See: Metonymy

Acts 16:37 (#6)

"For not"

Paul is using an expression that leaves out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if it would be clearer in your language. Alternate translation: "No, for they will not do that"

See: Ellipsis

Acts 16:37 (#7)

"coming themselves, let them lead us out"

Paul is using the reflexive pronoun **themselves** for emphasis. It may be more natural in your language to express this emphasis in another way. Alternate translation: "let them come in person and lead us out"

See: Reflexive Pronouns

Acts 16:37 (#8)

"let them lead us out"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "may they lead us out" or "they should lead us out"

See: Third-Person Imperatives

Acts 16:37 (#9)

"let them lead us out"

It is likely that Paul wanted the magistrates to bring him and Silas out of prison, which would effectively be an apology for mistreatment, so that the believers in Philippi would have the protection of the law even after Paul and his companions left the city. However, this is more a matter of interpretation than of implied information, so it would probably be best not to put an explanation of it in your translation. You can leave it to teachers and preachers of the Bible to explain.

See: When to Keep Information Implicit

Acts 16:38 (#1)

"these words"

Luke is using the term **words** to mean what Paul said to the officers by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what Paul had said"

See: Metonymy

Acts 16:38 (#2)

"they were terrified, hearing that they were Romans"

Roman citizenship provided freedom from torture and the right to a fair trial. So the implication is that the magistrates were **terrified** that more important Roman authorities might learn how they had mistreated Paul and Silas. You can include this information if that would be helpful to your readers. Alternate translation: "they were terrified when they heard that they were Roman citizens, because as magistrates they were supposed to

make sure that citizens were not tortured and received fair trials, and they were concerned that more important authorities would punish them for the way they had treated Paul and Silas"

See: Assumed Knowledge and Implicit Information

Acts 16:38 (#3)

"they were terrified, hearing that they were Romans"

It may be more natural in your language to have a direct quotation here. Alternate translation: "they were terrified when they heard, 'They are Romans!'"

See: Direct and Indirect Quotations

Acts 16:39 (#1)

"they entreated them," - "bringing them out, they were asking them"

The pronoun **they** refers to the magistrates, and the pronoun **them** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: "the magistrates entreated Paul and Silas ... bringing them out, the magistrates were asking Paul and Silas"

See: Pronouns — When to Use Them

Acts 16:39 (#2)

"they entreated them"

Luke means implicitly that the magistrates **entreated** or begged Paul and Silas not to make any protest about how they had been treated. In effect, they apologized to them and asked them to overlook the offense. Alternate translation: "they apologized to them"

See: Assumed Knowledge and Implicit Information

Acts 16:40 (#1)

"So"

Luke uses the word **So** to introduce information about what happened at the end of the story of the imprisonment of Paul and Silas. Your language may have its own way of presenting such information.

See: End of Story

Acts 16:40 (#2)

"Lydia"

Luke is referring to the house of **Lydia** by association with the name of the woman who lived there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they came to the house of Lydia"

See: Metonymy

Acts 16:40 (#3)

"they came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "they went"

See: Go and Come

Acts 16:40 (#4)

"the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

Acts 16:40 (#5)

"and went out"

Luke says that **they ... went out**, meaning Paul and Silas, to refer to those two men and to Timothy, who was still traveling with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and then Paul and Silas and Timothy left Philippi"

See: Synecdoche

Acts 16:40 (#6)

"and went out"

Since Luke says **they ... went out**, not “we went out,” the implication is that Luke remained in Philippi for a time, likely to strengthen and encourage the new believers there. If it would be helpful in your language, you could state the meaning plainly. UST models one way to do this.

See: Assumed Knowledge and Implicit Information

Acts 17:1 (#1)

"Now"

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

See: Introduction of a New Event

Acts 17:1 (#2)

"Amphipolis and Apollonia"

The words **Amphipolis** and **Apollonia** are the names of coastal cities in the Roman province of Macedonia.

See: How to Translate Names

Acts 17:1 (#3)

"a synagogue of the Jews"

It might seem that the expression **a synagogue of the Jews** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: “a synagogue”

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 17:2 (#1)

"them," - "with them"

The pronoun **them** refers the Jews who attended the synagogue in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: “the Jews in the synagogue”

See: Pronouns — When to Use Them

Acts 17:3 (#1)

"fully opening them and demonstrating"

This phrase expresses a single idea by using two expressions connected with **and**. The phrase **fully opening them** tells how Paul was **demonstrating** from the Scriptures that Jesus is the Messiah. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: “by opening the Scriptures fully, demonstrating”

See: Hendiadys

Acts 17:3 (#2)

"fully opening them"

Luke is speaking as if Paul had been literally **opening** the Scriptures **fully**, as by unrolling a scroll, so that the Jews in the synagogue could understand them. Luke means that Paul was explaining the Scriptures thoroughly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “explaining them thoroughly”

See: Metaphor

Acts 17:3 (#3)

"to rise"

Luke is using the word **rise** to mean that Jesus came back to life again after he died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “to come back to life”

See: Idiom

Acts 17:3 (#4)

"from the dead"

Luke is using the adjective **dead** as a noun. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “from among those who have died”

See: Nominal Adjectives

Acts 17:4 (#1)**"some from them were persuaded"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "some of the Jews believed" or "some of the Jews understood"

See: Active or Passive

Acts 17:4 (#2)**"of worshiping Greeks"**

Here the expression **worshiping Greeks** describes Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. See how you translated the expression in [16:14](#). Alternate translation: "Greeks who sincerely worshiped the God of Israel"

See: Idiom

Acts 17:4 (#3)**"not a few"**

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "many"

See: Litotes

Acts 17:5 (#1)**"the Jews"**

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: "the leaders of the Jews"

See: Synecdoche

Acts 17:5 (#2)**"from the marketplace"**

The **marketplace** was a public area for business where the buying and selling of goods and services took place. See how you translated this term in [16:20](#).

See: Translate Unknowns

Acts 17:5 (#3)**"the city"**

The word **city** represents the people of the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people of the city"

See: Metonymy

Acts 17:5 (#4)**"of Jason"**

Luke does not tell us anything further about this **Jason**, but the implication is that the Jewish leaders believed that Paul and Silas were staying in his home. You can include this information if that would be helpful to your readers. Alternate translation: "of Jason, where they believed Paul and Silas were staying,"

See: Assumed Knowledge and Implicit Information

Acts 17:5 (#5)**"of Jason"**

The word **Jason** is the name of a man.

See: How to Translate Names

Acts 17:5 (#6)**"them"**

The pronoun **them** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: "Paul and Silas"

See: Pronouns — When to Use Them

Acts 17:6 (#1)**"certain brothers"**

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "some other believers"

See: Metaphor

Acts 17:6 (#2)

"The ones having turned the world upside down"

The Jewish leaders are exaggerating the influence of Paul and Silas and their teaching. Alternate translation: "These men who have caused trouble wherever they have gone"

See: Hyperbole

Acts 17:8 (#1)

"they agitated"

The pronoun **they** refers to the Jewish leaders in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: "the Jewish leaders"

See: Pronouns — When to Use Them

Acts 17:9 (#1)

"a bond"

A **bond** was an amount of money that the city officials required Jason and the rest of the believers to pay as a guarantee of good behavior. The city officials would return the money if those men did not cause any further trouble. Your language and culture may have a term that you can use in your translation for this kind of monetary guarantee.

See: Translate Unknowns

Acts 17:9 (#2)

"they released them"

The pronoun **they** refers to the city officials, and the pronoun **them** refers to Jason and the other believers. It may be helpful to clarify this for your readers. Alternate translation: "the city officials released them"

See: Pronouns — When to Use Them

Acts 17:10 (#1)

"the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

Acts 17:10 (#2)

"the synagogue of the Jews"

It might seem that the expression **the synagogue of the Jews** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: "the synagogue"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 17:11 (#1)

"Now"

Luke uses the word **Now** to introduce background information about the Jews in Berea to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 17:11 (#2)

"these" - "those} in Thessalonica"

Luke is using the demonstrative pronoun **these** to refer to the Jews in Berea and the demonstrative pronoun **those** to refer to the Jews in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: "the Jews in Berea ... the Jews in Thessalonica"

See: Pronouns — When to Use Them

Acts 17:11 (#3)

"more noble than"

Luke is using the word **noble**, which literally describes a person of a certain lineage, to mean the gracious behavior that should characterize people of that lineage. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "more gracious" or "more considerate"

See: Metonymy

Acts 17:11 (#4)

"the word"

Luke is using the term **word** to mean the message about Jesus that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message about Jesus"

See: Metonymy

Acts 17:11 (#5)

"with all readiness"

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "with great readiness"

See: Hyperbole

Acts 17:11 (#6)

"these things"

Luke assumes that his readers will understand that Paul was showing the Bereans from the Scriptures that Jesus was the Messiah, just as Paul did for the Thessalonians. You can include this information if that would be helpful to your readers. Alternate translation: "the things that Paul was teaching about Jesus"

See: Assumed Knowledge and Implicit Information

Acts 17:11 (#7)

"whether these things might be so"

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier

in the sentence if it would be clearer in your language. Alternate translation: "to find out whether these things might be so"

See: Ellipsis

Acts 17:12 (#1)

"not a few men"

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "many men"

See: Litotes

Acts 17:13 (#1)

"the word of God was also being proclaimed by Paul"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Paul was also proclaiming the word of God"

See: Active or Passive

Acts 17:13 (#2)

"the word of God"

Luke is using the term **word** to mean the message that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message from God"

See: Metonymy

Acts 17:13 (#3)

"exciting and troubling the crowds"

The terms **exciting** and **troubling** mean similar things. Luke may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "greatly upsetting"

See: Doublet

Acts 17:14 (#1)

"the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

Acts 17:14 (#2)

"as far as to the sea"

It might seem that the expression **as far as to the sea** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: "to the seacoast"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 17:15 (#1)

"to Silas and Timothy that they should come to him as quickly as possible, they departed"

It may be more natural in your language to have a direct quotation here. Alternate translation: "to Silas and Timothy, 'Come to me as quickly as possible!' they departed"

See: Direct and Indirect Quotations

Acts 17:16 (#1)

"Now"

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

See: Introduction of a New Event

Acts 17:16 (#2)

"them"

The pronoun **them** refers to Silas and Timothy. It may be helpful to clarify this for your readers. Alternate translation: "Silas and Timothy"

See: Pronouns — When to Use Them

Acts 17:16 (#3)

"his spirit was being provoked within him, seeing the city being full of idols"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "when he saw that the city was full of idols, his spirit was provoked within him"

See: Connect — Reason-and-Result Relationship

Acts 17:16 (#4)

"his spirit was being provoked within him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this provoked his spirit within him"

See: Active or Passive

Acts 17:16 (#5)

"his spirit was being provoked within him"

Here the **spirit** represents a person's feelings and sensitivities, particularly of a spiritual nature. Alternate translation: "this offended his spiritual sensitivities"

See: Metonymy

Acts 17:17 (#1)

"the ones worshiping"

See how you translated the similar expression in [16:14](#). Alternate translation: "the Greeks who sincerely worshiped the God of Israel"

See: Idiom

Acts 17:17 (#2)**"in the marketplace"**

See how you translated the similar expression in [16:19](#). Alternate translation: "in the public square"

See: Translate Unknowns

Acts 17:18 (#1)**"with him." - "He seems" - "he was proclaiming"**

The pronouns **him**, **He**, and **he** all refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: "with Paul ... He seems ... Paul was proclaiming"

See: Pronouns — When to Use Them

Acts 17:18 (#2)**"of the Epicurean" - "philosophers"**

The word **Epicurean** is the name of a certain kind of philosopher. Epicureans believed that all things were formed by chance and that the gods were too busy being happy to be bothered with governing the universe. They rejected the resurrection and wanted only simple pleasures.

See: How to Translate Names

Acts 17:18 (#3)**"Stoic"**

The word **Stoic** is the name of another kind of philosopher. Stoics believed that freedom comes from resigning oneself to fate. They rejected a personal, loving God and the resurrection.

See: How to Translate Names

Acts 17:18 (#4)**"word-picker"**

These Athenian philosophers are using a common expression in their culture that refers negatively to a person who only knows little bits of information. The expression depicts a person picking up words or ideas the way a bird picks up seeds. The philosophers are saying that Paul has only a few

bits of information that are not worth listening to. Alternate translation: "uneducated person"

See: Idiom

Acts 17:18 (#5)**"of foreign gods"**

Luke assumes that his readers will understand that the Athenian philosophers misunderstood Paul and thought that he was introducing two new **gods** that the Greeks and Romans had not known about before, Jesus and Anastasis (the Greek word for resurrection). You can include this information if that would be helpful to your readers. Alternate translation: "of two new gods, Jesus and Anastasis"

See: Assumed Knowledge and Implicit Information

Acts 17:19 (#1)**"Areopagus"**

The word **Areopagus** means "Hill of Ares" in Greek. It was named after the pagan god whose name was Ares in Greek and Mars in Latin. Luke does not explain the meaning of this word, since his readers already understand Greek. ULT spells this name the way it sounds in English. In your translation, you could spell it the way it sounds in your language. You could also translate the meaning of the word and use the name "Mars Hill," as UST does. Or you could spell the word the way it sounds and then explain its meaning. Alternate translation: "Mars Hill" or "the Areopagus, that is, Mars Hill"

See: Copy or Borrow Words

Acts 17:19 (#2)**"to the Areopagus"**

Luke most likely means that the philosophers from the marketplace brought Paul to meet the main group of philosophers on the Areopagus, not that they just brought Paul to the hill itself. Luke would be using the word **Areopagus** by association to mean the philosophers who gathered there. Alternate translation: "to the philosophers who met on the Areopagus"

See: Metonymy

Acts 17:19 (#3)

"Are we able to know what this new teaching {is} that is being spoken by you"

This is not actually a rhetorical question, since the philosophers really do want to know whether Paul is willing to explain himself more fully to the group at the Areopagus. However, if in your language it might seem to be a rhetorical question, you could translate it as a statement instead. Alternate translation: "We would like to know what this new teaching is that is being spoken by you"

See: Rhetorical Question

Acts 17:19 (#4)

"Are we able"

By **we**, the philosophers mean themselves but not Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 17:19 (#5)

"that is being spoken by you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that you are speaking"

See: Active or Passive

Acts 17:20 (#1)

"you are bringing some startling things into our ears"

The philosophers are speaking of Paul's teachings about Jesus and the resurrection as if they were objects that one person could bring to another person. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "you are saying some startling things"

See: Metaphor

Acts 17:20 (#2)

"For you are bringing some startling things into our ears"

The philosophers are referring to hearing by association with the **ears**, which people use to hear. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "we are hearing you say some startling things"

See: Metonymy

Acts 17:20 (#3)

"our" - "we wish"

By **our** and **we**, the philosophers mean themselves but not Paul, to whom they are speaking, so use the exclusive form of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 17:20 (#4)

"what these things want to be"

The philosophers are using an idiom. Your language may have a similar idiom that you could use in your translation. Or, if it would be clearer in your language, you could state the meaning plainly. Alternate translation: "what these things mean"

See: Idiom

Acts 17:21 (#1)

"Now"

Luke is using the word translated **Now** to introduce background information about the people of Athens that will help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 17:21 (#2)

"all the Athenians and the sojourning foreigners were devoting their leisure"

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "the Athenians and the sojourning foreigners loved to devote their leisure"

See: Hyperbole

Acts 17:21 (#3)

"the Athenians"

The word ** Athenians** is the name for people who live in or come from the city of Athens.

See: How to Translate Names

Acts 17:21 (#4)

"were devoting their leisure to nothing other than"

Here, Luke says **nothing other** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "made it their favorite leisure activity"

See: Hyperbole

Acts 17:21 (#5)

"something newer"

This could mean: (1) that the implication is that the Athenians were looking for something **newer** than the last new thing they had said or heard. You can include this information if that would be helpful to your readers. Alternate translation: "something newer than the last new thing they had said or heard" (2) that Luke may be using the comparative form **newer** with simple positive meaning. Alternate translation: "something new"

See: Assumed Knowledge and Implicit Information

Acts 17:22 (#1)

"And Paul, having been stood in the middle of the Areopagus, was saying"

If your language does not use the passive form **having been stood**, you could express the idea in active form or in another way that is natural in your

language. Alternate translation: "Once the philosophers had stood Paul in the middle of the Areopagus, he was saying"

See: Active or Passive

Acts 17:22 (#2)

"in the middle of the Areopagus"

As in [17:19](#), Luke uses the word **Areopagus** by association to mean the philosophers who gathered there. He does not mean that the philosophers placed Paul in the middle of the hill known as the Areopagus. Alternate translation: "in the middle of the group of philosophers who met on the Areopagus" or "in the middle of the group of philosophers who met on Mars Hill"

See: Metonymy

Acts 17:22 (#3)

"Men, Athenians"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "You Athenians"

See: Idiom

Acts 17:22 (#4)

"more religious"

Paul is using the comparative form **more religious** for emphasis. Your language may use comparative forms in the same way. If not, you could convey the emphasis in another way. Alternate translation: "very religious"

Acts 17:22 (#5)

"in everything"

Paul says **everything** here as a generalization for emphasis. He is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "in many different ways"

See: Hyperbole

Acts 17:23 (#1)

"an altar on which had been inscribed, 'To an Unknown God"

While it would be preferable to present this as a direct quotation (See: next note), you could translate this as an indirect quotation so that there is not one direct quotation within another. Alternate translation: "an altar whose inscription dedicated it to an unknown god"

See: Quotes within Quotes

Acts 17:23 (#2)

"an altar on which had been inscribed, 'To an Unknown God"

Even if your language does not customarily put one direct quotation inside another, it would be good to present this as a direct quotation if possible, since it is the inscription on the altar that Paul is describing. You may be able to enclose this quotation in second-level quotation marks or use some other punctuation or convention that is available in your language to indicate a second-level quotation.

See: Quote Markings

Acts 17:23 (#3)

"on which had been inscribed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "on which someone had inscribed"

See: Active or Passive

Acts 17:24 (#1)

"of heaven and earth"

Paul is referring to all of creation by naming its two major components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of everything that exists"

See: Merism

Acts 17:24 (#2)

"hand-built temples"

Paul is using one part of a person, the **hand**, to represent all of a person in the act of building. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "temples that humans have made"

See: Synecdoche

Acts 17:25 (#1)

"is he cared for by hands of men"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "do hands of men care for him"

See: Active or Passive

Acts 17:25 (#2)

"needing anything"

Alternate translation: "as if he needed anything"

Acts 17:25 (#3)

"by hands of men"

Paul is using one part of a person, the **hands**, to represent all of a person in the act of supposedly caring for God. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "by people"

See: Synecdoche

Acts 17:25 (#4)

"himself giving"

Paul is using the word **himself** for emphasis. Alternate translation: "because he himself gives"

See: Reflexive Pronouns

Acts 17:25 (#5)**"life and breath"**

The terms **life** and **breath** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "existence itself"

See: Doublet

Acts 17:25 (#6)**"to all"**

By **all**, Paul implicitly means "all people." You can include this information if that would be helpful to your readers. Alternate translation: "to all people"

See: Assumed Knowledge and Implicit Information

Acts 17:26 (#1)**"one"**

By **one**, Paul implicitly means "one man." He means Adam, the first person God created. You can include this information if that would be helpful to your readers. Alternate translation: "one man" or "Adam"

See: Assumed Knowledge and Implicit Information

Acts 17:26 (#2)**"every nation of men"**

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "every nation of humanity"

See: When Masculine Words Include Women

Acts 17:27 (#1)**"to seek God"**

Paul means implicitly that God did the things he described in the previous verse, giving the nations of humanity particular times to live in particular

places, so that they would **seek** him. You can include this information if that would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: "God did this so that people would seek him"

See: Assumed Knowledge and Implicit Information

Acts 17:27 (#2)**"they might feel around for him and find him"**

Paul is speaking as if people could **feel around for** God and **find him** that way. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they might sincerely try to know God and come to know him"

See: Metaphor

Acts 17:27 (#3)**"not" - "far from"**

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "close to"

See: Litotes

Acts 17:27 (#4)**"of us"**

Paul is using the pronoun **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 17:28 (#1)**"him" - "offspring"**

The pronouns **him** and **his** refer to God. It may be helpful to clarify this for your readers. Alternate translation: "in God ... God's offspring"

See: Pronouns — When to Use Them

Acts 17:28 (#2)**"we live" - "are"**

Paul is using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 17:28 (#3)

"For 'in him we live and are moved and are,' and as some of your own poets have said,"

Here Paul is quoting from the Greek philosopher-poet Epimenides and from the Greek poets Aratus and Cleanthes. While it would be preferable to present these two quotations as direct quotations (See: next note), you could translate them as indirect quotations so that there are not direct quotations within a direct quotation. Alternate translation: "For some of your own poets have said that in him we live and are moved and are and that we too are his offspring"

See: Quotes within Quotes

Acts 17:28 (#4)

"For 'in him we live and are moved and are,' and as some of your own poets have said,"

Even if your language does not customarily put one direct quotation inside another, it would be good to present these two quotations as direct quotations if possible, since that would show that Paul is quoting Greek poets as he speaks to the philosophers in Athens. You may be able to enclose these quotations within second-level quotation marks or use some other punctuation or convention that is available in your language to indicate second-level quotations.

See: Quote Markings

Acts 17:28 (#5)

"For 'in him we live and are moved and are"

The expressions **live** and **are moved** and **are** mean similar things. Epimenides is using the three terms together for poetic effect. It would be good to preserve that effect if possible, but it would be clearer for your readers, you could express the

same idea with a single phrase. Alternate translation: "For he is the source of our entire existence"

See: Doublet

Acts 17:28 (#6)

"For 'in him we live and are moved and are"

If your language does not use the passive form **are moved**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "For 'he is the one in whom we live and who moves us and in whom we exist'"

See: Active or Passive

Acts 17:28 (#7)

"For we too are {his} offspring"

Aratus and Cleanthes do not mean that people are literally God's **offspring** or children. They are speaking and poetically. It would be good to preserve the poetic effect if possible, but it would be clearer for your readers, you could express this metaphor as a simile. Alternate translation: "For it is as if we too are his offspring"

See: Metaphor

Acts 17:29 (#1)

"being offspring of God"

Paul is speaking as if people were literally God's **offspring** or children. He means that God created people, and they are his creatures. If it would be clearer in your language, you could express this metaphor as a simile. Alternate translation: "being like God's children"

See: Metaphor

Acts 17:29 (#2)

"the Divine"

Paul is using the adjective **Divine** as a noun to mean God, who is divine. ULT capitalizes the word to show this. Your language may use adjectives in the same way. If not, you could translate this word

with an equivalent phrase. Alternate translation: "God"

See: Nominal Adjectives

Acts 17:29 (#3)

"to gold or silver or stone"

Paul is referring to idols by association with the materials out of which people made idols. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "to idols made of gold or silver or stone"

See: Metonymy

Acts 17:29 (#4)

"images of the skill and imagination of man"

Paul is using the possessive form not to mean images that resemble human **skill** and **imagination** but to describe the qualities that people use to create **images** or idols. Alternate translation: "images that people create by using their skill and imagination"

See: Possession

Acts 17:29 (#5)

"of man"

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "of humans"

See: When Masculine Words Include Women

Acts 17:30 (#1)

"times of ignorance"

Paul is using the possessive form here not to describe **times** that were themselves ignorant but **times** when people were characterized by spiritual **ignorance**. Paul is referring to the times before God fully revealed himself through Jesus Christ and before people truly knew how to obey God.

Alternate translation: "the times when people were ignorant of the true God"

See: Possession

Acts 17:30 (#2)

"to men"

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "people"

See: When Masculine Words Include Women

Acts 17:31 (#1)

"the world"

Here the term **world** refers to the people who live in the world. If it would be clearer in your language, you could express the meaning plainly. Alternate translation: "the people of the world"

See: Metonymy

Acts 17:31 (#2)

"in righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "by his own righteous standards"

See: Abstract Nouns

Acts 17:31 (#3)

"by the man whom he has appointed"

By **the man**, Paul implicitly means Jesus. You can include this information if that would be helpful to your readers. Alternate translation: "by Jesus, the man whom he has appointed"

See: Assumed Knowledge and Implicit Information

Acts 17:31 (#4)**"having provided assurance to all"**

If your language does not use an abstract noun for the idea of **assurance**, you could express the same idea in another way. Alternate translation: "having given everyone reason to believe surely"

See: Abstract Nouns

Acts 17:31 (#5)**"from the dead"**

Paul is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "from among those who have died"

See: Nominal Adjectives

Acts 17:32 (#1)**"of the dead"**

Luke is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of those who have died"

See: Nominal Adjectives

Acts 17:32 (#2)**"We will hear"**

By **We**, these philosophers mean themselves but not Paul, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 17:32 (#3)**"also again"**

It might seem that the expression **also again** contains extra information that would be unnatural

to express in your language. If so, you could shorten it. Alternate translation: "again" or "another time"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 17:32 (#4)

""

This is the end of the part of the story about Paul in Athens.

See: End of Story

Acts 17:32 (#5)**"hearing of"**

These are the people who were present at the Areopagus, listening to Paul.

Acts 17:32 (#6)**"some indeed mocked"**

These did not believe it was possible for someone to die and then return to life. Alternate translation: "some ridiculed Paul" or "some laughed at Paul"

Acts 17:34 (#1)**"But"**

Luke uses the word **But** to introduce information about what happened at the end of the story of what Paul did in Athens. Your language may have its own way of presenting such information.

See: End of Story

Acts 17:34 (#2)**"certain men"**

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women, as the mention of **Damaris** shows. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "certain people"

See: When Masculine Words Include Women

Acts 17:34 (#3)

"being joined to him, believed"

The people Luke describes here **believed** before they were **joined** to Paul, so it might be more natural to put the information about them believing first. Alternate translation: "believed and were joined to him"

See: Information Structure

Acts 17:34 (#4)

"being joined to him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "joining him"

See: Active or Passive

Acts 17:34 (#5)

"Dionysius the Areopagite"

The word **Dionysius** is the name of a man. The word **Areopagite** is the name for someone who was a member of a council of rulers and judges that met on the Areopagus.

See: How to Translate Names

Acts 17:34 (#6)

"Damaris"

The word **Damaris** is the name of a woman.

See: How to Translate Names

Acts 18:1 (#1)

"After these things"

Luke is using the phrase **After these things** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Acts 18:1 (#2)

"he went"

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul went"

See: Pronouns — When to Use Them

Acts 18:2 (#1)

"And having found"

The word **found** does not mean that Paul was intentionally searching for a certain man; he happened to meet him. Alternate translation: "And when Paul happened to meet"

See: Idiom

Acts 18:2 (#2)

"a certain Jew"

Luke is using the phrase **a certain Jew** to introduce **Aquila** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "that there was a certain Jew there"

See: Introduction of New and Old Participants

Acts 18:2 (#3)

"a Pontian"

The word **Pontian** was the name for someone who came from the province of Pontus on the southern coast of the Black Sea. See how you translated the name "Pontus" in [2.9](#).

See: How to Translate Names

Acts 18:2 (#4)

"having recently come from Italy, also Priscilla, his wife, because Claudius had ordered all the Jews to depart from Rome"

It might be more natural to keep all of the information about Aquila leaving Italy together and mention afterwards that Paul also met his wife Priscilla. Alternate translation: "having recently come from Italy because Claudius had ordered all the Jews to depart from Rome, and Priscilla, his wife"

See: Information Structure

Acts 18:2 (#5)

"Claudius"

The word **Claudius** is the name of the man who was the Roman emperor at this time. See how you translated his name in [11:28](#).

See: How to Translate Names

Acts 18:5 (#1)

""

General Information:\n\nSilas and Timothy rejoin Paul.

Acts 18:5 (#2)

"came down"

Luke says that Silas and Timothy **came down** to Corinth because that city is lower in elevation than Macedonia. Alternate translation: "traveled"

See: Idiom

Acts 18:5 (#3)

"Paul was constrained by the word"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Paul felt urgently that he needed to devote himself to the word"

See: Active or Passive

Acts 18:5 (#4)

"Paul was constrained by the word"

Luke speaks of **the word** as if it were a living thing that could constrain Paul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Paul felt urgently that he needed to devote himself to the word"

See: Personification

Acts 18:5 (#5)

"Paul was constrained by the word"

Luke is using the term **word** to mean preaching the message about Jesus by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Paul felt urgently that he needed to devote himself to preaching the message about Jesus"

See: Metonymy

Acts 18:6 (#1)

"shaking out {his} garments"

This symbolic action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a place, in this case the synagogue, to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation. See what you did with the similar gesture in [13:51](#).

See: Symbolic Action

Acts 18:6 (#2)

"Your blood {be} upon your head"

Here, **blood** represents punishment, specifically for rejecting Jesus. Paul is telling the Jews that they are solely responsible for the divine judgment they will face for their stubbornness if they refuse to repent. Alternate translation: "You alone must bear the responsibility when God punishes you for rejecting Jesus"

See: Metonymy

Acts 18:6 (#3)

"Your blood {be} upon your head"

Paul is using one part of a person, the **head**, to represent all of a person in the act of deciding. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "Your punishment is your responsibility"

See: Synecdoche

Acts 18:6 (#4)

"Your blood {be} upon your head"

The word **your** is plural. Paul is speaking to all the Jews in the synagogue, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 18:6 (#5)

"your head"

Since Paul is speaking to a group of people, it might be more natural in your language to use the plural form of **head**. Alternate translation: "your heads"

See: Collective Nouns

Acts 18:6 (#6)

"I am clean"

Paul is speaking as if he were physically **clean**. He means that he is satisfied in his conscience that he has fulfilled his duty to proclaim the gospel to these Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have fulfilled my duty in proclaiming the gospel to you"

See: Metaphor

Acts 18:7 (#1)

"of a certain one worshiping God"

See how you translated the similar expression in [16:14](#). Alternate translation: "a Gentile man who sincerely worshiped the God of Israel"

See: Idiom

Acts 18:7 (#2)

"Titius Justus"

The words **Titius Justus** are the names of a man.

See: How to Translate Names

Acts 18:8 (#1)

"Crispus"

The word **Crispus** is the name of a man.

See: How to Translate Names

Acts 18:8 (#2)

"in the Lord"

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "in the Lord Jesus"

See: Politeness

Acts 18:8 (#3)

"his whole house"

Here, **house** refers to an entire household living together. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his entire household"

See: Metonymy

Acts 18:8 (#4)

"were being baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "were receiving baptism"

See: Active or Passive

Acts 18:9 (#1)

"Do not fear"

Jesus means implicitly that Paul should not **fear** what people might do to him if he continues

proclaiming the gospel. You can include this information if that would be helpful to your readers. Alternate translation: "Do not fear what people might do to you if you continue proclaiming the gospel"

See: Assumed Knowledge and Implicit Information

Acts 18:9 (#2)

"Lord" - "the"

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "the Lord Jesus"

See: Politeness

Acts 18:9 (#3)

"speak and do not be silent"

The expressions **speak** and **do not be silent** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "you must certainly continue speaking"

See: Doublet

Acts 18:9 (#4)

"do not be silent"

Jesus means implicitly that Paul should not **be silent** about the gospel. You can include this information if that would be helpful to your readers. Alternate translation: "do not be silent about the gospel"

See: Assumed Knowledge and Implicit Information

Acts 18:10 (#1)

"I am with you"

Jesus is stating the pronoun **I**, whose meaning is already present in the verb **am**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: "I am certainly with you"

See: Pronouns — When to Use Them

Acts 18:10 (#2)

"much people is to me in this city"

This means "many people in this city are mine." Jesus is using the possessive form to indicate that these people are loyal to him. Alternate translation: "there are many people in this city who are loyal to me"

See: Possession

Acts 18:11 (#1)

"the word of God"

Luke is using the term **word** to mean the message that God wanted Paul to teach by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message from God"

See: Metonymy

Acts 18:12 (#1)

"Gallio"

The word **Gallio** is the name of a man.

See: How to Translate Names

Acts 18:12 (#2)

"of Achaia"

The word **Achaia** was the name of the Roman province in which Corinth was located. Corinth was the largest city in southern Greece and the capital of the province.

See: How to Translate Names

Acts 18:12 (#3)

"the Jews"

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could use an equivalent expression from your culture or state

the meaning plainly. Alternate translation: "the leaders of the Jews"

See: Synecdoche

Acts 18:12 (#4)

"rose up"

Here the expression **rose up** means that the Jewish leaders took action, specifically to oppose Paul. It does not mean that they stood up from a seated position. Alternate translation: "took action against"

See: Idiom

Acts 18:12 (#5)

"unanimously"

The word **unanimously** indicates that the Jews in Corinth recognized that they had a common interest and that they agreed to act together to pursue that interest. See how you translated the same word in [1:14](#). Alternate translation: "all together"

Acts 18:12 (#6)

"brought him to the judgment seat"

The term **judgment seat** refers to the place where Gallio the governor sat when he made legal decisions in court. The implication is that the Jewish leaders wanted Gallio to judge and punish Paul. You can include this information if that would be helpful to your readers. Alternate translation: "brought him before the judgment seat so that the governor would judge and punish him"

See: Assumed Knowledge and Implicit Information

Acts 18:13 (#1)

"This one"

The demonstrative pronoun **this** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "This man Paul"

See: Pronouns — When to Use Them

Acts 18:13 (#2)

"men"

Although the term **men** is masculine, the Jewish leaders is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "people"

See: When Masculine Words Include Women

Acts 18:13 (#3)

"contrary to the law"

By **the law**, the Jewish leaders implicitly mean "Roman law." You can include this information if that would be helpful to your readers. Alternate translation: "contrary to Roman law"

See: Assumed Knowledge and Implicit Information

Acts 18:14 (#1)

"to open {his} mouth"

Luke is referring to "speaking" by association with a person would **open his mouth** in order to speak. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "to speak"

See: Metonymy

Acts 18:14 (#2)

"the Jews"

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the leaders of the Jews"

See: Synecdoche

Acts 18:14 (#3)

"if indeed it was some crime or evil wrongdoing"

Gallio is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be helpful in your language. Alternate translation: "if indeed it was some crime or evil wrongdoing on Paul's part that brought you here today"

See: Ellipsis

Acts 18:14 (#4)

"some crime or evil wrongdoing"

The terms **crime** and **wrongdoing** mean similar things. Gallio using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "some serious crime"

See: Doublet

Acts 18:15 (#1)

"if"

Gallio is speaking as if what follows was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if the speaker knows that it is certain or true, then you can translate his words as an affirmative statement. Alternate translation: "since"

See: Connect — Factual Conditions

Acts 18:15 (#2)

"word"

By **word**, Gallio likely means speech, expressed in words, as opposed to action. He is saying that what Paul has been saying is not a matter of great importance if he has not actually committed any crime. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "teaching"

See: Metonymy

Acts 18:15 (#3)

"names"

By **names**, Gallio likely means the question of whether Jesus can be called the Messiah. You can include this information if that would be helpful to your readers. UST models one way to do that.

See: Assumed Knowledge and Implicit Information

Acts 18:15 (#4)

"you will see yourselves"

Gallio is using a future statement to give an command. If it would be helpful in your language, you could use a more natural form for giving a command. Alternate translation: "you must see yourselves"

See: Statements — Other Uses

Acts 18:15 (#5)

"you will see yourselves"

By **see**, Gallio means investigate the matter and resolve it. Your language may have a similar idiom that you can use in your translation. Alternate translation: "you must see to it yourselves" or "you must look into it yourselves"

See: Idiom

Acts 18:16 (#1)

"he sent them away from the judgment seat"

Here, **judgment seat** refers to the place where Gallio sits to make legal decisions in court. Alternate translation: "Gallio made them leave his presence in the court" or "Gallio made them leave the court"

See: Metonymy

Acts 18:17 (#1)

"Sosthenes"

The word **Sosthenes** is the name of a man.

See: How to Translate Names

Acts 18:17 (#2)**"the synagogue leader"**

Since Luke says in [18:8](#) that Crispus was the synagogue leader in Corinth, the implication is that during the year and a half that had passed since then, another man, Sosthenes, had become the leader. Since the Jewish leaders who were hostile to Paul were also hostile to him, a further implication is that, like Crispus, Sosthenes had become a believer in Jesus. You can include this information if that would be helpful to your readers. (However, see next note for another possibility that some interpreters favor.) Alternate translation: "the new synagogue leader, who believed in Jesus"

See: Assumed Knowledge and Implicit Information

Acts 18:17 (#3)**"But having seized Sosthenes, the synagogue leader, they were all beating him before the judgment seat"**

This could mean: (1) that the Jewish leaders were beating Sosthenes because he was a believer in Jesus. Alternate translation: "the Jewish leaders were all beating him" (2) that the Gentiles who were present in the court beat Sosthenes because the Jews had caused trouble by bothering Gallio with an insignificant matter and Sosthenes was the synagogue leader. Alternate translation: "the Gentiles who were in the court were all beating him"

See: Assumed Knowledge and Implicit Information

Acts 18:17 (#4)**"they were all beating him"**

Luke likely says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "they were angrily beating him"

See: Hyperbole

Acts 18:18 (#1)**"But Paul, having stayed yet many days"**

Luke is using the word **But** here to introduce a contrast between what Paul might have been expected to do—leave the city because he was in danger and to protect the believers from danger themselves, as he did in Thessalonica and Berea—and what Paul actually did—remain in the city. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: "Nevertheless, Paul stayed yet many days, then"

See: Connect — Contrast Relationship

Acts 18:18 (#2)**"the brothers"**

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

Acts 18:18 (#3)**"Cenchrea"**

The word **Cenchreae** is the name of a city. This city was the seaport for the larger inland city of Corinth.

See: How to Translate Names

Acts 18:18 (#4)**"having shorn {his} head in Cenchrea, for he had a vow"**

Paul cut the hair off **his head** to show that he had fulfilled a vow that he had made to God. If this would not be clear to your readers, you could explain the significance of this action. It may be helpful to begin a new sentence here. Alternate translation: "Paul cut off his hair in Cenchrea to show that he had fulfilled a vow that he had made to God"

See: Symbolic Action

Acts 18:18 (#5)**"for he had a vow"**

Luke seems to offer the information that Paul had made a **vow** as the explanation for why he **stayed**

yet many days in Corinth despite the danger he was in. It may be more natural in your translation to put this information right after the phrase it seems to explain, **having stayed many days**.

See: Information Structure

Acts 18:18 (#6)

"for he had a vow"

Luke tells us nothing further about why Paul made this vow or what he did to carry it out, so it would not be appropriate to add any information in your translation about why Paul made it.

See: When to Keep Information Implicit

Acts 18:18 (#7)

"a vow"

This **vow** was a promise that a person in this culture made to God that he would not drink alcohol or cut his hair until the end of a set period of time. A person might do this to express his sincerity about something he was praying for, to acknowledge something that God had done for him, or to consecrate himself to deeper devotion to God for a time. In your translation, you may be able to use the word for a comparable practice in your culture. Alternate translation: "made a special promise to God not to cut his hair for a time in order to be more devoted"

See: Translate Unknowns

Acts 18:19 (#1)

"And they came down to Ephesus and them he left there"

The pronoun **they** refers to Paul, Priscilla, and Aquila, the pronoun **them** refers to Priscilla and Aquila, and the pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "And the three of them came down to Ephesus and Paul left Priscilla and Aquila there"

See: Pronouns — When to Use Them

Acts 18:19 (#2)

"they came down to Ephesus"

Luke says that Paul, Priscilla, and Aquila **came down** to Ephesus because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Alternate translation: "they sailed to Ephesus"

See: Idiom

Acts 18:20 (#1)

"when they asked him"

The pronoun **they** refers to the Jews in the synagogue in Ephesus. It may be helpful to clarify this for your readers. Alternate translation: "when the Jews in the synagogue asked him"

See: Pronouns — When to Use Them

Acts 18:22 (#1)

"having come down to Caesarea"

Luke says that Paul had **come down** to Caesarea because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: "having landed in Caesarea"

See: Idiom

Acts 18:22 (#2)

"having gone up"

Luke assumes that his readers will understand that by **having gone up**, he means that Paul traveled to Jerusalem. You can include this information if that would be helpful to your readers. Alternate translation: "having gone up to Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 18:22 (#3)

"having gone up"

Luke says that Paul had **gone up** because that was the customary way of speaking about traveling to

Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation. Alternate translation: "having traveled to Jerusalem"

See: Idiom

Acts 18:22 (#4)

"the church"

Luke is saying **the church** to mean the people who were associated with the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the members of the church"

See: Metonymy

Acts 18:22 (#5)

"he went down"

Luke says that Paul **went down** to Antioch because that city is lower in elevation than Jerusalem. Use a natural way in your language of referring to traveling to a lower elevation.

See: Idiom

Acts 18:23 (#1)

"going through the region of Galatia and Phrygia in succession"

Luke means that Paul visited **in succession** the churches in **the region of Galatia and Phrygia**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "going through the region of Galatia and Phrygia and visiting the churches there in succession"

See: Metonymy

Acts 18:23 (#2)

"strengthening all the disciples"

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "greatly strengthening the disciples"

See: Hyperbole

Acts 18:24 (#1)

"Now"

Luke uses the word **Now** to introduce background information about **Apollos** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 18:24 (#2)

"a certain Jewish man"

Luke is using the phrase **a certain Jewish man** to introduce **Apollos** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a Jewish man"

See: Introduction of New and Old Participants

Acts 18:24 (#3)

"a" - "Jewish man"

Luke is using the adjective **Jewish** as a noun to mean a person who is a Jew. ULT adds **man** to show this. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent word or phrase. Alternate translation: "Jew"

See: Nominal Adjectives

Acts 18:24 (#4)

"an Alexandrian"

The word **Alexandrian** is the name for people who live in or come from the city of Alexandria in Egypt. See how you translated this name in [6:9](#).

See: How to Translate Names

Acts 18:24 (#5)**"came down to Ephesus"**

Luke does not say where Apollos traveled from when he came to Ephesus. However, he probably says that Apollos **came down** to Ephesus because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: "arrived in the port of Ephesus"

See: Idiom

Acts 18:24 (#6)**"being mighty in the Scriptures"**

Luke is speaking of **Apollos** as if he had physical strength with regard to the Scriptures. Luke means that he knew the Scriptures very well. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "having great knowledge about the Scriptures"

See: Metaphor

Acts 18:25 (#1)**"he was speaking and teaching"**

This phrase expresses a single idea by using two words connected with **and**. The word **speaking** tells how Apollos was **teaching** about Jesus. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "as he spoke, he taught"

See: Hendiadys

Acts 18:25 (#2)**"He had been taught"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Other believers had taught him"

See: Active or Passive

Acts 18:25 (#3)**"the way of the Lord"**

Luke is speaking as if the salvation that God has provided through Jesus is a way or path that people walk on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "about the salvation that God has provided through Jesus"

See: Metaphor

Acts 18:25 (#4)**"of the Lord"**

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "of the Lord Jesus"

See: Politeness

Acts 18:25 (#5)**"being fervent in spirit"**

Here the **spirit** represents a person's feelings and motivation. Alternate translation: "being very enthusiastic"

See: Metonymy

Acts 18:25 (#6)**"the baptism of John"**

Luke is using the possessive form here not to describe a **baptism** that **John** received but the baptism that John performed. Alternate translation: "the baptism that John performed"

See: Possession

Acts 18:26 (#1)**"the way of God"**

Luke is speaking as if the salvation that God has provided through Jesus is a way or path that people walk on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "about the salvation that God has provided through Jesus"

See: Metaphor

Acts 18:27 (#1)

"when he desired"

The pronoun **he** refers to Apollos. It may be helpful to clarify this for your readers. Alternate translation: "when Apollos desired"

See: Pronouns — When to Use Them

Acts 18:27 (#2)

"to pass over into Achaia"

Luke uses the expression **pass over** here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus. Your language may have its own way of describing travel across a body of water. Alternate translation: "to go across the sea to Achaia"

See: Idiom

Acts 18:27 (#3)

"the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

Acts 18:27 (#4)

"the ones having believed by grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "those whom God had graciously led to believe"

See: Abstract Nouns

Acts 18:28 (#1)

"in public"

If your language does not use an abstract noun for the idea behind the word **public**, you could express

the same idea in another way. Alternate translation: "publicly" or "where anyone could listen"

See: Abstract Nouns

Acts 19:1 (#1)

"And it happened that"

Luke is using the phrase **And it happened that** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Acts 19:1 (#2)

"passing through the upper parts"

Luke says that Paul traveled through **the upper parts** of the province of Asia to indicate that he followed a more direct route to Ephesus that went over higher ground than did the main route. The implication is that Paul wanted to go directly to Ephesus after visiting the churches in Galatia and Phrygia ([18:23](#)), as he had promised he would do if that was God's will ([18:21](#)). You can include this information if that would be helpful to your readers. Alternate translation: "taking the most direct route"

See: Assumed Knowledge and Implicit Information

Acts 19:1 (#3)

"came down to"

Luke says that Paul **came down** to Ephesus because he was coming down to the coast from a route that traveled over high ground. Alternate translation: "arrived in"

See: Idiom

Acts 19:1 (#4)

"certain disciples"

Luke is using the phrase **certain disciples** to introduce these believers as new participants in the story. If your language has its own way of introducing new participants, you could use it here

in your translation. Alternate translation: "that there were already some believers in the city"

See: Introduction of New and Old Participants

Acts 19:2 (#1)

"And he said to them, "If you received the Holy Spirit, having believed"

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: "And he asked them if they had received the Holy Spirit when they believed."

See: Direct and Indirect Quotations

Acts 19:3 (#1)

"Into what then were you baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Then what kind of baptism did you receive?"

See: Active or Passive

Acts 19:3 (#2)

"Into the baptism of John"

The believers in Ephesus are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "We received the kind of baptism that John performed"

See: Ellipsis

Acts 19:3 (#3)

"of John"

By **John**, the believers implicitly mean John the Baptist. You can include this information if that would be helpful to your readers. Alternate translation: "of John the Baptist"

See: Assumed Knowledge and Implicit Information

Acts 19:4 (#1)

"John baptized a baptism"

Paul is using a construction in which a verb and its object come from the same root. Your language may be able to do the same. But if that would sound unnatural in your language, you could express the meaning another way. Alternate translation: "John performed a baptism"

Acts 19:4 (#2)

"a baptism of repentance"

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea with the verb "repent." Alternate translation: "a baptism that people requested when they wanted to repent"

See: Abstract Nouns

Acts 19:5 (#1)

"they were baptized"

The pronoun **they** refers to the believers in Ephesus who were speaking with Paul. It may be helpful to clarify this for your readers. Alternate translation: "those believers were baptized"

See: Pronouns — When to Use Them

Acts 19:5 (#2)

"they were baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they received baptism"

See: Active or Passive

Acts 19:5 (#3)

"in the name of the Lord Jesus"

Here the **name** of Jesus represents his authority. By being baptized, these believers were acknowledging Jesus' authority over their lives as their Lord and Savior. Alternate translation: "to express their allegiance to Jesus as their Lord"

See: Metonymy

Acts 19:6 (#1)

"Paul having laid hands on them"

Paul **laid** his **hands** on these believers as a symbolic action to show that he wanted God to give the Holy Spirit to them. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. See how you translated the similar expression in [8:17](#).

See: Symbolic Action

Acts 19:6 (#2)

"the Holy Spirit came upon them"

Luke is speaking as if the Holy Spirit physically **came upon** these believers. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they received the Holy Spirit"

See: Metaphor

Acts 19:6 (#3)

"they were speaking in languages"

The implication is that these believers were speaking languages that they did not know. You can include this information if that would be helpful to your readers. Alternate translation: "they were speaking in languages that they did not know"

See: Assumed Knowledge and Implicit Information

Acts 19:7 (#1)

"And"

Luke uses the word translated **And** to introduce information to conclude this part of the story of what Paul did in Ephesus. Your language may have its own way of presenting such information.

See: End of Story

Acts 19:8 (#1)

"he was speaking boldly"

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul was speaking boldly"

See: Pronouns — When to Use Them

Acts 19:8 (#2)

"reasoning and persuading"

This phrase expresses a single idea by using two words connected with **and**. The phrase **reasoning** tells how Paul was **persuading** people in the synagogue in Ephesus. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "reasonably persuading"

See: Hendiadys

Acts 19:8 (#3)

"about the kingdom of God"

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: "about how God had begun to rule as king"

See: Abstract Nouns

Acts 19:8 (#4)

"about the kingdom of God"

Luke assumes that his readers will understand that Paul was teaching that the **kingdom of God** had begun on earth when Jesus came as the Messiah. You can include this information if that would be helpful to your readers. Alternate translation: "about how, when Jesus came as the Messiah, God had begun to rule as king"

See: Assumed Knowledge and Implicit Information

Acts 19:9 (#1)**"were being hardened and disobeying"**

This phrase expresses a single idea by using two words connected with **and**. The phrase **being hardened** tells how **some** in the Ephesus synagogue were **disobeying** what God wanted them to do, according to Paul's teaching. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "stubbornly disobeying"

See: Hendiadys

Acts 19:9 (#2)**"were being hardened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "were hardening themselves"

See: Active or Passive

Acts 19:9 (#3)**"of the Way"**

As the General Notes to Chapter 9 explain, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it here. See what you did in [9:2](#). Alternate translation: "who belonged to the Way"

See: How to Translate Names

Acts 19:9 (#4)**"of Tyrannus"**

The word **Tyrannus** is the name of a man.

See: How to Translate Names

Acts 19:10 (#1)**"all living in Asia heard"**

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "people living throughout the province of Asia heard"

See: Hyperbole

Acts 19:10 (#2)**"the word"**

Luke is using the term **word** to mean the message that Paul was proclaiming by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message"

See: Metonymy

Acts 19:10 (#3)**"of the Lord"**

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "about the Lord Jesus"

See: Politeness

Acts 19:10 (#4)**"the word of the Lord"**

Here, **word** stands for a message. Alternate translation: "the message about the Lord"

See: Metonymy

Acts 19:11 (#1)**"not ordinary"**

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "extraordinary"

See: Litotes

Acts 19:11 (#2)**"the hands of Paul"**

Luke is using one part of Paul, his **hands**, to represent all of Paul in the act of doing miracles. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "through Paul"

See: Synecdoche

Acts 19:12 (#1)**"even handkerchiefs or aprons from his skin were taken to the sick"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people even took handkerchiefs or aprons from Paul's skin to the sick"

See: Active or Passive

Acts 19:12 (#2)**"handkerchiefs or aprons from his skin"**

This could mean implicitly: (1) that these were cloth items that others had placed on Paul's **skin**. Alternate translation: "handkerchiefs or aprons that had touched Paul's skin" (2) that these were cloth items that Paul had worn or used. Alternate translation: "handkerchiefs or aprons that Paul had worn or used"

See: Assumed Knowledge and Implicit Information

Acts 19:12 (#3)**"handkerchiefs"**

These **handkerchiefs** were small pieces of cloth used to wipe one's face. Your language and culture may have a term for a similar item that you can use in your translation.

See: Translate Unknowns

Acts 19:12 (#4)**"aprons"**

These **aprons** were clothing worn on the front of the body to protect the clothes of those who wore the aprons. Your language and culture may have a term for a similar item that you can use in your translation.

See: Translate Unknowns

Acts 19:12 (#5)**"the sick"**

Luke is using the adjective **sick** as a noun to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who were sick"

See: Nominal Adjectives

Acts 19:12 (#6)**"their} illnesses departed from them"**

Luke is speaking of these **illnesses** as if they were living thing that could depart from a person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God cured them of their illnesses"

See: Personification

Acts 19:13 (#1)**"Now"**

Luke is using the word translated **Now** to introduce a new event in the story. This is the beginning of another event that happened while Paul was in Ephesus. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Acts 19:13 (#2)**"of the" - "exorcists"**

These **exorcists** were people who sent evil spirits away from people or places. Your language and culture may have a term for this kind of person that you can use in your translation. You could also

explain the meaning of the term “exorcists,” as UST does.

See: Translate Unknowns

Acts 19:13 (#3)

“the name”

Here, **name** refers to Jesus’ power and authority. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: “the authority”

See: Metonymy

Acts 19:13 (#4)

“by the Jesus”

The exorcists are referring to Jesus himself to mean his authority. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: “by the authority of the Jesus”

See: Metonymy

Acts 19:14 (#1)

“Now”

Luke uses the word **Now** to introduce background information about these **seven sons of Sceva** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 19:14 (#2)

“seven sons of Sceva, a certain Jewish chief priest, were doing this”

Luke is using the phrase **a certain Jewish high priest** to introduce his **seven sons** as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: “there was a Jewish chief priest whose seven sons were doing this”

See: Introduction of New and Old Participants

Acts 19:14 (#3)

“of Sceva”

The word **Sceva** is the name of a man.

See: How to Translate Names

Acts 19:15 (#1)

“answering, the evil spirit said”

Together the words **answering** and **said** mean that the evil spirit responded to the sons of Sceva. Alternate translation: “the evil spirit responded”

See: Hendiadys

Acts 19:15 (#2)

“the evil spirit”

Luke assumes that his readers will understand that he is continuing the story he began in verse 13 after providing background material in verse 14. By **the evil spirit**, he means one to which some of the sons of Sceva were saying on a specific occasion, “I adjure you by the Jesus whom Paul proclaims.” Luke indicates in verse 16 that two of the sons were involved on this occasion. You can include this information if that would be helpful to your readers. UST models one way to do that.

See: Assumed Knowledge and Implicit Information

Acts 19:15 (#3)

“but you, who are you”

The evil spirit is using the question form to emphasize that it does not know or respect these sons of Sceva the way he knows and respects Jesus and Paul, the representative of Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “but I do not know or respect you!”

See: Rhetorical Question

Acts 19:15 (#4)**"you, who are you"**

The evil spirit is stating the pronoun **you**, whose meaning is already present in the verb **are**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: "I certainly do not know you!"

See: Pronouns — When to Use Them

Acts 19:16 (#1)**"them both"**

Luke assumes that his readers will understand that only two of the seven sons of Sceva were involved on this particular occasion. You can include this information if that would be helpful to your readers. Alternate translation: "the two sons of Sceva who were trying to cast out the evil spirit"

See: Assumed Knowledge and Implicit Information

Acts 19:17 (#1)**"And"**

Luke uses the word translated **And** to introduce information about what happened at the end of the story of the seven sons of Sceva. Your language may have its own way of presenting such information.

See: End of Story

Acts 19:17 (#2)**"this became known to all living in Ephesus"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all living in Ephesus came to know about this"

See: Active or Passive

Acts 19:17 (#3)**"this became known to all living in Ephesus"**

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "this became widely known among those who lived in Ephesus"

See: Hyperbole

Acts 19:17 (#4)**"fear fell upon them all"**

Luke is speaking of **fear** as if it could physically fall on the people of Ephesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they all became very afraid"

See: Metaphor

Acts 19:17 (#5)**"fear fell upon them all"**

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "all who heard about it became very afraid"

See: Hyperbole

Acts 19:17 (#6)**"the name of the Lord Jesus was being magnified"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they magnified the name of the Lord Jesus"

See: Active or Passive

Acts 19:17 (#7)**"the name of the Lord Jesus was being magnified"**

Here the word **name** stands for the reputation of Jesus. Alternate translation: "the Lord Jesus received a great reputation"

See: Metonymy

Acts 19:18 (#1)**"confessing and declaring"**

This phrase expresses a single idea by using two words connected with **and**. The phrase **declaring** tells how these believers were **confessing** the wrong things that they had done. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "publicly confessing"

See: Hendiadys

Acts 19:19 (#1)**"the magical arts"**

Luke is using the adjective **magical** as a noun to describe certain practices. ULT adds the word **arts** to show that. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "practices that involved magic"

See: Nominal Adjectives

Acts 19:19 (#2)**"their} books"**

Luke assumes that his readers will understand that the word **books** refers to scrolls on which magical incantations and formulas were recorded. You can include this information if that would be helpful to your readers. Alternate translation: "their scrolls of magical incantations"

See: Assumed Knowledge and Implicit Information

Acts 19:19 (#3)**"five myriad pieces of silver"**

Each of these **pieces of silver** was the approximate daily wage of a common laborer. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead, you might say something more general or give the equivalent

in wages. Alternate translation: "an amount equivalent to well over a hundred years' wages"

See: Biblical Money

Acts 19:19 (#4)**"pieces of silver"**

Each of the **pieces of silver** was the approximate daily wage of a common laborer.

See: Biblical Money

Acts 19:20 (#1)**"the word of the Lord was increasing and prevailing"**

Luke is speaking of the way that the **word of the Lord** was becoming more widely known and accepted as if it were a living thing that was **increasing** and **prevailing**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "more and more people were hearing and believing the word of God"

See: Personification

Acts 19:20 (#2)**"the word"**

Luke is using the term **word** to mean the message that Paul was proclaiming by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the message"

See: Metonymy

Acts 19:20 (#3)**"of the Lord"**

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "about the Lord Jesus"

See: Politeness

Acts 19:21 (#1)**"Now"**

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

See: Introduction of a New Event

Acts 19:21 (#2)**"when these things were fulfilled, Paul determined in the Spirit to travel"**

The word **fulfilled** conveys the sense that Paul had completed the work that God had for him to do in Ephesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "once all these things had happened, the Spirit showed Paul that he had completed his work in Ephesus and that he should travel"

See: Idiom

Acts 19:21 (#3)**"it is necessary for me also to see Rome"**

In this context, the word **see** means to visit a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I must also visit Rome"

See: Idiom

Acts 19:22 (#1)**"Erastus"**

The word **Erastus** is the name of a man.

See: How to Translate Names

Acts 19:23 (#1)**"no small disturbance"**

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your

language, you could state the meaning plainly. Alternate translation: "a great disturbance"

See: Litotes

Acts 19:23 (#2)**"the Way"**

As the General Notes to Chapter 9 explain, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it here. See what you did in [19:9](#).

See: How to Translate Names

Acts 19:24 (#1)**"a certain silversmith" - "was bringing"**

Luke is using the phrase **a certain silversmith** to introduce **Demetrius** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a silversmith ... who was bringing"

See: Introduction of New and Old Participants

Acts 19:24 (#2)**"Demetrius"**

The word **Demetrius** is the name of a man.

See: How to Translate Names

Acts 19:24 (#3)**"a certain silversmith making silver shrines of Artemis"**

Luke provides this background information about **Demetrius** to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 19:24 (#4)**"silver shrines of Artemis"**

Luke assumes that his readers will know that Ephesus had a large temple dedicated to the goddess **Artemis**. (She was known as Diana in Latin; she was a false goddess of fertility.) Since Demetrius describes this temple in verse 27, you do not need to provide information about it here.

See: When to Keep Information Implicit

Acts 19:24 (#5)**"a" - "silversmith"**

A **silversmith** is a craftsman who works with silver metal to make statues and jewelry. Your language and culture may have a term for this kind of worker that you can use in your translation.

See: Translate Unknowns

Acts 19:24 (#6)**"not a little business"**

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a great deal of business"

See: Litotes

Acts 19:25 (#1)**"whom, having gathered together, and the workers about such things, said"**

It may be helpful to begin a new sentence here. Alternate translation: "He gathered together the craftsmen, along with workers in similar occupations, and said"

Acts 19:25 (#2)**"about such things"**

Luke is using the adjective **such** as a noun to mean a certain kind of work. ULT adds the word **things** to show that. Your language may use adjectives in

the same way. If not, you could translate this expression with an equivalent phrase. Alternate translation: "in similar occupations" or "who did similar crafts"

See: Nominal Adjectives

Acts 19:26 (#1)**"you see and hear"**

Demetrius is referring to perception by naming the two major means of perception. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you perceive clearly"

See: Merism

Acts 19:26 (#2)**"has removed a considerable crowd"**

Demetrius is speaking as if Paul had physically **removed** a crowd that had been patronizing the artisans in Ephesus. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "has caused a considerable crowd to stop buying our shrines"

See: Metaphor

Acts 19:26 (#3)**"the things coming into being through hands"**

Demetrius is using one part of the artisans, their **hands**, to represent all of them in the act of making idols. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "things which people make"

See: Synecdoche

Acts 19:27 (#1)**"the temple of the great goddess Artemis to be considered as nothing"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate

translation: "that people will consider the temple of the great goddess Artemis to be nothing"

See: Active or Passive

Acts 19:27 (#2)

"whom all Asia, indeed the world, worships"

This was an exaggeration to show how popular the goddess Artemis was. Alternate translation: "whom people from all over the province of Asia and the world worship"

See: Hyperbole

Acts 19:27 (#3)

"whom all Asia, indeed the world, worships"

Here the words **Asia** and **the world** refer to the people in Asia and in the known world. Alternate translation: "whom many people in Asia and in other parts of the world worship"

See: Metonymy

Acts 19:28 (#1)

"they were shouting"

The pronoun **they** refers to the craftsmen who were making the idols. It may be helpful to clarify this for your readers. Alternate translation: "the craftsmen were shouting"

See: Pronouns — When to Use Them

Acts 19:28 (#2)

"becoming full of anger"

Luke is speaking of the craftsmen as if they were containers that **anger** filled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "becoming very angry"

See: Metaphor

Acts 19:29 (#1)

"the city was filled with confusion"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "confusion filled the city"

See: Active or Passive

Acts 19:29 (#2)

"the city was filled with confusion"

Luke is speaking of **the city** as if they was a container that **confusion** filled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "there was confusion throughout the city"

See: Metaphor

Acts 19:29 (#3)

"the city was filled with confusion"

If your language does not use an abstract noun for the idea of **confusion**, you could express the same idea in another way. Alternate translation: "people throughout the city were confused"

See: Abstract Nouns

Acts 19:29 (#4)

"the theater"

The **theater** in Ephesus was an outdoor semi-circular area with bench seats that could hold thousands of people. It was used for public meetings and for entertainment such as plays and music. If the word "theater" would communicate the wrong idea in your language, you could use a term that would be clearer for your readers. Alternate translation, as in UST: "the stadium"

See: Translate Unknowns

Acts 19:29 (#5)

"Gaius" - "Aristarchus"

The words **Gaius** and **Aristarchus** are names of men.

See: How to Translate Names

Acts 19:31 (#1)**"of the Asiarchs"**

The word **Asiarchs** is the name for the provincial officers who governed the Roman province of Asia.

See: How to Translate Names

Acts 19:31 (#2)**"to him," - "him, were urging him" - "himself"**

The pronouns **him** and **himself** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: "of Paul's ... him ... were urging Paul ... himself"

See: Pronouns — When to Use Them

Acts 19:31 (#3)**"to give himself into the theater"**

The expression **to give himself** means "to go," but it suggests risk and danger. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to risk going into the theater"

See: Idiom

Acts 19:33 (#1)**"instructed Alexander"**

The implication is that some people **instructed Alexander** about how he could speak to everyone in the theater. You can include this information if that would be helpful to your readers. Alternate translation: "instructed Alexander about how he could speak to everyone"

See: Assumed Knowledge and Implicit Information

Acts 19:33 (#2)**"Alexander"**

The word **Alexander** is the name of a man.

See: How to Translate Names

Acts 19:33 (#3)**"waving {his} hand"**

This likely means that Alexander was **waving his hand** to get the attention of the audience and signal that he was about to speak. If it would be helpful in your language, you could state this specifically in your translation. Alternate translation: "waving his hand to signal that he was about to speak"

See: Symbolic Action

Acts 19:33 (#4)**"to give a defense to the people"**

The implication is that Alexander wanted to explain that although he and his fellow Jews did not worship idols themselves, they were not opposing the business of making silver shrines of Artemis. You can include this information if that would be helpful to your readers. Alternate translation: "to explain to the people that he and his fellow Jews were not responsible for the artisans losing business"

See: Assumed Knowledge and Implicit Information

Acts 19:34 (#1)**"recognizing that he was a Jew"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "recognizing, 'He is a Jew!'"

See: Direct and Indirect Quotations

Acts 19:34 (#2)**"one voice happened from {them} all, while shouting"**

Luke is speaking as if the people in the theater collectively had only **one voice**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they all shouted together"

See: Metaphor

Acts 19:35 (#1)**"the city clerk"**

This **city clerk** was a high official in the government of Ephesus. He was not merely someone who kept records. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: "an alderman"

See: Translate Unknowns

Acts 19:35 (#2)**"says"**

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Acts 19:35 (#3)**"Men, Ephesians"**

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "Citizens of Ephesus"

See: Idiom

Acts 19:35 (#4)**"for who is there"**

The city clerk is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "you should stop this uproar because, after all, who is there"

See: Ellipsis

Acts 19:35 (#5)**"who is there of men who does not know the Ephesian city to be the temple keeper of the great Artemis and of the Zeus-fallen image"**

The city clerk is using the question form to emphasize that the people of Ephesus do not need to be concerned that the worship of Artemis is in peril. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "there is no one of men who does not know that the city of Ephesus is the temple warden of the great Artemis and of the Zeus-fallen image!"

See: Rhetorical Question

Acts 19:35 (#6)**"who is there of men who does not know"**

The city clerk's question becomes a double negative when it takes the form of a statement or exclamation. If it would be clearer in your language, you could use a positive expression instead. Alternate translation: "all men know"

See: Double Negatives

Acts 19:35 (#7)**"who is there of men who does not know"**

A generalization for emphasis is implicit in the city clerk's question, and this generalization becomes explicit when the question takes the form of a statement or exclamation. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "men know very well"

See: Hyperbole

Acts 19:35 (#8)**"who is there of men"**

Although the term **men** is masculine, the city clerk is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "what person is there" or, as a statement or exclamation, "all people know" or "people know very well"

See: When Masculine Words Include Women

Acts 19:35 (#9)

"the Ephesian city to be the temple keeper of the great Artemis"

The term **temple keeper** was an honorary title that cities assumed when they built and maintained temples to the gods that the Greeks and Romans worshiped or to the emperor. In your translation, use an expression that shows that the city clerk is using honorific language. Alternate translation: "the city of Ephesus has the honor of hosting the temple of the great Artemis"

See: Politeness

Acts 19:35 (#10)

"of the Zeus-fallen image"

The city clerk is using the adjective **Zeus-fallen** as a noun to mean a specific kind of object. ULT adds the word **image** to show that. (Within the temple of Artemis was an image of the goddess. It had been fashioned from a meteorite that had fallen from the sky. The people of Ephesus thought that this rock had come directly from Zeus, whom they considered the ruler of their pagan gods.) Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the image that fell from the sky from Zeus"

See: Nominal Adjectives

Acts 19:35 (#11)

"of the Zeus-fallen image"

The word **Zeus** is the name of a pagan god.

See: How to Translate Names

Acts 19:36 (#1)

"to be calmed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to calm down"

See: Active or Passive

Acts 19:36 (#2)

"to do nothing rash"

The city clerk means implicitly that it would be **rash** for the people to do anything to harm Gaius and Aristarchus, as he says in the next verse. You can include this information if that would be helpful to your readers. Alternate translation: "not to act impulsively and hurt the two men you have brought here"

See: Assumed Knowledge and Implicit Information

Acts 19:36 (#3)

"to do nothing rash"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative adjective **rash**. Alternate translation: "to be careful about what you do"

See: Double Negatives

Acts 19:37 (#1)

""

In this verse, the city clerk is giving the reason why the people of Ephesus should not harm Gaius and Aristarchus impulsively. To put the reason before the result, you could create a verse bridge for verses 36–37. It might say something like this: "You brought these two men here even though they are neither temple-robbers nor blasphemers of our goddess. Therefore it is necessary for you to be calmed and to do nothing rash, since it is undeniable that people from throughout the world come to Ephesus to worship Artemis."

See: Verse Bridges

Acts 19:37 (#2)

"these men {who are"

The pronoun **these** refers to Gaius and Aristarchus, Paul's traveling companions ([Acts 19:29](#)). While the city clerk does not refer to them by name, you could find a way to identify them for your readers. UST models one way to do this.

See: Pronouns — When to Use Them

Acts 19:38 (#1)**"have a word against anyone"**

The city clerk is using the term **word** to mean an accusation that Demetrius might make against Gaius and Aristarchus by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "wish to make an accusation against anyone" or "wish to bring a charge against anyone"

See: Metonymy

Acts 19:38 (#2)**"the courts are being conducted and there are proconsuls"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the proconsuls are holding court sessions"

See: Active or Passive

Acts 19:38 (#3)**"proconsuls"**

The **proconsuls** were the Roman governor's representatives who made legal decisions in court. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: "judges"

See: Translate Unknowns

Acts 19:38 (#4)**"let them accuse one another"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "they may accuse one another"

See: Third-Person Imperatives

Acts 19:38 (#5)**"let them accuse one another"**

The pronoun **them** refers both to Demetrius and his colleagues and to Gaius and Aristarchus. The city clerk does not mean that Demetrius and his colleagues will accuse each other. It may be helpful to clarify this for your readers. Alternate translation: "let Demetrius and the craftsmen bring a charge against these men, and let these men respond" or "Demetrius and the craftsmen may bring a charge against these men, and these men may respond"

See: Pronouns — When to Use Them

Acts 19:39 (#1)**"But if you seek anything about other matters"**

The word **seek** does not mean that Demetrius and his colleagues would be searching for something. The city clerk is speaking. Alternate translation: "But if you have other matters to discuss"

See: Idiom

Acts 19:39 (#2)**"it will be settled in the regular assembly"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the regular assembly will settle it"

See: Active or Passive

Acts 19:39 (#3)**"it will be settled in the regular assembly"**

The city clerk may be using a future statement to give an command. If it would be helpful in your language, you could use a more natural form for giving a command. Alternate translation: "you must settle it in the regular assembly"

See: Statements — Other Uses

Acts 19:39 (#4)**"the regular assembly"**

This **regular assembly** refers to a public gathering of citizens over which the county clerk presided. In your translation, you could use a term for a comparable deliberative body in your culture. Alternate translation: "the town meeting"

See: Translate Unknowns

Acts 19:40 (#1)

"we are in danger of being accused"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, the context suggests that it would be the Roman authorities. Alternate translation: "we are in danger of the Roman authorities accusing us"

See: Active or Passive

Acts 19:40 (#2)

"the today"

The city clerk is leaving out a word that a sentence would ordinarily need in Greek in order to be complete. The clerk is abbreviating the expression "the today day," which means "this day." You can say that in your translation if it would be clearer in your language. Alternate translation: "this day"

See: Ellipsis

Acts 19:40 (#3)

"the today"

The city clerk is referring to the events that were nearly a riot, by association with the day on which they took place. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the events of this day"

See: Metonymy

Acts 19:40 (#4)

"there being no cause about which we will be able to give an account"

In Greek this is a double negative for emphasis, "there being no cause about which we will not be able to give an account." The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: "because we would have to have a reason in order to give an account"

See: Double Negatives

Acts 20:2 (#1)

"them"

The pronoun **them** refers to the believers in the **regions** of Macedonia. It may be helpful to clarify this for your readers. Alternate translation, as in UST: "the believers there"

See: Pronouns — When to Use Them

Acts 20:3 (#1)

"by the Jews"

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by certain Jews"

See: Synecdoche

Acts 20:3 (#2)

"he returned of a resolution through Macedonia"

The expression **of a resolution** means that Paul resolved to do something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he resolved to return through Macedonia"

See: Idiom

Acts 20:3 (#3)

"against him being about to sail to Syria"

Alternate translation: "as he was ready to sail to Syria"

Acts 20:4 (#1)

"Sopater of Pyrrhus," - "Secundus" - "Tychicus" - "Trophimus"

These words are the names of five men.

See: How to Translate Names

Acts 20:4 (#2)

"Sopater of Pyrrhus"

Here, the possessive form indicates that **Sopater** is the son of **Pyrrhus**. If it would be helpful in your language, you could state that specifically. Alternate translation: "Sopater, whose father was named Pyrrhus"

See: Possession

Acts 20:4 (#3)

"a Berean," - "of the Thessalonians," - "a Derbean," - "Asians"

The word **Berean** is the name for someone from the city of Berea. The word **Thessalonians** describes people from the city of Thessalonica. The word **Derbean** is the name for someone from the city of Derbe. The word **Asians** describes people from the province of Asia.

See: How to Translate Names

Acts 20:4 (#4)

"Aristarchus" - "Gaius"

The words **Aristarchus** and **Gaius** are the names of men. See how you translated these names in [19:29](#).

See: How to Translate Names

Acts 20:5 (#1)

"for us"

As the General Notes to this chapter discuss, here Luke begins to use the pronouns **us** and **we** to refer to himself and his traveling companions, but not to his readers. So use the exclusive form of those words throughout this chapter if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 20:5 (#2)

"they"

The pronoun **they** refers to the seven men who were traveling with Paul, whom Luke lists in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: "those seven men"

See: Pronouns — When to Use Them

Acts 20:5 (#3)

"for us"

Luke assumes that his readers will understand that he says **us** because he joined Paul and his other companions at this point in the story. You can include this information if it will help your readers understand what is happening. UST models a way to do this.

See: Assumed Knowledge and Implicit Information

Acts 20:6 (#1)

"the days of Unleavened Bread"

The words **Unleavened Bread** are the name of a Jewish religious observance that took place over several **days**. See how you translated this in [12:3](#).

See: How to Translate Names

Acts 20:7 (#1)

"the first of the week"

Luke is using the adjective **first** as a noun to mean a particular day of the **week**. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the first day of the week"

See: Nominal Adjectives

Acts 20:7 (#2)

"the first of the week"

Luke assumes that his readers will understand that the believers met on **the first of the week** because that was the day Jesus rose from the dead. You can include this information if that would be helpful to your readers. Alternate translation: "the first day of the week, when Jesus rose from the dead"

See: Assumed Knowledge and Implicit Information

Acts 20:7 (#3)

"we having been gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "we having gathered together"

See: Active or Passive

Acts 20:7 (#4)

"with them"

The pronoun **them** refers to the believers in Troas with whom Paul and his traveling companions were meeting. It may be helpful to clarify this for your readers. Alternate translation: "the believers in Troas"

See: Pronouns — When to Use Them

Acts 20:7 (#5)

"to break bread"

Luke could be using the word **break** to mean "eat," and he could be using the word **bread** to mean "food." In each case he would be using one part of something to mean the whole thing. Breaking bread is one thing people do when they eat it, and bread is one kind of food. So this could be a reference to the believers sharing a meal together. Alternate translation: "to share a meal" or see the next note for a further possibility.

See: Synecdoche

Acts 20:7 (#6)

"to break bread"

By **to break bread**, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it (and also sharing a cup of wine). If it would be helpful to your readers, you could state that explicitly. Alternate translation: "to observe the Lord's Supper"

See: Assumed Knowledge and Implicit Information

Acts 20:7 (#7)

"the word"

Luke is using the term **word** to mean the message that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his message"

See: Metonymy

Acts 20:8 (#1)

"many lamps were in the upper room where we were gathered together"

The implication seems to be that it became warm in this **upper room** because there were **many lamps** lit in it, and this helps account for why Eutychus fell asleep, as Luke describes in the next verse. You can include this information if that would be helpful to your readers. Alternate translation: "it was warm in the upper room where we were gathered together because many lamps were in it"

See: Assumed Knowledge and Implicit Information

Acts 20:8 (#2)

"upper room"

In this culture, in some houses, rooms were built above other rooms. According to the next verse, this room was actually built above a room that was built above another room. If your community does not have houses like that, you could use another expression to describe a large indoor space where

people could meet. See how you translated this in [9.37](#).

See: Translate Unknowns

Acts 20:8 (#3)

"we were gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "we had gathered together"

See: Active or Passive

Acts 20:9 (#1)

"Eutychus"

The word **Eutychus** is the name of a man.

See: How to Translate Names

Acts 20:9 (#2)

"on the window"

This **window** was an opening in the wall with a ledge that was wide enough for a person to sit on. If it would be helpful to your readers, you could describe this more fully. Alternate translation: "on the ledge of a window opening in the wall"

See: Translate Unknowns

Acts 20:9 (#3)

"being overcome by a deep sleep," - "having been overcome by sleep"

If your language does not use these passive forms, you could express this idea in active form or in another way that is natural in your language. Alternate translation: "a deep sleep overcoming him ... sleep having overcome him"

See: Active or Passive

Acts 20:9 (#4)

"being overcome by a deep sleep," - "having been overcome by sleep"

Luke is speaking of **sleep** as if it were a living thing that could **overcome** Eutychus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "starting to sleep deeply ... becoming completely asleep"

See: Personification

Acts 20:9 (#5)

"third story"

In this culture, the **third story** meant a level two floors above the ground floor. Some languages and cultures consider the "first story" to be one level above the ground floor, and so they would consider this level, two stories above the ground floor, to be the "second story." You can say that in your translation if it would be helpful to your readers.

Acts 20:9 (#6)

"was picked up dead"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was the believers who were meeting with Paul. Alternate translation: "the believers picked him up dead"

See: Active or Passive

Acts 20:9 (#7)

"was picked up dead"

The implication is that some of the believers rushed down to help Eutychus but discovered that he had died from the fall. You can include this information if that would be helpful to your readers. Alternate translation: "they lifted him from the ground, but he had died"

See: Assumed Knowledge and Implicit Information

Acts 20:10 (#1)

"Do not be troubled"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "Do not let this trouble you"

See: Active or Passive

Acts 20:10 (#2)

"his life is in him"

Paul is speaking as if the life of Eutychus were contained within him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he is alive"

See: Metaphor

Acts 20:11 (#1)

"having broken bread and having tasted"

Luke could be using the words **broken** and **tasted** to mean "eaten," and he could be using the word **bread** to mean "food." In each case he would be using one part of something to mean the whole thing. Breaking and tasting bread are things people do when they eat bread, and bread is one kind of food. So this could be a reference to the believers sharing a meal together. Alternate translation: "having shared a meal with the believers" or see the next note for a further possibility.

See: Synecdoche

Acts 20:11 (#2)

"having broken bread and having tasted"

By ** having broken bread and having tasted **, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it (and also sharing a cup of wine). If it would be helpful to your readers, you could state that explicitly. Alternate translation: "having observe the Lord's Supper with the believers"

See: Assumed Knowledge and Implicit Information

Acts 20:11 (#3)

"he left"

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul left"

See: Pronouns — When to Use Them

Acts 20:12 (#1)

"But"

Luke uses the word **But** to introduce information about what happened at the end of the story of Eutychus. Your language may have its own way of presenting such information.

See: End of Story

Acts 20:12 (#2)

"the boy"

Luke assumes that his readers will understand that by **the boy**, he means Eutychus. You can use his name if that would be helpful to your readers. Alternate translation: "Eutychus"

See: Assumed Knowledge and Implicit Information

Acts 20:12 (#3)

"were comforted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this comforted them"

See: Active or Passive

Acts 20:12 (#4)

"not moderately"

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "greatly"

See: Litotes

Acts 20:13 (#1)

"Then we, having gone ahead to the ship, sailed away to Assos, intending to take Paul on board there, for thus he had arranged, intending to go on foot himself"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Paul intended to go on foot to Assos and he arranged for us to take him on board there, so we went ahead to the ship and sailed away to Assos"

See: Connect — Reason-and-Result Relationship

Acts 20:13 (#2)

"Assos"

The word **Assos** is the name of a town on the coast of the Aegean sea.

See: How to Translate Names

Acts 20:13 (#3)

"intending to go on foot himself"

In light of what Paul says in [20:23](#), that the Holy Spirit was showing him that he would soon suffer and be imprisoned, the implication seems to be that Paul wanted to **go on foot himself** so that he could be alone for a while and reflect and pray. You can include this information if that would be helpful to your readers. Alternate translation: "intending to go on foot himself because he wanted to have some time alone to reflect and pray"

See: Assumed Knowledge and Implicit Information

Acts 20:14 (#1)

"Mitylene"

The word **Mitylene** is the name of a town on the coast of the Aegean sea.

See: How to Translate Names

Acts 20:15 (#1)

"we came down"

Luke says that he and his traveling companions **came down** to a point on the mainland **opposite Chios** because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: "we landed"

See: Idiom

Acts 20:15 (#2)

"Chios"

The word **Chios** is the name of an island in the Aegean Sea.

See: How to Translate Names

Acts 20:15 (#3)

"Samos"

The word **Samos** is the name of an island south of Chios in the Aegean Sea.

See: How to Translate Names

Acts 20:15 (#4)

"Miletus"

The word **Miletus** is the name of a port city that was located in western Asia Minor.

See: How to Translate Names

Acts 20:16 (#1)

"so that it would not happen to him to lose time"

Luke is speaking about **time** as if it were a commodity that a person could **lose**. Alternate translation: "so that he would not have to remain for a time"

See: Metaphor

Acts 20:17 (#1)

"he summoned"

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul sent"

See: Pronouns — When to Use Them

Acts 20:18 (#1)

"You know, from the first day from which I set foot in Asia, how I was with you the whole time"

It may be more natural in your language to reverse the order of these phrases. Alternate translation: "You yourselves know how I was with you the whole time from the first day from which I set foot in Asia"

See: Information Structure

Acts 20:18 (#2)

"You know"

Paul is stating the pronoun **you**, whose meaning is already present in the verb **know**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: "You certainly know"

See: Pronouns — When to Use Them

Acts 20:18 (#3)

"I set foot in Asia"

Paul is using one part of himself, his **foot**, to represent all of himself in the act of arriving in Asia. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "I entered Asia"

See: Synecdoche

Acts 20:19 (#1)

"the Lord"

Paul is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "the Lord Jesus"

See: Politeness

Acts 20:19 (#2)

"with all humility"

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "with great humility"

See: Hyperbole

Acts 20:19 (#3)

"with all humility"

If your language does not use an abstract noun for the idea of **humility**, you could express the same idea in another way. Alternate translation: "very humbly"

See: Abstract Nouns

Acts 20:19 (#4)

"tears"

Paul is referring to strong emotion by association with the way a person who feels things deeply sheds **tears** of sadness or joy. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "deep emotion" or "genuine feeling"

See: Metonymy

Acts 20:19 (#5)

"and trials happening to me"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and how I endured the trials that happened to me"

See: Ellipsis

Acts 20:19 (#6)**"of the Jews"**

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of certain Jews"

See: Synecdoche

Acts 20:20 (#1)**"how I withheld nothing being useful in order not to declare it to you"**

Paul says **nothing** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "how I did not withhold things that would be useful and not declare them to you"

See: Hyperbole

Acts 20:20 (#2)**"how I withheld nothing being useful in order not to declare it to you"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative particle **not**. Alternate translation: "how I eagerly brought forth everything that would be useful so that I could declare it to you"

See: Double Negatives

Acts 20:21 (#1)**"testifying" - "repentance toward God and faith in our Lord Jesus"**

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "testifying about the need for ... repentance toward God and faith in our Lord Jesus"

See: Ellipsis

Acts 20:21 (#2)**"repentance toward God and faith in our Lord Jesus"**

If your language does not use an abstract noun for the ideas of **repentance** and **faith**, you could express the same ideas in another way. Alternate translation: "about the need to repent towards God and believe in our Lord Jesus"

See: Abstract Nouns

Acts 20:21 (#3)**"our"**

Paul is using the pronoun **our** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 20:22 (#1)**"behold"**

Paul is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Acts 20:22 (#2)**"having been bound by the Spirit"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "with the Spirit binding me"

See: Active or Passive

Acts 20:22 (#3)**"having been bound by the Spirit"**

Paul is speaking as if **the Spirit** had **bound** him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation:

"with the Spirit constraining me" or "with the Spirit leading me in a way that I cannot refuse"

See: Metaphor

Acts 20:22 (#4)

"not knowing the things that will happen to me in her"

Since Paul says in the next verse that he does know one thing that will happen to him in Jerusalem, it might appear in your language he is contradicting himself. If so, you could reword this to avoid using an exception clause. You could begin a new sentence here that continues into the next verse, leaving out the word "except" at the start of the next verse. Alternate translation: "The one thing I do know that will happen to me in her is"

See: Connect — Exception Clauses

Acts 20:22 (#5)

"in her"

The pronoun **her** refers to the city of Jerusalem. Conventionally, Greek referred to cities with feminine pronouns. Your language may use a different gender. You could also use a noun. Alternate translation: "in it" or "in that city"

See: Pronouns — When to Use Them

Acts 20:23 (#1)

"chains and afflictions await me"

Luke is speaking as if these **chains** and **sufferings** were living things that were waiting for Paul in Jerusalem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will experience chains and afflictions when I get there"

See: Personification

Acts 20:23 (#2)

"chains"

Paul is using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire experience of being imprisoned. If it

would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "imprisonment"

See: Synecdoche

Acts 20:24 (#1)

"of no word do I consider my life valuable to myself"

Paul is using the term **word** to mean what he might say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I do not consider my life to have any value for myself worth speaking of"

See: Metonymy

Acts 20:24 (#2)

"to finish my race and the ministry that I received from the Lord Jesus"

The terms **race** and **ministry** mean the same thing; **race** is figurative and **ministry** is literal. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could show how the second term is the literal equivalent of the first. Alternate translation: "to finish my race, that is, the ministry that I received from the Lord Jesus"

See: Doublet

Acts 20:24 (#3)

"to finish my race and the ministry that I received from the Lord Jesus"

Paul is speaking as if the **ministry** that Jesus gave him were a **race** he was running. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to complete my assignment, that is, the ministry that I received from the Lord Jesus"

See: Metaphor

Acts 20:24 (#4)

"to finish my race and the ministry that I received from the Lord Jesus"

If you decide to use a plain expression rather than the figurative expression **race**, you could also use another way to express the emphasis that Paul is conveying by using two similar terms together. Alternate translation: "to complete the entire ministry that I received from the Lord Jesus"

See: Doublet

Acts 20:24 (#5)

"to finish my race and the ministry that I received from the Lord Jesus"

Paul is speaking about this **race** and **ministry** as if they were objects that Jesus gave him and he **received**. He means that Jesus commanded him to do this ministry. If it would be helpful in your language, you could state that plainly. Alternate translation: "to complete the entire ministry that the Lord Jesus commanded me to do"

See: Metaphor

Acts 20:24 (#6)

"the gospel of the grace of God"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "the good news that God graciously saves those who believe in Jesus"

See: Abstract Nouns

Acts 20:25 (#1)

"behold"

Paul is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Acts 20:25 (#2)

"the kingdom"

Paul assumes that his listeners will understand that by **kingdom** he means the kingdom of God. You can include this information if that would be

helpful to your readers. Alternate translation: "the kingdom of God"

See: Assumed Knowledge and Implicit Information

Acts 20:25 (#3)

"the kingdom"

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: "how God has begun to rule as king"

See: Abstract Nouns

Acts 20:25 (#4)

"will see my face no more"

Paul is using one part of himself, his **face**, to represent all of himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "will see me no more"

See: Synecdoche

Acts 20:26 (#1)

"in the today day"

This is an idiomatic expression. Your language may have its own way of expressing the same meaning. Alternate translation: "this very day"

See: Idiom

Acts 20:26 (#2)

"I am innocent from the blood of all"

Paul is referring to death as a punishment by association with the way a person's blood is often shed when they are executed. In this case the death is not physical but spiritual. It is the punishment of spiritual death. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "I am not responsible for the punishment of spiritual death that any of you might receive"

See: Metonymy

Acts 20:26 (#3)

"I am innocent from the blood of all"

Paul assumes that his readers will understand that they would receive a punishment of spiritual death for rejecting Jesus as their Savior from the guilt of sin. You can include this information if that would be helpful to your readers. Alternate translation: "I am not responsible for the punishment of spiritual death that any of you might receive for rejecting Jesus as your Savior from the guilt of sin"

See: Assumed Knowledge and Implicit Information

Acts 20:27 (#1)

""

In this verse, Paul is giving the reason why he is not responsible for any spiritual punishment the people in Ephesus might receive. To put the reason before the result, you could create a verse bridge for verses 26–27. It might say something like this: "I did not hold back from declaring all the counsel of God to you. Therefore I testify to you this very day that I am innocent of the blood of all of you."

See: Verse Bridges

Acts 20:27 (#2)

"For I did not hold back in order not to declare to you"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **hold back**. Alternate translation: "For I forthrightly declared to you"

See: Double Negatives

Acts 20:27 (#3)

"to you all the counsel of God"

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could state the meaning plainly. Alternate translation:

"everything that you needed to know in order to be saved"

See: Hyperbole

Acts 20:28 (#1)

"the flock among which the Holy Spirit has made you overseers to shepherd the church of God"

Paul is speaking as if the believers were a **flock** of sheep and the elders to whom he is speaking were their shepherds. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the believers whose leaders the Holy Spirit has made you, to care for the church of God"

See: Metaphor

Acts 20:28 (#2)

"the church of God, which he obtained through his own blood"

Paul is referring to death by association with the way people may shed their **blood** when they die. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the church of God, which he obtained through his own death"

See: Metonymy

Acts 20:28 (#3)

"the church of God, which he obtained through his own blood"

The word translated **obtained** means to make something one's own. The pronoun **he** may refer to Jesus, and this would mean that Jesus made the people of the church his own by dying for them. Alternate translation: "the people of the church of God, whom Jesus made his own by dying for them" or see next note for another possibility.

See: Pronouns

Acts 20:28 (#4)

"the church of God, which he obtained through his own blood"

This could also mean that God made the people of the church his own by sending his Son to die for them. In that case the translation would be "through the blood of his Own" and Paul would be using the adjective **own** as a noun to mean God's own Son. Alternate translation: "the people of the church, whom God made his own through the death of his own Son"

See: Nominal Adjectives

Acts 20:28 (#5)

"the church of God"

Here the term **church** refers to the people who belong to the church. If it would be clearer in your language, you could express the meaning plainly. Alternate translation: "the people of the church of God"

See: Metonymy

Acts 20:29 (#1)

"vicious wolves will come in among you, not sparing the flock"

Paul is continuing to speak as if the believers were a **flock** of sheep and as if the false teachers he describes in the next verse are **vicious wolves**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "false teachers will come to your group of believers and they will harm many of you"

See: Metaphor

Acts 20:30 (#1)

"Even from you yourselves"

Paul is adding the word **yourselfes** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "From within your very own group"

See: Reflexive Pronouns

Acts 20:30 (#2)

"men will arise speaking perverted things"

In this context, **arise** means to take action to get an enterprise under way, not to get up from a sitting or lying position. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "men will begin to speak perverted things"

See: Metaphor

Acts 20:30 (#3)

"perverted things"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "distortions of the truth"

See: Active or Passive

Acts 20:30 (#4)

"in order to draw away the disciples after them"

Paul is speaking as if these false teachers would physically **draw away** people **after them** as they themselves left the fellowship of true believers in Jesus. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "in order to influence disciples to follow their teaching instead of Jesus' teaching"

See: Metaphor

Acts 20:31 (#1)

"I did not stop admonishing"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **stop**. Alternate translation: "I continued to warn"

See: Double Negatives

Acts 20:31 (#2)

"with tears"

Paul is referring to strong emotion by association with the way a person who feels things deeply sheds **tears** of sadness or joy. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "with deep emotion" or "with genuine feeling"

See: Metonymy

Acts 20:31 (#3)

"night and day"

Paul is using the two parts of a full day, **night** and **day**, to mean all the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "all the time"

See: Merism

Acts 20:31 (#4)

"night and day"

Paul says **night and day** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "without ever giving up"

See: Hyperbole

Acts 20:32 (#1)

"to God and to the word of his grace being able"

Paul is speaking of the **word** of God's **grace** as if it were a living thing that was **able** to do the things he describes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to God who, through the word of his grace, is able"

See: Personification

Acts 20:32 (#2)

"to the word of his grace"

Paul is using the term **word** to mean the message about God's **grace** that Jesus and his apostles shared by using words. If it would be helpful in

your language, you could state the meaning plainly. Alternate translation: "to the message about his grace"

See: Metonymy

Acts 20:32 (#3)

"to the word of his grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "to the message about how God has graciously saved us"

See: Abstract Nouns

Acts 20:32 (#4)

"being able to build you up"

Paul is speaking as if these believers were a wall or building or other structure and the **word** of God's **grace** was making them higher and stronger. Alternate translation: "which is able to make you more confident and mature in your faith"

See: Metaphor

Acts 20:32 (#5)

"the inheritance"

Paul is speaking as if the blessings that God gives believers were money or property that a child inherits from a father. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God's blessings"

See: Metaphor

Acts 20:32 (#6)

"the ones having been sanctified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it was God. Alternate translation: "the ones whom God has sanctified"

See: Active or Passive

Acts 20:33 (#1)

"I coveted the silver or gold or clothing of no one"

The implication is that Paul did not desire any of these things and did not try to get them by charging for his ministry to the Ephesians. You can include this information if that would be helpful to your readers. Alternate translation: "I did not insist on being paid for my work" or "I did not try to become wealthy by teaching you"

See: Assumed Knowledge and Implicit Information

Acts 20:33 (#2)

"I coveted the silver or gold or clothing of no one"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **no one** and the negative word **coveted**. Alternate translation: "I served you freely"

See: Double Negatives

Acts 20:33 (#3)

"the silver or gold"

Paul is referring to money by association with the way, in this culture, people used **silver** and **gold** as money. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the money"

See: Metonymy

Acts 20:33 (#4)

"the silver or gold or clothing"

In this culture, owning expensive **clothing** was a way of storing and displaying wealth. Paul is referring to wealth by naming two of its major components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the wealth"

See: Merism

Acts 20:34 (#1)

"You yourselves know"

Paul is adding the word **yourselfes** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "You know very well"

See: Reflexive Pronouns

Acts 20:34 (#2)

"these hands ministered to my needs"

Paul is speaking of his **hands** as if they were a living thing that **ministered** to his **needs**, that is, worked to pay his expenses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I worked with my hands to pay my own expenses"

See: Personification

Acts 20:34 (#3)

"and to the ones being with me"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and to the needs of those who were with me"

See: Ellipsis

Acts 20:35 (#1)

"I showed you all things, that it is necessary"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if that would be clearer in your language. Alternate translation: "I showed you all things in order to demonstrate that it is necessary"

See: Ellipsis

Acts 20:35 (#2)

"all things, that it is necessary"

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "consistently, that it is necessary"

See: Hyperbole

Acts 20:35 (#3)

"all things"

Paul is using the adjective **all** as a noun. ULT adds the word **things** to show that. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all kinds of things"

See: Nominal Adjectives

Acts 20:35 (#4)

"to take hold of the ones being weak"

Paul is referring to helping people by association with the way that someone might **take hold** of a person who was **weak** to keep him from falling. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "to help those who are weak"

See: Metonymy

Acts 20:35 (#5)

"the words of the Lord Jesus, that he himself said"

Paul is adding the word **himself** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "the words that none other than our Lord Jesus spoke"

See: Reflexive Pronouns

Acts 20:35 (#6)

"the words of the Lord Jesus"

Paul is using the term **words** to mean a statement that Jesus made by using words. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: "the statement of the Lord Jesus"

See: Metonymy

Acts 20:35 (#7)

"he" - "said, 'It is more blessed to give than to receive'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said that it is more blessed to give than to receive"

See: Quotes within Quotes

Acts 20:36 (#1)

"bowing his knees"

Paul knelt down as a symbolic action to show that he was approaching God humbly in prayer. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "humbly kneeling down"

See: Symbolic Action

Acts 20:37 (#1)

"falling upon the neck of Paul"

The expression **falling upon** means that the Ephesian elders put their arms around Paul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "embracing Paul" or "putting their arms around Paul"

See: Idiom

Acts 20:37 (#2)

"they were kissing him"

To kiss someone on the cheek was an expression of brotherly or friendly love in this culture. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "they were kissing him on the cheek to express their brotherly love for him"

See: Symbolic Action

Acts 20:38 (#1)**"the word that he had spoken"**

Luke is using the term **word** to mean the statement that Paul made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the statement that he had made"

See: Metonymy

Acts 20:38 (#2)**"they were going to see his face no more"**

In his statement, Paul was using one part of himself, his **face**, to represent all of himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "that they were never going to see him again"

See: Synecdoche

Acts 20:38 (#3)**"he had spoken, that they were going to see his face no more"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "he had spoken, You are going to see my face no more"

See: Direct and Indirect Quotations

Acts 21:1 (#1)**"we" - "we came"**

As the General Notes to this chapter discuss, throughout this chapter Luke uses the pronoun **we** (as well as the pronouns "us" and "our") to refer to himself and his traveling companions, but not to his readers. So use the exclusive form of those words if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 21:1 (#2)**"having been parted from them"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "having parted from them"

See: Active or Passive

Acts 21:1 (#3)**"Cos"**

The word **Cos** is the name of an island in the South Aegean Sea.

See: How to Translate Names

Acts 21:1 (#4)**"Rhodes"**

The word **Rhodes** is the name of an island in the South Aegean Sea south of Cos.

See: How to Translate Names

Acts 21:1 (#5)**"Patara"**

The word **Patara** is the name of a city on the southwest coast of Asia Minor.

See: How to Translate Names

Acts 21:2 (#1)**"a ship crossing over to Phoenicia"**

Luke is speaking of this **ship** as if it were a living thing that was **crossing over** the Mediterranean Sea to Phoenicia on its own. Luke means that the crew of this ship was sailing it to Phoenicia. If it would be helpful in your language, you could state that meaning plainly. Alternate translation: "a ship whose crew would be sailing it over to Phoenicia"

See: Personification

Acts 21:3 (#1)**"having left it behind on the port side"**

The expression **leaving it behind on the port side** means on the left side of the ship. Since the ship was sailing east, this means that it sailed to the south of the island of Cyprus. If it would be clearer in your language, you could express that meaning plainly. However, if the people of your culture are familiar with sea travel, you could use the corresponding expression that is most natural in your language. Alternate translation: "having sailed to the south of it"

See: Idiom

Acts 21:3 (#2)

"came down to Tyre"

Luke says that he and his companions **came down** to Tyre because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: "landed at Tyre"

See: Idiom

Acts 21:3 (#3)

"there the ship was unloading {its} cargo"

Luke is using the last part of a process to represent the entire process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the ship was going there to unload its cargo"

See: Synecdoche

Acts 21:3 (#4)

"the ship was unloading {its} cargo"

Luke is speaking of this **ship** as if it were a living thing that was **unloading** its own **cargo**. Luke means that the crew of this ship was doing the unloading. If it would be helpful in your language, you could state that meaning plainly. Alternate translation: "the ship's crew was to unload its cargo"

See: Personification

Acts 21:4 (#1)

"who were saying to Paul"

The pronoun **who** refers to the **disciples** in Tyre. It may be helpful to clarify this for your readers, and you may want to begin a new sentence. Alternate translation: "Those disciples kept saying to Paul"

See: Pronouns — When to Use Them

Acts 21:4 (#2)

"to set foot in Jerusalem"

The disciples were using one part of Paul, his **foot**, to represent all of him in the potential act of going to Jerusalem. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "to go to Jerusalem"

See: Synecdoche

Acts 21:5 (#1)

"when it happened that we had finished the days"

Luke is speaking of the seven days when he and his traveling companions were in Tyre as if those days were something they **finished**. Alternate translation: "at the end of those seven days"

See: Idiom

Acts 21:5 (#2)

"everyone"

Luke says **everyone** here as a generalization. He means all of the believers with whom he and his companions were meeting in Tyre. Alternate translation: "the believers from Tyre"

See: Hyperbole

Acts 21:5 (#3)

"having put down {our} knees on the shore {and} having prayed"

The travelers and their hosts knelt down as a symbolic action to show that they were

approaching God humbly in prayer. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "having humbly knelt down on the shore to pray"

See: Symbolic Action

Acts 21:6 (#1)

"those"

The pronoun **those** refers to the believers from Tyre. It may be helpful to clarify this for your readers. Alternate translation: "the believers from Tyre"

See: Pronouns — When to Use Them

Acts 21:7 (#1)

"we," - "we stayed"

Here the word **we** refers to Luke, Paul, and those traveling with them, but not to the reader.

See: Exclusive and Inclusive 'We'

Acts 21:7 (#2)

"Ptolemais"

The word **Ptolemais** is the name of a city that was south of Tyre.

See: How to Translate Names

Acts 21:7 (#3)

"the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers there"

See: Metaphor

Acts 21:8 (#1)

"from the Seven"

Luke assumes that his readers will understand that by **the Seven**, he means the seven men who were

chosen in [6:5](#) to distribute food and other assistance to the widows among the believers. You can include this information if that would be helpful to your readers. Alternate translation: "one of the seven men who had been chosen to oversee the assistance that the believers were providing to widows"

See: Assumed Knowledge and Implicit Information

Acts 21:8 (#2)

"the Evangelist"

Luke is using the title **evangelist** to acknowledge the special work that Philip did in proclaiming the gospel. If it would be clearer in your language, you could use a descriptive phrase preceded by a comma in your translation rather than a title. Alternate translation: ", a man known for proclaiming the gospel"

See: Honorifics

Acts 21:9 (#1)

"Now"

Luke uses the word **Now** to introduce background information about the **daughters** of Philip that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 21:9 (#2)

"to this one were four daughters"

The pronoun **this** refers to Philip. It may be helpful to clarify this for your readers. Alternate translation: "Philip had four daughters"

See: Pronouns — When to Use Them

Acts 21:10 (#1)

"a certain prophet, Agabus by name, came down"

Luke is using the phrase **a certain prophet** to introduce **Agabus** as a returning participant in the

story. If your language has its own way of introducing returning participants, you could use it here in your translation. Alternate translation: "there was a prophet named Agabus who came down"

See: Introduction of New and Old Participants

Acts 21:10 (#2)

"Agabus"

The word **Agabus** is the name of a man. See how you translated it in [11:28](#).

See: How to Translate Names

Acts 21:10 (#3)

"certain" - "came down from Judea"

Luke says that Agabus **came down** from Judea because that province is higher in elevation than Caesarea. Use a natural way in your language of referring to traveling to a lower elevation. Alternate translation: "arrived from up in Judea"

See: Idiom

Acts 21:11 (#1)

"having taken the belt of Paul, having bound his own feet and hands"

Agabus bound his own feet and hands with Paul's belt as a symbolic action to illustrate the prophecy he was delivering. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "having taken the belt of Paul and bound his own feet and hands to illustrate the prophecy he was delivering"

See: Symbolic Action

Acts 21:11 (#2)

"The Holy Spirit says these things: 'Thus will the Jews in Jerusalem bind the man of whom is this belt, and they will deliver him into the hands of the Gentiles'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The Holy Spirit

says that in this way the Jews in Jerusalem will bind the man who owns this belt and that they will deliver him into the hands of the Gentiles"

See: Quotes within Quotes

Acts 21:11 (#3)

"the Jews"

Agabus is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could state that plainly. Alternate translation: "the leaders of the Jews"

See: Synecdoche

Acts 21:11 (#4)

"into the hands of the Gentiles"

Here, **hands** represents the power of someone, in this case the power of an authority to hold an accused person in custody. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "into the custody of the Gentiles"

See: Metonymy

Acts 21:11 (#5)

"of the Gentiles"

Agabus is using the name of a whole group, **the Gentiles**, to refer to one part of that group, its members who are in authority. If it would be helpful in your language, you could state that plainly. Alternate translation: "of the Gentile authorities"

See: Synecdoche

Acts 21:12 (#1)

"the locals"

Luke is using the adjective **locals** as a noun to mean the believers who lived in that local area, that is, Caesarea. Your language may use adjectives in the same way. If not, you could translate this word with

an equivalent phrase. Alternate translation: "the believers who lived in Caesarea"

See: Nominal Adjectives

Acts 21:12 (#2)

"we" - "were urging"

Luke means implicitly that this **urging** included weeping over what would happen to Paul if he went to Jerusalem, as the next verse indicates. You can include this information here if that would be helpful to your readers. Alternate translation: "were weeping and urging"

See: Assumed Knowledge and Implicit Information

Acts 21:12 (#3)

"not to go up to Jerusalem"

Luke says **to go up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Caesarea is lower in elevation. Use a natural way in your language of referring to traveling to a higher elevation.

See: Idiom

Acts 21:13 (#1)

"What are you doing, weeping and breaking my heart?"

Paul is using the question form to insist that the believers in Caesarea do not need to weep over what will happen to him if he goes to Jerusalem. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Please do not weep like that, breaking my heart"

See: Rhetorical Question

Acts 21:13 (#2)

"breaking my heart"

Paul is speaking as if the believers in Caesarea were literally **breaking his heart**. He means that they are making him very sad. If it would be clearer in

your language, you could state the meaning plainly. Alternate translation: "making me so sad"

See: Metaphor

Acts 21:13 (#3)

"breaking my heart"

In this context, the **heart** represents the emotions. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "making me so sad"

See: Metonymy

Acts 21:13 (#4)

"not only to be bound"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "not only for them to bind me"

See: Active or Passive

Acts 21:13 (#5)

"for the name of the Lord Jesus"

This could mean: (1) that the **name** of Jesus represents his person. Alternate translation: "out of loyalty to the Lord Jesus" (2) that the **name** of Jesus represents his cause in the world. Alternate translation: "for the cause of the Lord Jesus"

See: Metonymy

Acts 21:14 (#1)

"as he was not being persuaded"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "we were not persuading him"

See: Active or Passive

Acts 21:14 (#2)**"as" - "was not being persuaded"**

Luke assumes that his readers will understand what he and the others were not persuading Paul about. You can include this information if that would be helpful to your readers. Alternate translation: "he was not being persuaded not to go to Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 21:14 (#3)**"Let the will of the Lord happen"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "May the will of the Lord happen"

See: Third-Person Imperatives

Acts 21:15 (#1)**"we went up to Jerusalem"**

Luke says that he and his traveling companions **went up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way of referring in your language to traveling to a higher elevation.

See: Idiom

Acts 21:16 (#1)**"a certain Cypriot, an early disciple"**

Luke is using the phrase **a certain early disciple** to introduce **Mnason** as a new participant in the story. The phrase **early disciple** introduces him as one of the first people to believe in Jesus. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a Cypriot who was one of the first believers"

See: Introduction of New and Old Participants

Acts 21:16 (#2)**"to Mnason," - "Cypriot"**

The word **Mnason** is the name of a man. The word **Cypriot** is the name for someone who lives on or comes from the island of Cyprus. See how you translated it in [11:20](#).

See: How to Translate Names

Acts 21:16 (#3)**"with whom we would be hosted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "who would be hosting us"

See: Active or Passive

Acts 21:17 (#1)**"the brothers"**

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers there"

See: Metaphor

Acts 21:20 (#1)**"they were glorifying" - "they said to him"**

The pronoun **they** refers in these instances to James and the elders, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "James and the elders were glorifying ... they said to Paul"

See: Pronouns — When to Use Them

Acts 21:20 (#2)**"You see"**

Paul does not physically **see** these tens of thousands of Jewish believers. James and the elders mean that he knows about them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "You know"

See: Metaphor

Acts 21:20 (#3)

"brother"

James and the elders using the term **brother** to mean someone who shares the same faith. Since this expression occurs in direct discourse, you may want to preserve it in your translation to show how these believers addressed one another.

See: Metaphor

Acts 21:20 (#4)

"they are"

In this instance the pronoun **they** refers to the believing Jews whom James and the elders are describing. It may be helpful to clarify this for your readers. Alternate translation: "these believing Jews are"

See: Pronouns — When to Use Them

Acts 21:20 (#5)

"they are all zealous for the law"

James and the elders say **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "they are very zealous for the law"

See: Hyperbole

Acts 21:21 (#1)

"they have been told about you"

James and the elders mean implicitly that people **have been told** this about Paul even though it is not true. You can include this information if that would be helpful to your readers. Alternate translation: "even though it is not true, they have been told about you"

See: Assumed Knowledge and Implicit Information

Acts 21:21 (#2)

"they have been told"

If your language does not use this passive form, you could state this in active form. Alternate translation: "people have told them"

See: Active or Passive

Acts 21:21 (#3)

"apostasy from Moses"

James and the elders are referring to the Jewish law by association with **Moses**, through whom God gave the law. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "apostasy from the law of Moses"

See: Metonymy

Acts 21:21 (#4)

"apostasy from Moses"

If your language does not use an abstract noun for the idea of **apostasy**, you could express the same idea in another way. Alternate translation: "not to obey the law of Moses"

See: Abstract Nouns

Acts 21:21 (#5)

"nor to walk in the customs"

James and the elders are speaking as if the Jewish **customs** were a path that people walked on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "nor to observe the customs"

See: Metaphor

Acts 21:21 (#6)

"nor to walk in the customs"

By **the customs**, James and the elders implicitly mean the customs that Jews ordinarily observe. You can include this information if that would be

helpful to your readers. Alternate translation: "nor to observe our Jewish customs"

See: Assumed Knowledge and Implicit Information

Acts 21:22 (#1)

"What therefore is it"

James and the elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "What therefore is it that you should do" or "So what should you do about this"

See: Ellipsis

Acts 21:22 (#2)

"What therefore is it"

James and the elders are using the question form to introduce what they think Paul should do in response to the situation they have described. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You need to do something about this!"

See: Rhetorical Question

Acts 21:23 (#1)

"we say"

As the General Notes to this chapter indicate, by **we**, James and the elders mean themselves but Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 21:23 (#2)

"having a vow"

See how you translated the term **vow** in [18:18](#).

See: Translate Unknowns

Acts 21:23 (#3)

"from themselves"

Some ancient manuscripts read **from themselves**. That would be indicating that these men made the vow on their own initiative. ULT follows that reading. Other ancient manuscripts read "upon themselves." That would be indicating that the men still needed to fulfill the commitment implicit in the vow to make an offering in the temple at the end of the time during which the conditions of the vow were in effect. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

See: Textual Variants

Acts 21:24 (#1)

"be purified with them"

James and the elders assume that Paul will know that in order to make an offering at the end of the time of their vows, these men will need to be made ceremonially clean so that they can go into the temple area. You can include this information if that would be helpful to your readers. Alternate translation: "be purified with them so that you can all go to the temple area together"

See: Assumed Knowledge and Implicit Information

Acts 21:24 (#2)

"be purified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "participate in a purification ceremony"

See: Active or Passive

Acts 21:24 (#3)

"pay the expenses for them"

James and the elders assume that Paul will know that the **expenses** at the end of a vow included buying a male and female lamb, a ram, grain, and wine for offerings. They also assume that Paul will

know that the Jews considered paying such expenses for those who could not afford them to be an act of great piety. Alternate translation: "piously help them buy the animals and foods they will need for offerings"

See: Assumed Knowledge and Implicit Information

Acts 21:24 (#4)

"so that they will shear {their} heads"

The men would cut the hair off **their heads** to show that he had fulfilled the vows that they had made to God. If this would not be clear to your readers, you could explain the significance of this action. See how you translated it in [18:18](#).

See: Symbolic Action

Acts 21:24 (#5)

"so that they will shear {their} heads"

Even though James and the elders are using the future tense, they are actually stating the purpose for which Paul would be purified with these four men and pay their expenses. Use a natural way in your language for expressing a purpose. Alternate translation: "so that they may shear their heads" or "so that they will be able to shear their heads to show that they have fulfilled their vows"

See: Connect — Goal (Purpose) Relationship

Acts 21:24 (#6)

"there is nothing in the things they have been told about you"

The expression **there is nothing in** these things means that they are not true. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the things they have been told about you are not true"

See: Idiom

Acts 21:24 (#7)

"they have been told about you"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "people have told them about you"

See: Active or Passive

Acts 21:24 (#8)

"also keeping the law yourself"

James and the elders are using the word **yourself** for emphasis. Use a way that is natural in your language to indicate this emphasis. It may be helpful to begin a new sentence here. Alternate translation: "You too observe the law very carefully"

See: Reflexive Pronouns

Acts 21:25 (#1)

"we sent that they should guard"

James and the elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "we sent them a letter telling them that they should guard themselves from"

See: Ellipsis

Acts 21:25 (#2)

"the idol-sacrificed" - "the strangled"

James and the elders are using the adjectives **idol-sacrificed** and **strangled** as nouns to mean specific kinds of animals. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "animals that have been offered to idols ... animals that have been killed by strangulation"

See: Nominal Adjectives

Acts 21:25 (#3)

"the idol-sacrificed" - "the strangled"

James and the elders are referring by association to meat from animals that have been offered to idols or killed by strangulation. If it would be helpful in

your language, you could state the meaning plainly. Alternate translation: "from eating the meat of animals that have been offered to idols ... from what is killed by strangulation"

See: Metonymy

Acts 21:25 (#4)

"the strangled"

God did not allow the Jews to consume blood in any form. Therefore, they could not eat the meat from an animal that had been strangled, because the blood would not have been properly drained from the body of the animal. James and the elders wanted Gentiles who believed in Jesus not to consume blood either. You can include this information if your readers need it to understand the sentence. Alternate translation: "the meat of animals that have been killed by strangulation, because this meat still contains blood"

See: Assumed Knowledge and Implicit Information

Acts 21:26 (#1)

"the men"

Luke implicitly means the four **men** who had made a vow. You can include this information if that would be helpful to your readers. Alternate translation: "the men who had each made a vow"

See: Assumed Knowledge and Implicit Information

Acts 21:26 (#2)

"having been purified"

Luke is referring implicitly to the purification ceremony that allowed Paul and these men to enter the temple area. You can include this information if that would be helpful to your readers. Alternate translation: "having been purified in order to enter the temple area"

See: Assumed Knowledge and Implicit Information

Acts 21:26 (#3)

"having been purified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "having participated in a purification ceremony"

See: Active or Passive

Acts 21:26 (#4)

"the temple"

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "the temple courtyard"

See: Metonymy

Acts 21:26 (#5)

"declaring the fulfillment of the days of purification"

Luke is using the possessive form **the days of purification** to mean the days during which the men's vows were in effect, at the end of which there needed to be a **purification** ceremony. Alternate translation: "declaring that the men had kept their vows for the number of days that they had promised and that they could now be purified"

See: Possession

Acts 21:26 (#6)

"declaring the fulfillment of the days of purification"

If your language does not use an abstract noun for the idea of **purification**, you could express the same idea in another way. Alternate translation: "declaring that the men had kept their vows for the number of days that they had promised and that they could now be purified"

See: Abstract Nouns

Acts 21:26 (#7)

"of the days of purification"

In this case Luke is referring implicitly to a separate **purification** process from the one the men fulfilled

in order to enter the temple area. He means the purification process that came at the end of a vow. You can include this information if that would be helpful to your readers. Alternate translation: "of the days of purification at the end of their vows"

See: Assumed Knowledge and Implicit Information

Acts 21:26 (#8)

"until the offering was offered for each one of them"

If your language does not use this passive form, you could state this in active form. Alternate translation: "until each one of them offered an offering for himself"

See: Active or Passive

Acts 21:27 (#1)

"the seven days"

Luke assumes that his readers will understand that he means the **seven days** that were customarily required for the offerings and purification ceremony at the end of a vow. You can include this information if that would be helpful to your readers. Alternate translation: "the seven days that it took to purify these men"

See: Assumed Knowledge and Implicit Information

Acts 21:27 (#2)

"the Jews from Asia"

Luke implicitly means some **Jews from Asia** who had come to Jerusalem for the Pentecost festival, as described in [20:16](#). You can include this information if that would be helpful to your readers. Alternate translation: "some Jews from Asia who had come to Jerusalem for the Pentecost festival"

See: Assumed Knowledge and Implicit Information

Acts 21:27 (#3)

"in the temple"

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he

means the courtyard associated with the temple. Alternate translation: "the temple courtyard"

See: Metonymy

Acts 21:27 (#4)

"were agitating the whole crowd"

Luke says **whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "were making many people in the crowd very agitated"

See: Hyperbole

Acts 21:27 (#5)

"the" - "crowd"

By the **crowd**, Luke implicitly means the crowd of people who had come to Jerusalem from all over the Roman Empire for the Pentecost festival. You can include this information if that would be helpful to your readers. Alternate translation: "the whole crowd of people who had come to Jerusalem for the Pentecost festival"

See: Assumed Knowledge and Implicit Information

Acts 21:27 (#6)

"they laid {their} hands on him"

The expression **laid hands on** means to arrest or detain someone, by association with the way that arresting officers or concerned citizens might physically take hold of a person with their **hands**. Alternate translation: "they held onto him" or "they detained him"

See: Metonymy

Acts 21:28 (#1)

"Men, Israelites"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "You Israelites"

See: Idiom

Acts 21:28 (#2)**"all everywhere"**

The Jews from Asia are saying **all** and **everywhere** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "people throughout the empire"

See: Hyperbole

Acts 21:28 (#3)**"the people and the law and this place"**

The Jews from Asia assume that their listeners will understand that they are referring to the special status of the people of Israel as God's chosen people, the law of Moses, and the temple in Jerusalem. You can include this information if that would be helpful to your readers. Alternate translation: "the people of Israel and the law of Moses and this temple"

See: Assumed Knowledge and Implicit Information

Acts 21:28 (#4)**"into the temple"**

The Jews from Asia assume that their listeners will understand that only Jewish males were allowed in certain areas of the courtyard of the Jerusalem **temple** and that they are accusing Paul of bringing **Greeks** into those areas. You can include this information if that would be helpful to your readers. Alternate translation: "into areas of the temple courtyard where they are not allowed to go"

See: Assumed Knowledge and Implicit Information

Acts 21:28 (#5)**"the temple"**

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "the temple courtyard"

See: Metonymy

Acts 21:29 (#1)

""

In this verse, Luke is giving the reason why the Jews from the province of Asia thought that Paul had "defiled" the temple area by bringing "Greeks" into it. To put the reason before the result, you could create a verse bridge for verses 28-29. It might say something like this: "Now some Jews from Asia had seen Trophimus the Ephesian with Paul in the city. When they saw Paul in the temple when the seven days were about to be finished, they were thinking that Paul had brought Trophimus into the temple. So they were agitating the whole crowd, and they laid their hands on him, shouting, 'Men, Israelites, help! This is the man teaching all everywhere against the people and the law and this place. And he has even both brought Greeks into the temple and has defiled this holy place.'"

See: Verse Bridges

Acts 21:29 (#2)**"Trophimus"**

The word **Trophimus** is the name of a man. See how you translated this name in [20:4](#).

See: How to Translate Names

Acts 21:30 (#1)**"the whole city was excited"**

Here, the word **city** means the people who lived in the city of Jerusalem. Alternate translation: "all the people of the city became excited"

See: Metonymy

Acts 21:30 (#2)**"the whole city was excited"**

Luke says **the whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "the people of the city were very excited"

See: Hyperbole

Acts 21:30 (#3)**"the whole city was excited"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the people of the city were very angry"

See: Active or Passive

Acts 21:30 (#4)**"outside of the temple"**

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: "of the temple courtyard"

See: Metonymy

Acts 21:30 (#5)**"the doors were shut"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it would have been the temple gatekeepers. Alternate translation: "the gatekeepers shut the doors"

See: Active or Passive

Acts 21:30 (#6)**"the doors were shut"**

The implication is that the gatekeepers **shut the doors** to the temple courtyard once the mob dragged Paul outside so that the mob would not defile the temple precincts by killing Paul within them. You can include this information if that would be helpful to your readers. Alternate translation: "the gatekeepers shut the doors so that the mob would not defile the temple courtyard by killing Paul there"

See: Assumed Knowledge and Implicit Information

Acts 21:31 (#1)**"And as they were seeking to kill him"**

The pronoun **they** refers to the mob, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "And as the mob was seeking to kill Paul"

See: Pronouns — When to Use Them

Acts 21:31 (#2)**"a report came up to the chiliarch of the cohort"**

Luke is speaking of this **report** as if they were a living thing that **came up to the commander** on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a messenger brought a report to the commander of the guard"

See: Personification

Acts 21:31 (#3)**"a report came up to the chiliarch of the cohort"**

Luke uses the phrase **came up ** because the commander was in a fortress connected to the temple that was higher in elevation than the temple courtyard. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a messenger brought a report to the commander of the guard up in the temple fortress"

See: Idiom

Acts 21:31 (#4)**"to the chiliarch of the cohort"**

A **chiliarch** was an officer in the Roman army who was in charge of a group of 1,000 soldiers. A **cohort** was a large military guard unit. Alternate translation: "to the commander of the military guard"

See: Translate Unknowns

Acts 21:31 (#5)**"all Jerusalem was agitated"**

Here, the word **Jerusalem** means the people who lived in the city of Jerusalem. Alternate translation: "all the people who lived in the city of Jerusalem were agitated"

See: Metonymy

Acts 21:31 (#6)

"all Jerusalem was agitated"

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "the people who lived in the city of Jerusalem were very agitated" or "the people who lived in the city of Jerusalem were rioting"

See: Hyperbole

Acts 21:31 (#7)

"all Jerusalem was agitated"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "something was greatly agitating the people who lived in Jerusalem"

See: Active or Passive

Acts 21:32 (#1)

"who, immediately taking soldiers and centurions, ran down to them"

The pronoun **who** refers to the chiliarch (the Roman commander), and the pronoun **them** refer to the people who were rioting. It may be helpful to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: "The commander immediately took soldiers and centurions and ran down to them"

See: Pronouns — When to Use Them

Acts 21:32 (#2)

"centurions"

A **centurion** was an officer in the Roman army who was in charge of a group of 100 soldiers. See how

you translated it in [10:1](#). Alternate translation: "their commanding officers"

See: Translate Unknowns

Acts 21:33 (#1)

"commanded him to be bound with two chains"

These means implicitly that the commander ordered his soldiers to chain Paul to one soldier on each side of him. You can include this information if that would be helpful to your readers. Alternate translation: "commanded him to be chained to one soldier on each side of him"

See: Assumed Knowledge and Implicit Information

Acts 21:33 (#2)

"commanded him to be bound"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "commanded his soldiers to bind him"

See: Active or Passive

Acts 21:33 (#3)

"he was asking who he might be and what he had done"

It may be more natural in your language to have a direct quotation here. Alternate translation: "he was asking, 'Who is this? What has he done?'"

See: Direct and Indirect Quotations

Acts 21:33 (#4)

"he was asking"

Luke means implicitly that the commander **was asking** the people in the crowd these questions, not that he was asking them of Paul. You can include this information if that would be helpful to your readers. Alternate translation: "he was asking the people in the crowd"

See: Assumed Knowledge and Implicit Information

Acts 21:34 (#1)**"he," - "him"**

The pronoun **he** refers to the commander, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "the commander ... Paul"

See: Pronouns — When to Use Them

Acts 21:34 (#2)**"the certain"**

Luke is using the adjective **certain** as a noun to mean what was reliable or true about Paul. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the truth about Paul"

See: Nominal Adjectives

Acts 21:34 (#3)**"ordered him to be brought"**

If your language does not use this passive form, you could state this in active form. Alternate translation: "ordered his soldiers to bring Paul"

See: Active or Passive

Acts 21:35 (#1)**"he was carried by the soldiers"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the soldiers carried him"

See: Active or Passive

Acts 21:35 (#2)**"because of the violence of the crowd"**

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: "because the crowd was so violent"

See: Abstract Nouns

Acts 21:36 (#1)**"Take him away"**

The crowd is using somewhat milder and less exact language to ask for Paul's death. If it would be helpful in your language, you could use a mild way of referring to this in your language or you could state the meaning plainly. Alternate translation: "Put him to death"

See: Euphemism

Acts 21:37 (#1)**"being about to be brought into the fortress, Paul"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "as the soldiers were about to bring Paul inside the fortress, Paul"

See: Active or Passive

Acts 21:37 (#2)**"Paul says"**

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "Paul said"

See: Irregular Use of Tenses

Acts 21:37 (#3)**"Paul says to the chiliarch, "If it is permitted for me to say something to you"**

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: "Paul asked the chiliarch if it was permitted for him to say something to him"

See: Direct and Indirect Quotations

Acts 21:37 (#4)**"Do you know Greek"**

The commander is using the question form to express surprise that Paul is not who he thought he was. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You know Greek!"

See: Rhetorical Question

Acts 21:38 (#1)**"Then are you not the Egyptian having revolted before these days and having led 4,000 men of the Sicarii into the wilderness"**

The commander is using the question form to emphasize the conclusion he has drawn about Paul. Jews who spoke Greek typically came from somewhere outside of Palestine, and since Paul seems to be someone whom the Jews in Jerusalem consider to be very dangerous, the commander concludes that he must be **the Egyptian** he knows about. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Then you must not be the Egyptian who before this day revolted and led the 4,000 men of the 'Assassins' out into the wilderness!"

See: Rhetorical Question

Acts 21:38 (#2)**"of the Sicarii"**

The term **Sicarii** is a Latin word. Luke spells it out using Greek letters so his readers will know how it sounds. The term means an assassin and it comes from the Latin word for a dagger. In this context, it refers to a group of Jewish rebels who carried daggers under their robes and killed Romans and people who supported the Romans. In your translation, you could spell this the way it sounds in your language, or you could use a term with the same meaning. Alternate translation: "of the Assassins"

See: Copy or Borrow Words

Acts 21:39 (#1)**"a Tarsian"**

The word **Tarsian** is the name for someone who comes from the city of Tarsus.

See: How to Translate Names

Acts 21:39 (#2)**"a citizen of a not undistinguished city"**

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a very distinguished city"

See: Litotes

Acts 21:39 (#3)**"allow me"**

This is an imperative, but as Paul's phrase **I ask of you** shows, it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please allow me"

See: Imperatives — Other Uses

Acts 21:40 (#1)**"when he allowed"**

The pronoun **he** refers to the Roman commander. It may be helpful to clarify this for your readers. Alternate translation: "when the commander allowed"

See: Pronouns — When to Use Them

Acts 21:40 (#2)**"motioned with {his} hand to the people"**

This likely means that Paul waved his hand to get the attention of the audience and signal that he was about to speak. He did this to quiet them. Alternate

translation: "waved his hand to the people to signal that he was about to speak"

See: Symbolic Action

Acts 22:1 (#1)

"Men, brothers and fathers"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "You brothers and fathers of mine"

See: Idiom

Acts 22:1 (#2)

"Men, brothers and fathers"

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully. Alternate translation: "My fellow Israelites and you leaders of Israel" or "My fellow Israelites young and old"

See: Metaphor

Acts 22:1 (#3)

"hear my defense to you now"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please listen as I explain myself"

See: Imperatives — Other Uses

Acts 22:2 (#1)

"they granted more quietness"

If your language does not use an abstract noun for the idea of **quietness**, you could express the same idea in another way. Alternate translation: "they became even more quiet"

See: Abstract Nouns

Acts 22:3 (#1)

"born in Tarsus of Cilicia"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a native of Tarsus of Cilicia"

See: Active or Passive

Acts 22:3 (#2)

"but educated in this city at the feet of Gamaliel, instructed"

Paul is using the phrase **at the feet** to refer to Gamaliel himself by association with the way a student in this culture would sit at the feet of a teacher (that is, on the ground in front of a teacher) while learning from him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "but educated in this city by Gamaliel, instructed"

See: Metonymy

Acts 22:3 (#3)

"but educated in this city at the feet of Gamaliel, instructed"

If your language does not use these passive forms, you could state this using active forms. It may be helpful to begin new sentences here. Alternate translation: "However, Gamaliel educated me in this city. He instructed me"

See: Active or Passive

Acts 22:3 (#4)

"of Gamaliel"

The word **Gamaliel** is the name of the man who was one of the most prominent teachers of the Jewish law at this time. See how you translated his name in [5:34](#).

See: How to Translate Names

Acts 22:3 (#5)**"according to the strictness"**

If your language does not use an abstract noun for the idea of **strictness**, you could express the same idea in another way. Alternate translation: "according to the most strict interpretation"

See: Abstract Nouns

Acts 22:3 (#6)**"of our fathers"**

Peter is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of our ancestors"

See: Metaphor

Acts 22:3 (#7)**"as you all are today"**

Paul compares himself with the crowd. Alternate translation: "in the same way that all of you are today"

Acts 22:4 (#1)**"who persecuted this Way unto death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "who persecuted this Way to the point of killing those who belonged to it"

See: Abstract Nouns

Acts 22:4 (#2)**"who persecuted"**

Paul is using the pronoun **who** to refer to himself. It may be helpful to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: "I persecuted"

See: Pronouns — When to Use Them

Acts 22:4 (#3)**"this Way"**

Here, **this Way** represents the people who belonged to the group called the Way. Alternate translation: "I persecuted the people who belonged to the group called the Way"

See: Metonymy

Acts 22:4 (#4)**"this Way"**

As the General Notes to chapter 9 explain, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it in your translation. See what you did in [9:2](#).

See: How to Translate Names

Acts 22:5 (#1)**"testifies for me"**

Paul is speaking politely of the high priest as if it may be assumed that he will willingly testify to what he knows to be true. Use a form in your language that implicitly suggests good will on the part of someone. Alternate translation: "will tell you about me"

See: Politeness

Acts 22:5 (#2)**"the elderhood"**

Paul is referring to the Sanhedrin by association with the way it was composed of the elders of the Jewish people. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the Sanhedrin"

See: Metonymy

Acts 22:5 (#3)**"the brothers"**

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our fellow Jews"

See: Metaphor

Acts 22:5 (#4)

"going to bring back bound to Jerusalem" - "those being there"

If your language does not use the passive form **bound**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to bind those who were there and bring them back to Jerusalem"

See: Active or Passive

Acts 22:5 (#5)

"so that they might be punished"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "in order that they might receive punishment"

See: Active or Passive

Acts 22:6 (#1)

"And it happened to me that"

Paul is using this phrase to introduce a significant development in his story. Use a word, phrase, or other method in your language that is natural for this purpose.

See: Introduction of a New Event

Acts 22:7 (#1)

"a voice saying to me, 'Saul, Saul, why are you persecuting me'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "someone addressing me by name and asking me why I was persecuting him"

See: Quotes within Quotes

Acts 22:7 (#2)

"a voice saying to me"

Paul is using one part of this speaker, his **voice**, to represent all of him in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "someone saying to me"

See: Synecdoche

Acts 22:7 (#3)

"why are you persecuting me"

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: "you should not be persecuting me!"

See: Rhetorical Question

Acts 22:8 (#1)

"And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And in response I asked this divine figure who he was, and he told me that he was Jesus the Nazarene, whom I was persecuting"

See: Quotes within Quotes

Acts 22:8 (#2)

"Who are you, Lord"

Paul was not yet acknowledging that Jesus was **Lord**. He used that respectful title because he recognized that he was speaking to someone of divine power. If this might be confusing for your readers, you could use a similar term of respect. Alternate translation: "Who are you, Sir"

See: Politeness

Acts 22:9 (#1)

"they did not hear the voice"

In this context the word **hear** likely means "understand," since Luke says in 9:7 that the men traveling with Paul did actually hear the voice. You may wish to make this clear in your translation. Alternate translation: "they did not understand the voice"

See: Idiom

Acts 22:10 (#1)

"But I said, 'What should I do, Lord?' And the Lord said to me, 'Arising, go into Damascus, and there it will be told to you about all that has been appointed to you to do'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But I asked the Lord what I should do, and the Lord told me to get up and go into Damascus, because there it would be told to me about all that had been appointed to me to do"

See: Quotes within Quotes

Acts 22:10 (#2)

"it will be told to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone will tell you"

See: Active or Passive

Acts 22:10 (#3)

"all that has been appointed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "all that God has appointed"

See: Active or Passive

Acts 22:11 (#1)

"because of the glory of that light"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "because that light was so bright"

See: Abstract Nouns

Acts 22:11 (#2)

"being led by the hand by the ones being with me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "with the ones being with me leading me by the hand"

See: Active or Passive

Acts 22:11 (#3)

"I came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "I went"

See: Go and Come

Acts 22:12 (#1)

"a certain devout man"

Paul is using the phrase **a certain devout man** to introduce **Ananias** as a new participant in his story. If your language has its own way of introducing new participants, you could use it here in your translation.

See: Introduction of New and Old Participants

Acts 22:12 (#2)

"being attested by all the Jews living there"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom all the Jews there attested" or "of whom all the Jews there spoke well"

See: Active or Passive

Acts 22:13 (#1)

"said to me, 'Saul, brother, look up"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "addressed me as a brother and told me to look up"

See: Quotes within Quotes

Acts 22:13 (#2)

"Saul, brother"

Ananias was using the word **brother** as a title for **Saul**. The two men were not actual brothers. This could mean: (1) that Ananias was already addressing Saul as someone who shared the same faith. Alternate translation: "Saul, my fellow believer" (2) that Ananias is addressing Saul as a fellow Israelite, as the word "brother" is used in [3:17](#) and many other places in this book. Alternate translation: "Saul, my fellow Israelite"

See: Metaphor

Acts 22:13 (#3)

"look up"

In one sense, this was not a command that Paul was capable of obeying, since he could not see. Instead, it was a command that directly caused him to be healed, if he would **look up** as if he could see. Alternate translation: "if you look up, you will be able to see" or see next note for another possibility.

See: Imperatives — Other Uses

Acts 22:13 (#4)

"look up"

The expression **look up** can also mean "see again," that is, to have one's sight restored. If this is the

meaning, then Ananias was telling Paul what Jesus was going to do for him. Alternate translation: "Jesus is restoring your sight"

See: Idiom

Acts 22:13 (#5)

"in the same hour"

In the ancient world, an **hour** was the shortest time span that people envisioned. In this context, the term does not mean a literal hour of 60 minutes, but it means the shortest time imaginable. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "right at that instant"

See: Idiom

Acts 22:13 (#6)

"And" - "I looked up to him"

Paul means implicitly that when he **looked up** at Ananias, he was able to see him clearly. You can include this information if that would be helpful to your readers. Alternate translation: "And ... when I looked up at him, I could see him" or see next note for another possibility.

See: Assumed Knowledge and Implicit Information

Acts 22:14 (#1)

"And he said, 'The God of our fathers appointed you to know his will and to see the Righteous One and to hear the voice from his mouth'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And he told me that the God of our fathers had appointed me to know his will and to see the Righteous One and to hear the voice from his mouth"

See: Quotes within Quotes

Acts 22:14 (#2)

"of" - "fathers"

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could

state the meaning plainly. Alternate translation: "our ancestors"

See: Metaphor

Acts 22:14 (#3)

"the Righteous One"

Ananias is using the adjective **Righteous** as a noun to mean a particular person who is righteous. ULT adds the word **one** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: "the One who is righteous"

See: Nominal Adjectives

Acts 22:14 (#4)

"the Righteous One"

Ananias is referring to the Messiah by association with the way the Messiah was **Righteous**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the Messiah"

See: Metonymy

Acts 22:14 (#5)

"the voice from his mouth"

It might seem that the expression **the voice from his own mouth** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: "his own voice"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 22:15 (#1)

"for you will be a witness for him to all men of what you have seen and heard"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation, continuing from the previous verse: "because I would be a witness for him to all men of what I had seen and heard"

See: Quotes within Quotes

Acts 22:15 (#2)

"to all men"

Although the term **men** is masculine, Ananias was using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "to all people"

See: When Masculine Words Include Women

Acts 22:16 (#1)

"And now, why are you delaying? Arising, be baptized and wash away your sins, calling on his name"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: "He asked me why I was delaying, and he told me to arise and be baptized and wash away my sins, calling on the name of Jesus"

See: Quotes within Quotes

Acts 22:16 (#2)

"And now"

Here, **now** does not mean "at this moment"; Ananias is using the term to draw attention to the important point that follows. Alternate translation: "So listen"

Acts 22:16 (#3)

"Arising"

Here the term **arising** means that Ananias wanted Paul to take action, not that he wanted him to stand up from a sitting or lying position. Alternate translation: "Come on"

See: Idiom

Acts 22:16 (#4)**"be baptized"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "receive baptism"

See: Active or Passive

Acts 22:16 (#5)**"and wash away your sins"**

Ananias is speaking as if Paul could literally **wash away his sins**. He is using a word picture to convey his meaning. He means that just as washing one's body removes dirt, if Paul repents and asks Jesus for forgiveness, Jesus releases him from the guilt and power sin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to show that you are asking Jesus to free you from sin"

See: Metaphor

Acts 22:16 (#6)**"calling on his name"**

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: "calling on him"

See: Metonymy

Acts 22:16 (#7)**"his name"**

By **his name**, Ananias implicitly means the name of Jesus. You can include this information if that would be helpful to your readers. Alternate translation: "the name of Jesus"

See: Assumed Knowledge and Implicit Information

Acts 22:17 (#1)**"And it happened to me that"**

Paul is using this phrase to introduce a significant development in his story. Use a word, phrase, or

other method in your language that is natural for introducing a new development.

See: Introduction of a New Event

Acts 22:18 (#1)

"And I saw him saying to me, 'Hurry and go away in haste from Jerusalem, because they will not accept your testimony about me"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And I saw him telling me to hurry and go away in haste from Jerusalem because they would not accept my testimony about him"

See: Quotes within Quotes

Acts 22:18 (#2)**"him"**

The pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: "the Lord Jesus"

See: Pronouns — When to Use Them

Acts 22:18 (#3)**"Hurry and go away in haste"**

The expressions **Hurry** and **in haste** mean similar things. Jesus was using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Go away as fast as you can"

See: Doublet

Acts 22:19 (#1)

"And I said, 'Lord, they themselves know that I was imprisoning and beating by synagogues the ones believing in you"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And I told the Lord that they themselves knew that I was

imprisoning and beating by synagogues those who believed in him”

See: Quotes within Quotes

Acts 22:19 (#2)

"they themselves know"

The pronouns **they themselves** refers to the non-believing Jews in Jerusalem. It may be helpful to clarify this for your readers. Alternate translation: “the Jews here in Jerusalem who do not believe in you know”

See: Pronouns — When to Use Them

Acts 22:19 (#3)

"they themselves know"

Paul is adding the word **themselves** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “they know very well”

See: Reflexive Pronouns

Acts 22:20 (#1)

"And when the blood of Stephen your witness was spilled, I myself was also standing by and agreeing and guarding the outer garments of the ones killing him"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “I told him that when the blood of Stephen his witness was spilled, I myself was also standing by and agreeing and guarding the outer garments of the ones killing him”

See: Quotes within Quotes

Acts 22:20 (#2)

"the blood of Stephen your witness was spilled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, recall from chapter 7 that it was the enemies of Stephen. Alternate translation:

“the enemies of Stephen your witness spilled his blood”

See: Active or Passive

Acts 22:20 (#3)

"the blood of Stephen your witness was spilled"

Paul is referring to Stephen’s death by association with the way his **blood** was **spilled** when his enemies killed him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: “the enemies of Stephen your witness killed him”

See: Metonymy

Acts 22:21 (#1)

"But he said to me, 'Go, because I will send you far away to the Gentiles'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “But he told me to go because he would send me far away to the Gentiles”

See: Quotes within Quotes

Acts 22:22 (#1)

"this word"

This could mean: (1) that the crowd became upset when they heard the specific **word** “Gentiles.” Alternate translation: “they heard the word ‘Gentiles’” (2) that the term **word** means what Paul said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Paul says this”

See: Metonymy

Acts 22:22 (#2)

"they lifted up their voice, saying"

Luke is speaking as if the crowd in Jerusalem literally **lifted up** its **voice**. He means that they spoke loudly. If it would be clearer in your

language, you could state the meaning plainly.
Alternate translation: "they shouted"

See: Metaphor

Acts 22:22 (#3)

"their voice"

If you would like to retain the metaphor in your translation of "lifting up a voice" but it would be unusual in your language to speak as if a whole group of people had one **voice**, you could make this plural. Alternate translation: "their voices"

Acts 22:22 (#4)

"Remove such a one from the earth"

The crowd is referring to Paul's death by association with the way they would **remove** him **from the earth** if they killed him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "Kill such a one"

See: Metonymy

Acts 22:22 (#5)

"it was not right for him to live"

The crowd meant implicitly that it was **not right** for Paul to **live** even long enough to offer the explanation he was giving. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "we should have killed him even before he spoke to us"

See: Assumed Knowledge and Implicit Information

Acts 22:23 (#1)

"casting off {their} outer garments"

When the people in the crowd removed their outer garments, this was at least a symbolic action indicating that they felt they should stone Paul to death. They took off their long robes as they would have done in order to throw stones at Paul more easily. But some of the people may actually have intended to try to stone Paul even though he was in the custody of the Roman soldiers. If it would be

helpful to your readers, you could indicate this in your translation. Alternate translation: "casting off their outer garments as if they were going to throw stones at Paul to kill him"

See: Symbolic Action

Acts 22:23 (#2)

"throwing dust into the air"

This could mean: (1) that the people in the crowd were **throwing dust into the air** to symbolize how they wanted to throw stones at Paul, who was on the steps above them. Alternate translation: "throwing dust into the air as if they were throwing stones at Paul" (2) that the people in the crowd were doing this to demonstrate how angry they were. Alternate translation: "angrily throwing dust into the air"

See: Symbolic Action

Acts 22:24 (#1)

"ordered him to be brought"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "ordered his soldiers to bring him"

See: Active or Passive

Acts 22:24 (#2)

"the fortress"

This **fortress** was connected to the outer temple court. See how you translated this in [21:34](#).

Acts 22:24 (#3)

"commanding him to be examined by scourges"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "commanding his soldiers to examine him by scourges"

See: Active or Passive

Acts 22:24 (#4)**"commanding him to be examined by scourges"**

The commander did not want **scourges** to conduct this examination. Luke is referring to the act of whipping someone by association with the instruments, **scourges**, that the commander ordered his soldiers to use for whipping. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "commanding his soldiers to examine him by scourging him"

See: Metonymy

Acts 22:24 (#5)**"by scourges"**

The term **scourges** describes leathern thongs that had small pieces of metal attached to them to inflict more damage. Your language may have a term for a similar item that you can use in your translation. Alternate translation: "by whips"

See: Translate Unknowns

Acts 22:25 (#1)**"they stretched" - "out"**

The pronoun **they** refers to the soldiers who were going to whip Paul. It may be helpful to clarify this for your readers. Alternate translation: "the soldiers"

See: Pronouns — When to Use Them

Acts 22:25 (#2)**"Paul said to the centurion standing by, "If it is lawful for you to scourge a man Roman and uncondemned"**

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: "Paul asked the centurion who was standing by whether it was lawful for him and his soliders to scourge a man who was a Roman and had not been condemned."

See: Direct and Indirect Quotations

Acts 22:25 (#3)**"If it is lawful for you to scourge a man Roman and uncondemned"**

Paul is using the question form to challenge the right of the centurion and his soldiers to whip him. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is not lawful for you to whip a man who is a Roman citizen and who is uncondemned!"

See: Rhetorical Question

Acts 22:25 (#4)**"a man Roman and uncondemned"**

In this context, the term **Roman** implicitly indicates Roman citizenship. You can include this information if that would be helpful to your readers. Alternate translation: "a man who is a Roman citizen and who has not been condemned"

See: Assumed Knowledge and Implicit Information

Acts 22:26 (#1)**"What are you about to do"**

The centurion is using the question form to warn the commander that he should not have Paul whipped. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not be doing this!"

See: Rhetorical Question

Acts 22:26 (#2)**"What are you about to do"**

The centurion is speaking of the commander, one person who was involved in having Paul whipped, to mean everyone who was involved. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "We should not be doing this!"

See: Synecdoche

Acts 22:26 (#3)**"a Roman"**

As in the previous verse, here the term **Roman** implicitly indicates Roman citizenship. Alternate translation: "a Roman citizen"

See: Assumed Knowledge and Implicit Information

Acts 22:27 (#1)**"to him, "" - "he"**

The pronouns **them**, **him**, and **he** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul ... he"

See: Pronouns — When to Use Them

Acts 22:28 (#1)**"I bought this citizenship with a large sum of money"**

The commander is saying implicitly that he does not believe that Paul is a Roman citizen, because Paul does not appear to be wealthy enough to have purchased citizenship. You can include this information if that would be helpful to your readers. Alternate translation: "It requires a large sum of money to purchase citizenship, and you do not seem to be wealthy, so I do not believe that you are a citizen"

See: Assumed Knowledge and Implicit Information

Acts 22:28 (#2)**"I bought this citizenship with a large sum of money"**

If your language does not use an abstract noun for the idea of **citizenship**, you could express the same idea in another way. Alternate translation: "I became a citizen by paying a large sum of money"

See: Abstract Nouns

Acts 22:28 (#3)**"I" - "indeed was born"**

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "I indeed was born a citizen"

See: Ellipsis

Acts 22:28 (#4)**"I" - "indeed was born"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I indeed have been a citizen since birth" or "I indeed inherited citizenship from my father"

See: Active or Passive

Acts 22:29 (#1)**"was afraid"**

The implication is that the commander **was afraid** that the higher Roman authorities would punish him. You can include this information if that would be helpful to your readers. Alternate translation: "was afraid that the higher Roman authorities would punish him"

See: Assumed Knowledge and Implicit Information

Acts 22:30 (#1)**"the certain"**

Luke is using the adjective **certain** as a noun to mean what was reliable or true about Paul. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the truth"

See: Nominal Adjectives

Acts 22:30 (#2)**"he released him"**

This means implicitly not that the commander **released** Paul from custody but that he freed Paul from the chains that were binding him to one soldier on each side of him. You can include this

information if that would be helpful to your readers. Alternate translation: "he ordered his soldiers to unchain Paul"

See: Assumed Knowledge and Implicit Information

Acts 23:1 (#1)

"brothers"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "brothers of mine"

See: Idiom

Acts 23:1 (#2)

"Men, brothers"

Paul is using the word **brothers** to refer respectfully to his fellow Israelites. Alternate translation: "My fellow Israelites"

See: Metaphor

Acts 23:1 (#3)

"in all good conscience"

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "in careful obedience to the law"

See: Hyperbole

Acts 23:2 (#1)

"Ananias"

Ananias is the name of a man. See how you translated the same name for two other men in [5:1](#) and [9:10](#).

See: How to Translate Names

Acts 23:2 (#2)

"to strike his mouth"

Ananias ordered this as a symbolic action to show that he believed Paul had said something with his **mouth** that he should not have said. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "to strike his mouth because he believed Paul had said something he should not have said"

See: Symbolic Action

Acts 23:3 (#1)

"you whitewashed wall"

Paul is referring to the way a **wall** can be painted white to make it look clean. Paul was suggesting that, in the same way, Ananias appeared to look morally innocent, but he was really full of evil intent. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you who pretend to be good"

See: Metaphor

Acts 23:3 (#2)

"And do you sit judging me by the law and, acting contrary to the law, command me to be struck"

Paul is using the question form to challenge Ananias for what he has done. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should certainly not sit judging me by the law while acting contrary to the law by commanding me to be struck!"

See: Rhetorical Question

Acts 23:3 (#3)

"command me to be struck"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "command someone to strike me"

See: Active or Passive

Acts 23:4 (#1)**"Are you insulting the high priest of God"**

The men standing by Paul are using the question form to rebuke him for saying what he said. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not insult the high priest of God!"

See: Rhetorical Question

Acts 23:5 (#1)**"brothers"**

Paul is using the term **brothers** to mean his fellow Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "my kinsmen"

See: Metaphor

Acts 23:5 (#2)**"For it is written, 'You shall not speak evil of a ruler of your people'**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "For it is written that we should not speak evil of a ruler of our people"

See: Quotes within Quotes

Acts 23:5 (#3)**"For it is written"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "For Moses wrote in the law"

See: Active or Passive

Acts 23:5 (#4)**"You shall not speak evil of a ruler of your people"**

Moses is using a future statement to give a command. Alternate translation: "You must not speak evil of a ruler of your people"

See: Statements — Other Uses

Acts 23:6 (#1)**"one part"**

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "one part of the council"

See: Ellipsis

Acts 23:6 (#2)**"Men, brothers"**

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

See: Idiom

Acts 23:6 (#3)**"Men, brothers"**

Paul is using the term **brothers** to mean his fellow Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "My kinsmen"

See: Metaphor

Acts 23:6 (#4)**"a son of Pharisees"**

By **son**, Paul means both that he is the literal son of a Pharisee and that he is the descendant of a line of Pharisees. Alternate translation: "and my father and forefathers were Pharisees"

See: Metaphor

Acts 23:6 (#5)**"the hope and resurrection"**

This phrase expresses a single idea by using two words connected with **and**. The word **resurrection** describes what the Pharisees had **hope** for. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "the hope of the resurrection"

See: Hendiadys

Acts 23:6 (#6)

"the hope and resurrection of the dead"

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "the hope that God will make the dead alive again"

See: Abstract Nouns

Acts 23:6 (#7)

"of the dead"

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who have died"

See: Nominal Adjectives

Acts 23:6 (#8)

"I am being judged"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you are judging me"

See: Active or Passive

Acts 23:8 (#1)

"For"

Luke uses the word **For** to introduce background information about the **Sadducees** and **Pharisees** that will help readers understand what happens next in the story. In your translation, introduce this

information in a way that would be natural in your own language and culture.

See: Background Information

Acts 23:8 (#2)

"there is no resurrection, nor angels or spirits"

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "there is no resurrection and that there are no angels and no spirits"

See: Ellipsis

Acts 23:8 (#3)

"both"

By **both**, Luke means implicitly that Pharisees believe in (1) the resurrection and (2) angels and spirits. You could indicate this explicitly if that would be helpful to your readers. Alternate translation: "both that there is a resurrection and that there are angels and spirits"

See: Assumed Knowledge and Implicit Information

Acts 23:9 (#1)

"arising"

By **arising** (that is, standing up), these Pharisees were indicating that they had something important to say. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "standing up to show that they had something important to say"

See: Symbolic Action

Acts 23:9 (#2)

"And if a spirit spoke to him, or an angel"

These Pharisees are speaking as if what they are saying is a hypothetical possibility, but they believe that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. Alternate

translation: "And since a spirit must have spoken to him, or an angel"

See: Connect — Factual Conditions

Acts 23:9 (#3)

"And if a spirit spoke to him, or an angel"

These Pharisees assume that the Sadducees will understand that they mean this spirit or angel **spoke** to Paul when he had the vision in the Jerusalem temple that he described in [22:17-21](#). You can include this information if that would be helpful to your readers. Alternate translation: "And since a spirit must have spoken to him, or an angel, when he had his vision in Jerusalem"

See: Assumed Knowledge and Implicit Information

Acts 23:9 (#4)

"And if a spirit spoke to him, or an angel"

These Pharisees are making the first part of a conditional statement and leaving the second part for the Sadducees to realize on their own. If this would be unclear to your readers, you could supply the second part of this conditional statement in your translation. Alternate translation: "And if a spirit spoke to him, or an angel, then you should find no evil in this man either."

See: Ellipsis

Acts 23:10 (#1)

"Paul be torn apart by them"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "they tear Paul apart"

See: Active or Passive

Acts 23:10 (#2)

"lest Paul be torn apart by them"

Luke is making an overstatement here to emphasize the danger that Paul was in. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate

translation: "lest they cause Paul great physical harm"

See: Hyperbole

Acts 23:11 (#1)

"on the following night"

This expression indicates the **night** after the day Paul went before the council. In your translation, express this in the way your culture reckons time. Alternate translation: "during the night that followed"

See: Idiom

Acts 23:11 (#2)

"the Lord"

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "the Lord Jesus"

See: Politeness

Acts 23:11 (#3)

"to testify in Rome"

Jesus assumes that Paul will know that he means Paul will **testify** about him in Rome. You can include this information if that would be helpful to your readers. Alternate translation: "to testify about me in Rome"

See: Assumed Knowledge and Implicit Information

Acts 23:12 (#1)

"the Jews"

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "certain Jews"

See: Synecdoche

Acts 23:12 (#2)**"cursed themselves"**

The implication is that the curse was, "May God do so to us if we eat or drink until we have killed Paul," that is, "May God kill us." You can include this information if that would be helpful to your readers. Alternate translation: "asked God to kill them if they did not do what they swore to do"

See: Assumed Knowledge and Implicit Information

Acts 23:12 (#3)**"saying neither to eat nor to drink until they had killed Paul"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "saying, 'We will neither eat or drink until we have killed Paul'"

See: Direct and Indirect Quotations

Acts 23:14 (#1)**"We have cursed ourselves with a curse"**

It might seem that the expression **cursed ourselves with a curse** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: "cursed ourselves"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 23:14 (#2)**"to eat nothing"**

Since the men actually swore that they would **eat** or drink nothing, they are using one part of their oath to represent all of it. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "to eat and drink nothing"

See: Synecdoche

Acts 23:15 (#1)**"we"**

By **we**, the conspirators mean themselves but not chief priests and leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 23:15 (#2)**"appear"**

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. Alternate translation: "we would like you to make it appear"

See: Imperatives — Other Uses

Acts 23:16 (#1)**"hearing the ambush"**

Luke means that the son of Paul's sister heard some of the conspirators talking about the **ambush**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "hearing people talk about the ambush"

See: Metonymy

Acts 23:16 (#2)**"the son of the sister of Paul"**

Luke does not tell us whether this **sister** was older or younger than Paul, but describe this relationship in the way that would be most natural for your language and culture. Alternate translation: "Paul's nephew" or "the nephew of Paul"

See: Kinship

Acts 23:17 (#1)**"Take"**

This is an imperative, but it communicates a polite request rather than a command. Use a form in your

language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please take"

See: Imperatives — Other Uses

Acts 23:18 (#1)

"taking him, he brought him"

The pronoun **him** refers to Paul's nephew, and the pronoun **he** refers to the centurion. It may be helpful to clarify this for your readers. Alternate translation: "taking Paul's nephew, the centurion brought him"

See: Pronouns — When to Use Them

Acts 23:18 (#2)

"says"

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Acts 23:19 (#1)

"So" - "taking hold of his hand"

The chiliarch **taking hold** of the **hand** of Paul's nephew was more than was needed simply to lead the nephew to a **private** location. This was a symbolic action that assured the nephew that the chiliarch would protect him and that he could therefore speak safely and confidentially. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "taking hold of his hand to reassure him"

See: Symbolic Action

Acts 23:20 (#1)

"The Jews"

Paul's nephew is using the name of a whole group, **The Jews**, to refer to some members of that group.

If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Certain Jews"

See: Synecdoche

Acts 23:21 (#1)

"may you not be persuaded by them"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "may they not persuade you" or "do not let them persuade you"

See: Active or Passive

Acts 23:21 (#2)

"the promise from you"

By the word **promise**, Paul's nephew is referring to the commander agreeing to bring Paul to the Sanhedrin the next day and actually bringing him. You can include this information if that would be helpful to your readers. Alternate translation: "you to bring Paul to the Sanhedrin"

See: Metonymy

Acts 23:22 (#1)

"commanding him to tell no one that "you have reported these things to me"

Here Luke begins an indirect quotation but finishes it as a direct quotation. It may be more natural in your language for the entire quotation to be either indirect or direct. Alternate translation: "commanding him to tell no one that he had reported these things to him" or "commanding him, 'Tell no one that you have reported these things to me'"

See: Direct and Indirect Quotations

Acts 23:23 (#1)

"200 spearmen"

Alternate translation: "200 soldiers who are armed with spears"

See: Numbers

Acts 23:23 (#2)

"the third hour of the night"

In your translation, you may wish to express this in the way your own culture reckons time. Alternate translation: "nine o'clock this evening"

See: Idiom

Acts 23:24 (#1)

"and to provide animals so that, having set Paul on them, they may bring him safely to Felix the governor"

Here Luke finishes as an indirect quotation the direct quotation that began in the previous verse. It may be more natural in your language to continue and finish the quotation as a direct quotation. Alternate translation: "and provide animals so that, having set Paul on them, they may bring him safely to Felix the governor"

See: Direct and Indirect Quotations

Acts 23:24 (#2)

"they may bring him safely"

The pronoun **they** refers to the soldiers, horsemen, and spearmen described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: "these troops may bring him safely"

See: Pronouns — When to Use Them

Acts 23:24 (#3)

"Felix"

The word **Felix** is the name of the man who was the Roman **governor** of Judea at this time.

See: How to Translate Names

Acts 23:25 (#1)

"writing a letter"

Luke means implicitly that the commander gave the instructions described in the previous two verses by "summoning" two centurions and **writing** the letter quoted in verses 26–30. It may be helpful to begin a new sentence here. Alternate translation: "He also wrote a letter"

See: Assumed Knowledge and Implicit Information

Acts 23:26 (#1)

"Claudius Lysias to the most excellent Governor Felix"

The commander begins this letter by speaking about himself and about the person to whom he is writing in the third person. That was the convention in this culture. If it would be helpful in your language, you could use the first and second persons to translate this. Alternate translation: "I, Claudius Lysias, to you, the most excellent Governor Felix"

See: First, Second or Third Person

Acts 23:26 (#2)

"Claudius Lysias to the most excellent Governor Felix: Greetings"

As was also the convention in this culture, the letter-writer leaves it unstated but understood that he is writing. If it would be helpful in your language, you could supply those words. Alternate translation: "I, Claudius Lysias, am writing to you, the most excellent Governor Felix"

See: Ellipsis

Acts 23:26 (#3)

"Claudius Lysias"

The words **Claudius Lysias** are the name of the commander.

See: How to Translate Names

Acts 23:26 (#4)

"to the most excellent Governor Felix"

The expression **most excellent** was a formal title by which people addressed Roman officials. Your

language and culture may have a comparable title that you can use in your translation. Alternate translation: "to the Honorable Governor Felix"

See: Politeness

Acts 23:27 (#1)

"This man, having been seized by the Jews and about to be killed by them," - "I rescued"

If your language does not use these passive forms, you could express these ideas in active form or in another way that is natural in your language. Alternate translation: "Learning that the Jews had seized this man and that they were about to kill him ... I rescued him"

See: Active or Passive

Acts 23:27 (#2)

"the Jews"

The commander is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "certain Jews"

See: Synecdoche

Acts 23:27 (#3)

"a Roman"

Here the term **Roman** implicitly indicates Roman citizenship. Alternate translation: "a Roman citizen"

See: Assumed Knowledge and Implicit Information

Acts 23:28 (#1)

"I took him down"

The commander says that he took Paul ** down** to the Sanhedrin because he brought him down the steps from the Roman fortress to the temple courtyard. It may not be necessary to reproduce this detail in your translation. Alternate translation: "I brought him"

See: When to Keep Information Implicit

Acts 23:29 (#1)

"whom I found being accused about questions of their law but having no accusation worthy of death or chains"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "I found that the Jews were accusing him about questions of their law, but they were not accusing him of anything worthy of death or chains"

See: Active or Passive

Acts 23:29 (#2)

"of death or chains"

The commander is using the word **death** to mean a penalty of death. He is referring to imprisonment by association with the way that the Romans used **chains** to secure prisoners. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "execution or imprisonment" or "of being put to death or being put in prison"

See: Metonymy

Acts 23:30 (#1)

"when a plot that was to be against the man was revealed to me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when someone revealed to me that there was going to be a plot against the man"

See: Active or Passive

Acts 23:31 (#1)

"according to the thing having been commanded to them"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate

translation: "according to what the chiliarch had commanded them to do"

See: Active or Passive

Acts 23:31 (#2)

"Antipatris"

The word **Antipatris** is the name of a city. It was located about halfway between Jerusalem and Caesarea.

See: How to Translate Names

Acts 23:32 (#1)

"they returned" - "him"

The pronoun **they** refers to the soldiers, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul, the soldiers returned"

See: Pronouns — When to Use Them

Acts 23:33 (#1)

"who, entering into Caesarea and delivering the letter to the governor, also presented Paul to him"

The pronoun **who** refers to the horsemen who accompanied Paul all the way to Caesarea. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "When the horsemen reached Caesarea, they delivered the letter to the governor and also presented Paul to him"

See: Pronouns — When to Use Them

Acts 23:34 (#1)

"having asked what province he was from"

It may be more natural in your language to have a direct quotation here. Alternate translation: "having asked Paul, 'What province are you from?'"

See: Direct and Indirect Quotations

Acts 23:35 (#1)

"commanding him to be guarded"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "commanding his soldiers to guard him"

See: Active or Passive

Acts 24:1 (#1)

"a certain orator, Tertullus"

Luke is using the phrase **a certain orator** to introduce **Tertullus** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation.

See: Introduction of New and Old Participants

Acts 24:1 (#2)

"a" - "orator"

In this context, the term **orator** means a person who spoke well and who was well acquainted with Roman law. Either an accuser or a defendant might employ such a person to argue a case for them in court. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: "a courtroom lawyer"

See: Translate Unknowns

Acts 24:1 (#3)

"certain" - "Tertullus"

The word **Tertullus** is the name of a man.

See: How to Translate Names

Acts 24:1 (#4)

"came down"

Luke says that these men **came down** to Caesarea because that was the customary way of speaking about traveling from Jerusalem, since that city is up

on a mountain. Use a natural way of referring to traveling downward in your language.

See: Idiom

Acts 24:2 (#1)

"when he had been summoned"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when the governor summoned Paul"

See: Active or Passive

Acts 24:2 (#2)

"to accuse him"

The pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "to accuse Paul"

See: Pronouns — When to Use Them

Acts 24:2 (#3)

"As we are obtaining"

By **we**, Tertullus means himself and his fellow Jews but not Governor Felix, to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 24:2 (#4)

"you," - "your"

Here the words **you** and **your** refer to Felix, the governor. It may be helpful to clarify this for your readers. Alternate translation: "you, Governor Felix ... your"

See: Pronouns — When to Use Them

Acts 24:2 (#5)

"for this people"

Tertullus assumes that Governor Felix will understand that by **this people** he means the Jewish people. You can include this information if that would be helpful to your readers. Alternate translation: "for the Jewish people"

See: Assumed Knowledge and Implicit Information

Acts 24:3 (#1)

"in every way" - "everywhere," - "all"

Tertullus says these things as overstatements for emphasis. Since Luke is quoting directly from his speech, it would be appropriate to retain these overstatements in your translation.

See: Hyperbole

Acts 24:3 (#2)

"most excellent Felix"

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. See how you translated the similar expression in [Acts 23:26](#). Alternate translation: "Your Excellency, Governor Felix"

See: Politeness

Acts 24:3 (#3)

"with all thankfulness"

If your language does not use an abstract noun for the idea behind the word **thankfulness**, you could express the same idea in another way. Alternate translation: "very gratefully"

See: Abstract Nouns

Acts 24:4 (#1)

"to us"

By **us**, Tertullus means himself and the Jewish leaders on whose behalf he is speaking. He does not mean Governor Felix, to whom he is speaking. So use the exclusive form of "us" in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 24:4 (#2)

"briefly in your fairness"

If your language does not use an abstract noun for the idea of **fairness**, you could express the same idea in another way. Alternate translation: "briefly, knowing that you will judge our case fairly"

See: Abstract Nouns

Acts 24:5 (#1)

"a pest"

Tertullus is speaking as if Paul was literally spreading disease. He means that Paul is causing trouble. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a troublemaker"

See: Metaphor

Acts 24:5 (#2)

"among all the Jews throughout the world"

Tertullus says this as overstatements for emphasis. Since Luke is quoting directly from his speech, it would be appropriate to retain this overstatement in your translation.

See: Hyperbole

Acts 24:5 (#3)

"of the Nazarenes"

In this context, the word **Nazarenes** is a name that people used at this time to describe believers in Jesus. Jesus himself was known as a Nazarene because he came from the town of Nazareth. See how you translated the same word in [2:22](#), where it has that meaning.

See: How to Translate Names

Acts 24:6 (#1)

"whom also we arrested"

Tertullus is making the case that Paul is a criminal, but he is leaving it up to Felix to decide what Paul's punishment should be, so he is deliberately breaking off this sentence here. If this might be unclear to your readers, you could indicate his meaning in your translation. Alternate translation: "whom we also arrested, and who deserves to be punished, but we will leave it to you to decide his punishment."

See: Ellipsis

Acts 24:6 (#2)

""

As the General Introduction to Acts explains, this second half of this verse, all of verse 7, and the first part of verse 8 are found in many traditional versions of the Bible, but they are not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting this material in brackets. If a translation of the Bible already exists in your area, you could consider including this material if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this material may not be original, such as by putting it in brackets or in a footnote.

See: Textual Variants

Acts 24:8 (#1)

"from whom"

The pronoun **whom** refers to Paul. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "From him"

See: Pronouns — When to Use Them

Acts 24:9 (#1)

"the Jews"

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Jewish leaders who had come to Caesarea to accuse Paul"

See: Synecdoche

Acts 24:11 (#1)**"it is not more than 12 days for me from when"**

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "it was only 12 days ago that"

See: Litotes

Acts 24:12 (#1)**"they found"**

The pronoun **they** refers to the Jews who are accusing Paul. It may be helpful to clarify this for your readers. Alternate translation: "these Jews who are accusing me found"

See: Pronouns — When to Use Them

Acts 24:14 (#1)**"the Way"**

As the General Notes to chapter 9 explain, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it in your translation. See what you did in [9:2](#).

See: How to Translate Names

Acts 24:14 (#2)**"the things written in the Prophets"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the things that the prophets wrote"

See: Active or Passive

Acts 24:14 (#3)**"the Prophets"**

The word **Prophets** is the name of a section of the Bible that contains the books in which the prophets recorded the messages that God gave them. Alternate translation: "the books that the prophets wrote"

See: How to Translate Names

Acts 24:15 (#1)**"these"**

The pronoun **these** refers to the Jewish leaders who are accusing Paul. It may be helpful to clarify this for your readers. Alternate translation: "my accusers"

See: Pronouns — When to Use Them

Acts 24:15 (#2)**"that there is going to be a resurrection of both the righteous and the unrighteous"**

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "that God will make both the righteous and the unrighteous alive again after they have died"

See: Abstract Nouns

Acts 24:15 (#3)**"of both the righteous and the unrighteous"**

Paul is using the adjectives **righteous** and **unrighteous** as nouns to mean different groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "of both people who have done what is right and people who have not done what is right"

See: Nominal Adjectives

Acts 24:16 (#1)**"In this"**

The pronoun **this** refers to what Paul has just said in verses 14 and 15 about what he believes. It may be helpful to clarify this for your readers. Alternate translation: "Because I believe these things,"

See: Pronouns — When to Use Them

Acts 24:16 (#2)

"before God"

Paul is using this phrase to refer to the opinion or judgment of God and men by association with the way that they would assess anything that came to their attention in front of them. Alternate translation: "in the perspective of God"

See: Metonymy

Acts 24:16 (#3)

"men"

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "people"

See: When Masculine Words Include Women

Acts 24:17 (#1)

"Now"

Paul is using the word translated **Now** to introduce a new phase of his defense. Use a word, phrase, or other method in your language that would be natural for this purpose.

See: Introduction of a New Event

Acts 24:17 (#2)

"I came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went"

See: Go and Come

Acts 24:17 (#3)

"to my nation"

Paul is actually referring to the place where the people of the Jewish **nation** live. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the place where my Jewish people live"

See: Metonymy

Acts 24:17 (#4)

"bringing alms and offerings"

By **alms** Paul means gifts for the poor that the Gentile churches had collected and that he was delivering. By **offerings** he means the sacrifices that he and four other men offered at the end of a period of vows. You can include this information if that would be helpful to your readers. Alternate translation: "to bring gifts for the poor and to offer sacrifices at the end of a vow period"

See: Assumed Knowledge and Implicit Information

Acts 24:18 (#1)

"in which"

The pronoun **which** refers to the offerings that Paul described in the previous verse. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here, ending verse 17 with a period. Alternate translation: "While I was making those offerings,"

See: Pronouns — When to Use Them

Acts 24:19 (#1)

"certain Jews from Asia—who ought to be present"

As Paul defends himself by telling what happened in Jerusalem, he suddenly realizes that his actual accusers are not present. So he breaks off his sentence to bring this fact to the attention of Governor Felix. If this might be unclear to your readers, in your translation you could finish this part of the story and begin a new sentence. Alternate translation: "certain Jews from Asia saw me in Jerusalem with a Gentile and they thought that I had brought him into the temple. Now they ought to be present"

See: Ellipsis

Acts 24:20 (#1)**"let these themselves say"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "may these themselves say" or "these themselves should say"

See: Third-Person Imperatives

Acts 24:20 (#2)**"these themselves"**

These pronouns refer to the Jewish leaders who have come to Caesarea to accuse Paul. It may be helpful to clarify this for your readers. Alternate translation: "these Jewish leaders who have come here"

See: Pronouns — When to Use Them

Acts 24:20 (#3)**"when I stood before the Sanhedrin"**

Paul is referring to what he said to the Sanhedrin to defend himself by association with the way he **stood** in front of the council as he said it. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "when I defended myself at a meeting of the Sanhedrin"

See: Metonymy

Acts 24:21 (#1)**"other} than regarding this one utterance that I shouted out standing among them, 'Concerning the resurrection of the dead I am being judged by you today'**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "other than that when I was standing among them, I shouted that I was being judged by them that day concerning the resurrection of the dead"

See: Quotes within Quotes

Acts 24:21 (#2)**"Concerning the resurrection of the dead"**

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "Because I believe that God will make those who have died alive again,"

See: Abstract Nouns

Acts 24:21 (#3)**"I am being judged by you"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you are judging me today"

See: Active or Passive

Acts 24:22 (#1)**"may come down"**

Felix says **may come down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a lower elevation.

See: Idiom

Acts 24:23 (#1)**"to forbid none"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **none** and the negative verb **forbid**. Alternate translation: "to allow all"

See: Double Negatives

Acts 24:23 (#2)**"of his own"**

By **his own**, Luke implicitly means Paul's **own** friends. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "of his friends"

See: Assumed Knowledge and Implicit Information

Acts 24:24 (#1)

"Drusilla"

The word **Drusilla** is the name of a woman.

See: How to Translate Names

Acts 24:24 (#2)

"being a Jewess"

The word **Jewess** is the name for a woman who is Jewish. Alternate translation: "who was a Jewish woman"

See: How to Translate Names

Acts 24:25 (#1)

"he"

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul"

See: Pronouns — When to Use Them

Acts 24:26 (#1)

"money would be given to him by Paul"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Paul would give him money"

See: Active or Passive

Acts 24:27 (#1)

"two years being fulfilled"

Luke is describing this time period in the way in which his culture and language spoke about time. The expression can refer to any period of time

between one year and two years in length. Your language may have a comparable expression that you can use in your translation. Alternate translation: "after a couple of years"

See: Idiom

Acts 24:27 (#2)

"Porcius Festus"

The words **Porcius Festus** are the names of a man.

See: How to Translate Names

Acts 24:27 (#3)

"with the Jews"

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Jews who were hostile to Paul"

See: Synecdoche

Acts 24:27 (#4)

"bound"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "in bonds"

See: Active or Passive

Acts 24:27 (#5)

"bound"

Luke is using one thing that the Romans did to keep Paul prisoner to represent all of what they did. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "as a prisoner"

See: Synecdoche

Acts 25:1 (#1)**"Now"**

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

See: Introduction of a New Event

Acts 25:1 (#2)**"having set foot"**

Luke is using one part of Festus, his **foot**, to represent all of himself in the act of arriving in Judea. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "having arrived"

See: Synecdoche

Acts 25:1 (#3)**"in the province"**

By **the province**, Luke implicitly means the province of Judea. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "in Judea"

See: Assumed Knowledge and Implicit Information

Acts 25:1 (#4)**"went up from Caesarea to Jerusalem"**

Luke says that Festus **went up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation.

See: Idiom

Acts 25:2 (#1)**"the first of the Jews"**

Luke is using the adjective **first** as a noun to mean a particular group of people. Here, **first** has the sense of most prominent. Your language may use

adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the most prominent of the Jews"

See: Nominal Adjectives

Acts 25:3 (#1)**"him," - "him" - "him"**

The pronoun **him** refers to Paul in each of these instances. It may be helpful to clarify this for your readers. Alternate translation: "Paul ... him ... Paul"

See: Pronouns — When to Use Them

Acts 25:3 (#2)**"making an ambush to kill him along the way"**

It was the Jewish leaders who were secretly **making an ambush**. This was not part of what they were **requesting** Festus to do. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "But the Jewish leaders were secretly preparing an ambush to kill Paul along the way"

See: Assumed Knowledge and Implicit Information

Acts 25:4 (#1)**"Festus answered that Paul was being held at Caesarea but that he himself was about to depart soon"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "Festus answered, 'Paul is being held at Caesarea but I myself am about to depart soon'"

See: Direct and Indirect Quotations

Acts 25:4 (#2)**"Paul was being held"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he was holding Paul"

See: Active or Passive

Acts 25:4 (#3)**"to depart"**

Festus means implicitly that he is **about to depart** from Jerusalem and travel to Caesarea. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "to depart Jerusalem for Caesarea"

See: Assumed Knowledge and Implicit Information

Acts 25:5 (#1)**"the powerful among you"**

Festus is using the adjective **powerful** as a noun to mean a certain group of people. In this context, **powerful** means having the legal power to represent the Jewish nation. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "those of you who have legal standing in this matter"

See: Nominal Adjectives

Acts 25:5 (#2)**"having come down together"**

As the General Notes to this chapter discuss, here Festus says **come down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a lower elevation.

See: Idiom

Acts 25:5 (#3)**"let them accuse him"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "may they accuse him" or "they should accuse him"

See: Third-Person Imperatives

Acts 25:6 (#1)**"not more than eight or ten days"**

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "less than eight or ten days"

See: Litotes

Acts 25:6 (#2)**"having sat in the judgment seat"**

Festus **sat in the judgment seat** as a symbolic action to show that he was ready to act as the judge in the case against Paul. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "having sat in the judgment seat to show that he was ready to act as the judge in the case against Paul"

See: Symbolic Action

Acts 25:6 (#3)**"Paul to be brought"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "his soldiers to bring Paul to him"

See: Active or Passive

Acts 25:7 (#1)**"he" - "him"**

The pronouns **he** and **him** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul ... him"

See: Pronouns — When to Use Them

Acts 25:7 (#2)**"many and serious charges"**

It may be more natural in your language not to use the word **and** between these adjectives. Alternate

translation: "many serious charges" or "many charges that were all serious"

Acts 25:8 (#1)**"against Caesar"**

Paul is using the leader of the Roman government to represent that entire government. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "against the Roman government"

See: Synecdoche

Acts 25:9 (#1)**"wanting to lay down a favor for the Jews"**

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Jewish leaders who were opposing Paul"

See: Synecdoche

Acts 25:9 (#2)**"to lay down a favor for the Jews"**

Luke is speaking as if the Festus wanted to **lay down** a favor physically for the Jewish leaders, as if they would pick it up and leave something else for him in its place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to do a favor for the Jewish leaders that they would later return"

See: Metaphor

Acts 25:9 (#3)**"answering Paul, said"**

Together the words **answering** and **said** mean that Festus responded to Paul. Alternate translation: "Festus responded to Paul"

See: Hendiadys

Acts 25:9 (#4)**"having gone up to Jerusalem"**

Festus says **gone up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation.

See: Idiom

Acts 25:9 (#5)**"to Jerusalem, to be judged before me there about these things"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to Jerusalem and have me judge you there about these things"

See: Active or Passive

Acts 25:10 (#1)**"I am standing before the judgment seat of Caesar"**

Paul is referring to Caesar's authority to judge him by association with the **judgment seat** where Caesar sat when he judged cases. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "I am being judged by Caesar"

See: Metonymy

Acts 25:10 (#2)**"I am standing before the judgment seat of Caesar"**

Paul is using **Caesar**, the leader of the Roman government, to represent that entire government. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am being judged by the Roman government"

See: Synecdoche

Acts 25:10 (#3)**"where it is necessary for me to be judged"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "where it is necessary for someone to judge me"; or, if you translated the previous phrase as "I am being judged by the Roman government": "which is the authority that ought to judge me"

See: Active or Passive

Acts 25:11 (#1)**"I do not refuse to die"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **refuse**. Alternate translation: "I am willing to die"

See: Double Negatives

Acts 25:12 (#1)**"the council"**

Luke assumes that his readers will understand that by **council** here, he does not mean the Jewish Sanhedrin. He means the group of officials who advised Festus. You can include this information if that would be helpful to your readers. Alternate translation: "with his own government advisors"

See: Assumed Knowledge and Implicit Information

Acts 25:12 (#2)**"to Caesar you will go"**

Festus is using a future statement to give a ruling in Paul's case. If it would be helpful in your language, you could use a more natural form for giving a ruling. Alternate translation: "so I grant your appeal and I am going to send you to Caesar for judgment"

See: Statements — Other Uses

Acts 25:13 (#1)**"Now"**

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

See: Introduction of a New Event

Acts 25:13 (#2)**"King Agrippa and Bernice"**

The word **Agrippa** is the name of a man. He ruled a few territories in the area where Festus was the Roman governor. The word **Bernice** is the name a woman. She was the sister of King Agrippa.

See: How to Translate Names

Acts 25:13 (#3)**"having come down to Caesarea"**

Luke speaks of Agrippa and Bernice **having come down** to Caesarea because that city is lower in elevation than Jerusalem, where they lived. Use a natural way in your language of referring to traveling to a lower elevation.

See: Idiom

Acts 25:14 (#1)**"A certain man has been left a prisoner by Felix"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Felix has left a certain man a prisoner"

See: Active or Passive

Acts 25:14 (#2)**"A certain man has been left a prisoner by Felix"**

Festus is using the phrase **A certain man** to introduce **Paul** to Agrippa and Bernice. If your language has its own way of introducing people and their stories, you could use it here in your

translation. Alternate translation: "There is a man named Paul whom Felix left as a prisoner"

See: Introduction of New and Old Participants

Acts 25:15 (#1)

"requesting a judgment against him"

If your language does not use an abstract noun for the idea of a **judgment**, you could express the same idea in another way. Alternate translation: "requesting that I judge him"

See: Abstract Nouns

Acts 25:16 (#1)

"the one being accused"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one against whom people are making accusations"

See: Active or Passive

Acts 25:16 (#2)

"may have the accusers by face"

Here, the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Your language may have a similar expression that you can use in your translation. Alternate translation: "may meet face to face with the accusers"

See: Metonymy

Acts 25:17 (#1)

"when they had come together"

The pronoun **they** refers to the chief priests and the elders of the Jews, whom Festus mentioned in verse 15. It may be helpful to clarify this for your readers. Alternate translation: "when the chief priests and the elders of the Jews had come together"

See: Pronouns — When to Use Them

Acts 25:17 (#2)

"having sat in the judgment seat"

Festus **sat in the judgment seat** as a symbolic action to show that he was ready to act as the judge in the case against Paul. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: "having sat in the judgment seat to show that I was ready to act as the judge in this case"

See: Symbolic Action

Acts 25:17 (#3)

"I commanded the man to be brought"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I commanded soldiers to bring the man"

See: Active or Passive

Acts 25:19 (#1)

"their own religion"

If your language does not use an abstract noun for the idea of **religion**, you could express the same idea in another way. Alternate translation: "their religious beliefs" or "their beliefs about God and spiritual things"

See: Abstract Nouns

Acts 25:20 (#1)

"asked if he might be willing to go to Jerusalem and be judged there about these things"

It may be more natural in your language to have a direct quotation here. Alternate translation: "asked, 'Might you be willing to go to Jerusalem and be judged there about these things?'"

See: Direct and Indirect Quotations

Acts 25:20 (#2)

"be judged"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and have me judge him"

See: Active or Passive

Acts 25:21 (#1)

"when Paul appealed that he be kept"

If your language does not use this passive form, you could state this in active form. Alternate translation: "when Paul asked that I keep him"

See: Active or Passive

Acts 25:21 (#2)

"of the August one"

Festus is referring to the Roman emperor by a respectful title. Your language and culture may have a similar title that you can use in your translation. Alternate translation: "of His Majesty the Emperor"

See: Politeness

Acts 25:21 (#3)

"I commanded him to be kept"

If your language does not use this passive form, you could state this in active form. Alternate translation: "I commanded the guards to keep him in custody"

See: Active or Passive

Acts 25:22 (#1)

"I myself was also wanting to hear this man"

Agrippa is using the reflexive pronoun **myself** for emphasis. It may be more natural in your language to express this emphasis in another way. Alternate translation: "I too would certainly want to hear this man"

See: Reflexive Pronouns

Acts 25:22 (#2)

"he says"

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. It may be helpful to start a new sentence here. Alternate translation: "he said"

See: Irregular Use of Tenses

Acts 25:23 (#1)

"Paul was brought"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the soldiers brought Paul"

See: Active or Passive

Acts 25:24 (#1)

"all the men"

Although the term **men** is masculine, Festus is using the word in a generic sense that includes both men and women. (It is clear that women as well as men are **present**, since Luke notes in verse 23 that Bernice entered with Agrippa.) If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: "all of you"

See: When Masculine Words Include Women

Acts 25:24 (#2)

"with us"

By **us**, Festus means himself and King Agrippa but not the rest of the crowd to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 25:24 (#3)

"the whole multitude of the Jews petitioned me"

Festus says **the whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "the multitude of the Jews petitioned me urgently"

See: Hyperbole

Acts 25:24 (#4)

"shouting that he ought not to live any longer"

It may be more natural in your language to have a direct quotation here. Alternate translation: "shouting, 'He ought not to live any longer!'"

See: Direct and Indirect Quotations

Acts 25:24 (#5)

"he ought not to live any longer"

In Greek this is a double negative for emphasis, "he ought not to live no longer." In Greek, the second negative creates a positive meaning by canceling the first negative. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: "he should die immediately"

See: Double Negatives

Acts 25:25 (#1)

"the August one"

Festus is referring to the Roman emperor by a respectful title. Your language and culture may have a similar title that you can use in your translation. Alternate translation: "to His Majesty The Empeor"

See: Politeness

Acts 25:26 (#1)

"to the lord"

Festus is referring to the emperor by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "to our lord the emperor"

See: Politeness

Acts 25:26 (#2)

"you," - "you"

Here the first instance of **you** is plural and refers to everyone assembled in the hall. The second **you** is singular and is directed only to Agrippa. Use the plural and singular forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 25:27 (#1)

"it seems unreasonable to me, sending a prisoner and not to signify"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **unreasonable**. Alternate translation: "it seems reasonable to me, sending a prisoner, that I should state"

See: Double Negatives

Acts 26:1 (#1)

"It is permitted to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I permit you"

See: Active or Passive

Acts 26:1 (#2)

"stretching out {his} hand"

This could mean: (1) that Paul waved his hand to get the attention of the audience and signal that he was about to speak. Alternate translation: "waving his hand to signal that he was about to speak" (2) that as Paul spoke, he used hand gestures to emphasize the points he was making. Alternate translation: "gesturing with his hand as he spoke"

See: Symbolic Action

Acts 26:2 (#1)**"of which I am accused by the Jews"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that the Jews accuse me of doing"

See: Active or Passive

Acts 26:2 (#2)**"the Jews"**

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "many of the Jewish leaders"

See: Synecdoche

Acts 26:3 (#1)**"in all the customs and controversies among the Jews"**

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "in a wide range of customs and controversies among the Jews"

See: Hyperbole

Acts 26:4 (#1)**"all the Jews know"**

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "the Jews know very well"

See: Hyperbole

Acts 26:4 (#2)**"in my nation and in Jerusalem"**

By **nation**, Paul most likely means by association the people of his nation, that is, the Jews. Alternate

translation: "among the Jews, especially in the city of Jerusalem"

See: Metonymy

Acts 26:5 (#1)**"of our religion"**

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 26:6 (#1)**"now"**

Paul is using the word translated **Now** to introduce a new phase of his defense. Use a word, phrase, or other method in your language that would be natural for this purpose.

See: Introduction of a New Event

Acts 26:6 (#2)**"I stand here being judged"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you are judging me"

See: Active or Passive

Acts 26:6 (#3)**"because of hope of the promise made to our fathers by God"**

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "because I hope in the promise made to our fathers by God"

See: Abstract Nouns

Acts 26:6 (#4)**"of the promise made to our fathers by God"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "of the promise that God made to our fathers"

See: Active or Passive

Acts 26:6 (#5)

"of the promise made to our fathers by God"

Since Paul explains in verse 8 that the **promise** for which he has **hope** is the resurrection from the dead, here you do not need to explain further what Paul means.

See: When to Keep Information Implicit

Acts 26:6 (#6)

"our fathers"

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our ancestors"

See: Metaphor

Acts 26:6 (#7)

"our fathers"

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 26:7 (#1)

"our 12 tribes"

Paul is referring to the people of Israel by association with the way that nation was historically composed of 12 tribes. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "our Jewish people"

See: Metonymy

Acts 26:7 (#2)

"our 12 tribes"

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 26:7 (#3)

"serving in earnestness"

If your language does not use an abstract noun for the idea of **earnestness**, you could express the same idea in another way. Alternate translation: "serving earnestly"

See: Abstract Nouns

Acts 26:7 (#4)

"night and day"

Paul is using the two parts of a full day, **night** and **day**, to refer to continuous activity throughout a full day. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "continually" or, if you translated **serving in earnestness** as "serving earnestly": "and continually"

See: Merism

Acts 26:7 (#5)

"I am being accused by the Jews"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Jews are accusing me"

See: Active or Passive

Acts 26:7 (#6)

"by the Jews"

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: "by these Jewish leaders"

See: Synecdoche

Acts 26:8 (#1)

"Why is it judged unbelievable among you if God raises the dead"

Paul is using the question form to challenge the Jewish leaders who are accusing him. Many of them are Pharisees who believe that God does raise the dead, and yet they do not believe that God raised Jesus from the dead. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "By accusing me, you are acting as if you do not believe that God raises the dead!"

See: Rhetorical Question

Acts 26:8 (#2)

"among you"

While to this point Paul has used the word **you** in the singular to refer to Agrippa, here he uses it in the plural to refer to the Jewish leaders who are present. So use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Acts 26:8 (#3)

"if God raises the dead"

Paul is speaking as if what he is saying is a hypothetical possibility, but he believes that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. Alternate translation: "that God raises the dead"

See: Connect — Factual Conditions

Acts 26:8 (#4)

"raises the dead"

Here, **raises the dead** is an idiom that refers to making someone who has died alive again. Alternate translation: "God makes the dead alive again"

See: Idiom

Acts 26:8 (#5)

"the dead"

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who have died"

See: Nominal Adjectives

Acts 26:9 (#1)

"the name of Jesus"

While in such contexts the word **name** often represents the person who has that name, Paul is describing a time when he did not believe that Jesus was still alive. So here the word **name** seems to represent the reputation and influence of Jesus. Alternate translation: "the reputation and influence of Jesus"

See: Metonymy

Acts 26:10 (#1)

"of the saints"

Paul is using the term **saints** by association to mean believers in Jesus. See how you translated the term in [9:32](#). Alternate translation: "of the believers in Jesus"

See: Metonymy

Acts 26:10 (#2)

"when they were being executed"

Paul is using one part of the process of putting someone on trial for a capital offense and punishing that person if he is found guilty to represent the entire process. Since he speaks of casting his **vote** in favor of execution, here he means specifically the trial part of the process. If it

would be helpful in your language, you could state the meaning plainly. Alternate translation: "when they were being put on trial for crimes with a penalty of death"

See: Synecdoche

Acts 26:10 (#3)

"when they were being executed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when the Sanhedrin was considering whether to execute them"

See: Active or Passive

Acts 26:10 (#4)

"I cast my vote against them"

The implication is that Paul **cast his vote** as a member of the Sanhedrin. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "as a member of the Sanhedrin, I cast my vote against them"

See: Assumed Knowledge and Implicit Information

Acts 26:11 (#1)

"punishing them in all the synagogues"

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "going from one synagogue to another to punish them"

See: Hyperbole

Acts 26:12 (#1)

"with authority and a commission"

This phrase expresses a single idea by using two words connected with **and**. The word **authority** tells what kind of **commission** the **chief priests** gave Paul. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and."

Alternate translation: "with an authoritative commission"

See: Hendiadys

Acts 26:14 (#1)

"I heard a voice speaking to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against a goad'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "I heard a voice speaking to me in the Hebrew language, calling me twice by name, asking me why I was persecuting him, and telling me it was hard for me to kick against a goad."

See: Quotes within Quotes

Acts 26:14 (#2)

"I heard a voice speaking to me"

Paul is speaking of this **voice** as if it were a living thing that could speak on its own. Alternate translation: "I heard someone saying to me"

See: Personification

Acts 26:14 (#3)

"why are you persecuting me"

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: "you should not be persecuting me!"

See: Rhetorical Question

Acts 26:14 (#4)

"It is hard for you to kick against a goad"

The voice is speaking as if Paul were literally kicking against a **goad**, that is, a sharp object that people use to prod an animal. The voice means that by opposing Jesus and persecuting believers, Paul is hurting himself. If it would be clearer in your language, you could state the meaning plainly.

Alternate translation: "You are hurting yourself by what you are doing"

See: Metaphor

Acts 26:15 (#1)

"And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you are persecuting"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And I asked the Lord who he was, and the Lord said that he was Jesus, whom I was persecuting"

See: Quotes within Quotes

Acts 26:15 (#2)

"Who are you, Lord"

When Paul replied to the voice, he was not yet acknowledging that Jesus was **Lord**. He used that respectful title because he recognized that he was speaking to someone of divine power. If this might be confusing for your readers, in your translation you could use a similar term of respect. Alternate translation: "Who are you, Sir"

See: Politeness

Acts 26:15 (#3)

"the Lord said"

In this case Paul is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: "the Lord Jesus said"

See: Politeness

Acts 26:16 (#1)

"But get up and stand on your feet, because for this I have appeared to you, to appoint you a servant and a witness both of the things in which you have seen me and of the things in which I will be shown to you"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He told me to

get up and stand on my feet, because for this he had appeared to me, to appoint me a servant and a witness both of the things in which I had seen him and of the things in which he would be shown to me"

See: Quotes within Quotes

Acts 26:16 (#2)

"get up and stand on your feet"

It might seem that the expression **get up and stand on your feet** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: "stand up"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 26:16 (#3)

"I will be shown to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I will show myself to you"

See: Active or Passive

Acts 26:17 (#1)

"rescuing you from the people and from the Gentiles, to whom I am sending you"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: "He told me that he would rescue me from the peoples and from the Gentiles, to whom he was sending me"

See: Quotes within Quotes

Acts 26:17 (#2)

"the people"

By **the people**, Jesus means specifically the Jewish people. Alternate translation: "the Jewish people"

See: Assumed Knowledge and Implicit Information

Acts 26:18 (#1)

"to open their eyes to turn from darkness to light and from the authority of Satan to God, for them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in me"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "to open their eyes to turn from darkness to light and from the authority of Satan to God, for them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in him"

See: Quotes within Quotes

Acts 26:18 (#2)

"to open their eyes to turn"

Jesus is speaking of Paul helping people to understand the truth about him as if Paul would literally **open** the **eyes** of these people. Alternate translation: "to help them understand the truth about me so that they will turn"

See: Metaphor

Acts 26:18 (#3)

"to turn from darkness to light"

Jesus is speaking of Paul helping people to stop doing what is wrong and to start obeying God as if the Paul would be literally helping these people stop directing their attention to **darkness** and start directing it to **light**. Alternate translation: "so that they will stop doing what is wrong and start obeying God"

See: Metaphor

Acts 26:18 (#4)

"and from the authority of Satan to God"

By **authority**, Jesus implicitly means the control that **Satan** has over people who are under his authority. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "and no longer have Satan control them but have God control them"

See: Assumed Knowledge and Implicit Information

Acts 26:18 (#5)

"for them to receive forgiveness of sins and"

If your language does not use an abstract noun for the idea behind the word **forgiveness**, you could express the same idea with the verb "forgive." Alternate translation: "so that God may forgive their sins and give them"

See: Abstract Nouns

Acts 26:18 (#6)

"an inheritance among"

Jesus is speaking of the blessings that he gives to those who believe in him as if they were an **inheritance** such as children receive from their parents. Alternate translation: "the blessings that I give to"

See: Metaphor

Acts 26:18 (#7)

"the ones having been sanctified by faith in me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones whom I sanctify because they have faith in me"

See: Active or Passive

Acts 26:19 (#1)

"I was not disobedient"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **disobedient**. Alternate translation: "I was obedient"

See: Double Negatives

Acts 26:19 (#2)**"to the heavenly vision"**

Paul is referring to Jesus by association with the way Jesus spoke to him in this **vision**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "to Jesus, who spoke to me from heaven in this vision"

See: Metonymy

Acts 26:20 (#1)**"turn to God"**

Paul is speaking as if he declared that people should physically **turn** to God. He means that he proclaimed they should stop living in one way and begin to live in another way. Alternate translation: "start obeying God"

See: Metaphor

Acts 26:20 (#2)**"doing deeds worthy of repentance"**

If your language does not use an abstract noun for the idea behind the word **repentance**, you could express the same idea with the verb "repent." Alternate translation: "doing deeds that showed that they had truly repented"

See: Abstract Nouns

Acts 26:21 (#1)**"the Jews"**

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Jews who opposed me"

See: Synecdoche

Acts 26:22 (#1)**"to both small and great"**

Paul is referring to people of every kind by naming two extremes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to people of every kind"

See: Merism

Acts 26:22 (#2)**"nothing except the things that"**

If it would appear in your language that Paul was contradicting himself by saying that he spoke **nothing** and then describing what he spoke, you could reword this to avoid using an exception clause. Alternate translation: "the same things that"

See: Connect — Exception Clauses

Acts 26:23 (#1)**"if the Christ would be a sufferer, if he, the first from the resurrection of the dead, was going to proclaim light"**

Paul could be saying that this is what Moses and the prophets said about the Messiah. You can provide this information in your translation if that would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: "They addressed the question as to whether the Christ would be a sufferer, as to whether he, the first from the resurrection of the dead, was going to proclaim" or see next note for another possibility.

See: Assumed Knowledge and Implicit Information

Acts 26:23 (#2)**"if the Christ would be a sufferer, if he, the first from the resurrection of the dead, was going to proclaim light"**

Paul could be speaking as if what he is saying is a hypothetical possibility even though he believes that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. It may be helpful to begin a new sentence here. Alternate translation: "Now since the Christ was a sufferer, since he was the first from the resurrection of the dead, then he was going to proclaim light"

See: Connect — Factual Conditions

Acts 26:23 (#3)

"the first from the resurrection of the dead"

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "the first person whom God made alive again after he died"

See: Abstract Nouns

Acts 26:23 (#4)

"of the dead"

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of people who have died"

See: Nominal Adjectives

Acts 26:23 (#5)

"he," - "was going to proclaim light"

Paul is saying that the truth that Jesus proclaimed about God was like a **light** that allowed people to see. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "was going to proclaim the truth about God"

See: Metaphor

Acts 26:23 (#6)

"to the people"

By **the people**, Paul means specifically the Jewish people. Alternate translation: "to the Jewish people"

See: Assumed Knowledge and Implicit Information

Acts 26:24 (#1)

"Festus says"

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "Festus said"

See: Irregular Use of Tenses

Acts 26:24 (#2)

"Great learning is turning you to insanity"

Festus is speaking of **learning** as if it were a living thing that was **turning** Paul from sanity to insanity. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "You have become insane from learning so much"

See: Personification

Acts 26:25 (#1)

"I am not insane"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **insane**. Alternate translation: "I am completely sane"

See: Double Negatives

Acts 26:25 (#2)

"most excellent Festus"

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. See how you translated the similar expression in [Acts 23:26](#). Alternate translation: "Honorable Governor Festus"

See: Politeness

Acts 26:25 (#3)

"words of truth and of sanity"

Paul is using the possessive form to describe the character of the **words** he is **speaking**. Alternate translation: "words that are true and sane"

See: Possession

Acts 26:26 (#1)

"to whom indeed, speaking boldly, I am talking"

Paul recognizes that he is being very outspoken in response to King Agrippa's invitation to speak for himself, so he implicitly apologizes. In your translation, you could use a comparable expression from your language and culture. Alternate translation: "and I hope that he will pardon me for speaking so boldly as I talk to him"

See: Politeness

Acts 26:26 (#2)

"I am not persuaded at all that any of these things eludes him"

In Greek this is a double negative for emphasis, "I am not persuaded that not any of these things eludes him." In Greek, the second negative creates a positive meaning by canceling the first negative. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: "I am persuaded that not one of these things at all eludes him"

See: Double Negatives

Acts 26:26 (#3)

"not" - "this has" - "been done in a corner"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this did not happen in a corner"

See: Active or Passive

Acts 26:26 (#4)

"not" - "this has" - "been done in a corner"

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your

language, you could state the meaning plainly. Alternate translation: "this has been done openly"

See: Litotes

Acts 26:26 (#5)

"in a corner"

Paul is speaking as if Jesus might have done things secretly, as if he had done them **in a corner** of a room where no one could see him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "secretly"

See: Metaphor

Acts 26:27 (#1)

"Do you believe the prophets, King Agrippa"

Paul asks this question to challenge **King Agrippa** to recognize that if he believes what the prophets wrote, then he should believe that Jesus rose from the dead. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should believe what I am saying about Jesus since you believe the prophets, King Agrippa."

See: Rhetorical Question

Acts 26:28 (#1)

"In little are you persuading me to make me a Christian"

Agrippa is using the question form to challenge Paul. He is asserting that what Paul has said so far is not sufficiently persuasive. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. The term **little** could mean: (1) little proof. Alternate translation: "You cannot persuade me to become a Christian with so little proof." (2) little time. Alternate translation: "You cannot persuade me to become a Christian in such a short time."

See: Rhetorical Question

Acts 26:29 (#1)**"either in little or in much"**

The term **little** could mean: (1) little proof. Alternate translation: "whether what I have said is enough or whether you need more proof" (2) little time. Alternate translation: "whether it takes a short time or a long time"

Acts 26:29 (#2)**"without these chains"**

Paul is using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "without being imprisoned"

See: Synecdoche

Acts 26:31 (#1)**"This man is not doing anything worthy of death or of chains"**

The king and governor are referring to a penalty of death by association with **death** itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "This man does not deserve to receive the death penalty or to be kept in chains"

See: Metonymy

Acts 26:31 (#2)**"of chains"**

These people who heard Paul speak are using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "of being imprisoned"

See: Synecdoche

Acts 26:32 (#1)**"This man was able to have been released"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "You could have released this man"

See: Active or Passive

Acts 27:1 (#1)**"it was decided for us to sail"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Roman authorities decided that we should sail"

See: Active or Passive

Acts 27:1 (#2)**"it was decided for us to sail"**

Luke assumes that his readers will understand that he says **us** because he joined Paul at this point in the story. You can include this information if your readers need it to understand what is happening. UST models a way to do this.

See: Assumed Knowledge and Implicit Information

Acts 27:1 (#3)**"for us"**

As the General Notes to this chapter explain, here and in several other places Luke says "we," **us**, and "our" to mean himself and others who were traveling with him, but not his readers. So use the exclusive form of those words if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 27:1 (#4)**"to a centurion, Julius by name"**

Luke is using the phrase **a centurion** to introduce **Julius** as a new participant in the story. If your

language has its own way of introducing new participants, you could use it here in your translation.

See: Introduction of New and Old Participants

Acts 27:1 (#5)

"Julius"

The word **Julius** is the name of a man.

See: How to Translate Names

Acts 27:1 (#6)

"of the Augustan regiment"

The **Augustan regiment** was the name of the military unit from which this centurion came. Some versions translate this as the "Imperial regiment."

See: How to Translate Names

Acts 27:2 (#1)

"from Adramyttium"

The word ** Adramyttium ** is the name of a city.

See: How to Translate Names

Acts 27:2 (#2)

"a ship" - "being about to sail"

Luke is referring to what the crew of this ship was about to do by association with the ship itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "a ship whose crew was about to sail it"

See: Metonymy

Acts 27:2 (#3)

"Aristarchus"

The word **Aristarchus** is the name of a man who came from Macedonia but who had been working with Paul in Ephesus. See how you translated his name in [19:29](#).

See: How to Translate Names

Acts 27:3 (#1)

"we came down to Sidon"

As the General Notes to this chapter explain, Luke says that he and the other travelers **came down** to Sidon because that was the customary way in this culture of describing people arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: "we landed at Sidon"

See: Idiom

Acts 27:3 (#2)

"to receive {their} care"

If your language does not use an abstract noun for the idea of **care**, you could express the same idea in another way. Alternate translation: "so that they could care for him"

See: Abstract Nouns

Acts 27:4 (#1)

"we sailed under Cyprus"

The expression **sailed under** does not mean that the travelers sailed south of the island of Cyprus, such as Luke describes in [21:3](#), even though that would have been the shortest route. Rather, **sailed under** means that the ship kept close to the northern shore of the island, which loomed above the ship and blocked the wind. If it would be helpful in your language, you could express that meaning plainly. However, if the people of your culture are familiar with sea travel, you could use the corresponding expression that is most natural in your language. Alternate translation: "we stayed close to the northern shore of Cyprus"

See: Idiom

Acts 27:5 (#1)

"we came down to Myra of Lycia"

Luke assumes that his readers will understand that the travelers got off the ship at **Myra**. You can

include this information if that would be helpful to your readers. Alternate translation: "we came down to Myra of Lycia, where we got off the ship"

See: Assumed Knowledge and Implicit Information

Acts 27:5 (#2)

"Myra of Lycia"

The word **Myra** is the name of a city, and the word **Lycia** is the name of the province in which that city was located.

See: How to Translate Names

Acts 27:6 (#1)

"an Alexandrian ship sailing to Italy"

Luke is referring to what the crew of this ship was doing by association with the ship itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "a ship whose crew was sailing it to Italy"

See: Metonymy

Acts 27:6 (#2)

"Alexandrian"

The word **Alexandrian** is the name for someone or something that comes from the city of Alexandria. See how you translated it in [18:24](#).

See: How to Translate Names

Acts 27:7 (#1)

"And sailing slowly for many days and having arrived with difficulty near Cnidus"

Luke assumes that his readers will understand that the ship was **sailing slowly** and **with difficulty** because it was sailing into the wind. You can include this information if that would be helpful to your readers. Alternate translation: "sailing slowly for many days and having arrived with difficulty near Cnidus because we were sailing into the wind"

See: Assumed Knowledge and Implicit Information

Acts 27:7 (#2)

"Cnidus"

The word **Cnidus** is the name of a city.

See: How to Translate Names

Acts 27:7 (#3)

"Crete" - "Salmon"

The word **Crete** is the name of an island. See how you translated the word "Cretans" in [2:11](#). The word **Salmon** is the name of a cape on the east end of the island of Crete.

See: How to Translate Names

Acts 27:8 (#1)

"sailing along it"

The pronoun **it** refers the island of Crete. It may be helpful to clarify this for your readers. Alternate translation: "sailing along the island of Crete"

See: Pronouns — When to Use Them

Acts 27:8 (#2)

"with difficulty"

The implication is that even under the shelter of the island of Crete, the winds were still so strong as to make sailing to the west difficult. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "with difficulty because the winds from the west were strong even there"

See: Assumed Knowledge and Implicit Information

Acts 27:8 (#3)

"Fair Havens"

The word **Fair Havens** is the name of a port on the south coast of the island of Crete.

See: How to Translate Names

Acts 27:8 (#4)**"was" - "the city of Lasea"**

The word **Lasea** is the name of a city on the coast of the island of Crete.

See: How to Translate Names

Paul is speaking as if he could literally **see** the things he describes. He means that God has revealed them to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God has revealed to me"

See: Metaphor

Acts 27:9 (#1)**"even the fast had already passed"**

Luke assumes that his readers will understand that after this **fast**, which came in the last part of September or the first part of October according to Western calendars, there was a higher risk of seasonal storms. You can include this information if that would be helpful to your readers. Alternate translation: "even the fast had already passed and so there was a higher risk of seasonal storms"

See: Assumed Knowledge and Implicit Information

Acts 27:10 (#2)

"the voyage is about to be with injury and much loss, not only of the cargo and the ship, but also of our lives"

If your language does not use abstract nouns for the ideas of **injury** and **loss**, you could express the same ideas in other ways. It may be helpful to make this two sentences. Alternate translation: "on this voyage, many of us will be injured and we will lose many valuable things. We will not only lose the cargo and the ship, we will lose our lives"

See: Abstract Nouns

Acts 27:9 (#2)**"the fast"**

Luke is referring to the Day of Atonement by association with the way that Jews observed a **fast** in connection with that sacred day. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the Day of Atonement"

See: Metonymy

Acts 27:11 (#1)

"the centurion was being persuaded more by the pilot and by the captain than by the things being spoken by Paul"

If your language does not use these passive forms, you could express the ideas in active form or in other ways that are natural in your language. Alternate translation: "the pilot and the captain were persuading the centurion more by what they were saying than Paul was persuading him by what he was saying"

See: Active or Passive

Acts 27:9 (#3)**"Paul was warning them"**

The pronoun **them** refers to the centurion and to the pilot and owner of the ship, as verse 11 makes clear. It may be helpful to clarify this for your readers. Alternate translation: "Paul was warning Julius and the pilot and the owner of the ship"

See: Pronouns — When to Use Them

Acts 27:11 (#2)**"by the captain"**

Here the word **captain** could mean: (1) someone who was in command of the ship. Alternate translation: "the ship's commander" (2) someone who owned the ship and was in command of it. However, while this is a common meaning of the word, it is unlikely in this context. We learn from the story that this ship was carrying grain from Egypt to Italy and so it would have belonged to the emperor's own fleet. Alternate translation: "the shipowner"

Acts 27:10 (#1)**"I see"**

See: Assumed Knowledge and Implicit Information

Acts 27:12 (#1)

"harbor"

A **harbor** is a place on the coast whose location and shape allow ships to come safely close to the land. If your language does not have a term for such a place, you could use a general description in your translation. Alternate translation: "place of access to the shore"

See: Translate Unknowns

Acts 27:12 (#2)

"wintering" - "to winter there"

The terms **wintering** and **to winter** mean to stay in a place that is safe during the winter, which is a cold and stormy season in this location. If the seasons do not vary much in your location or if there is not a cold and stormy season, you could explain this with a general expression. Alternate translation: "staying during a cold and stormy season ... to stay there during the cold and stormy season"

See: Translate Unknowns

Acts 27:12 (#3)

"Phoenix"

The word **Phoenix** is the name of a port city on the south coast of Crete.

See: How to Translate Names

Acts 27:12 (#4)

"looking according to the southwest wind and according to the northwest wind"

This expression means that the Phoenix harbor provided access for ships to sail out in the directions that the winds coming from the **southwest** and the **northwest** blew. That is, ships would sail out to the northeast and southeast from the harbor, and they would enter the harbor from the northeast or southeast. Your language and culture may have a comparable expression of its

own that you can use in your translation. Otherwise, you could describe this in general terms. Alternate translation: "looking down the northwest wind and down the southwest wind"

See: Idiom

Acts 27:12 (#5)

"looking according to the southwest wind and according to the northwest wind"

Luke is speaking as if the harbor of Phoenix was literally **looking** in these directions. He means that it gave access for ships to sail in those directions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "giving access for sailing to the northeast or to the southeast"

See: Metaphor

Acts 27:12 (#6)

"the southwest wind" - "the northwest wind"

These directions are based on the rising and setting of the sun. The **southwest** is somewhat to the left of the setting sun, and the **northwest** is somewhat to the right of the setting sun. If you decide to use the terms "northeast" and "southeast" instead, based on the two previous notes, the northeast is somewhat to the left of the rising sun and the southeast is somewhat to the right of the rising sun. Your language and culture may have their own terms for these directions.

See: Translate Unknowns

Acts 27:13 (#1)

"having raised {the anchor}"

An **anchor** is a heavy object that is attached to a rope that is tied to a ship. The ship's crew tosses the anchor into the water and it sinks to the bottom of the sea, keeping the ship from drifting about. The crew raises the anchor out of the water when it is time for the ship to travel. Your language may have a specific expression for this action. Alternate translation: "having weighed anchor"

See: Translate Unknowns

Acts 27:13 (#2)**"they were sailing along"**

The pronoun **they** refers to the crew of the ship. It may be helpful to clarify this for your readers. Alternate translation: "the crew was sailing the ship"

See: Pronouns — When to Use Them

Acts 27:14 (#1)**"after not long"**

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "after a short time"

See: Litotes

Acts 27:14 (#2)**"called Eurakylon"**

The term **Euraklyon** is a combination of the Greek word for the east wind and the Latin word for the north wind. Luke spells out the term using Greek letters so that his readers will know how it sounds. This seems to be the name that Luke heard the sailors give to this wind. In your translation, you could spell it the way it sounds in your language. You could also say what it means. Alternate translation: "called the Northeaster"

See: Copy or Borrow Words

Acts 27:14 (#3)**"called"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that the sailors called"

See: Active or Passive

Acts 27:14 (#4)**"it"**

The pronoun **it** refers to the island of Crete. It may be helpful to clarify this for your readers. Alternate translation: "the island of Crete"

See: Pronouns — When to Use Them

Acts 27:15 (#1)**"And the ship having been seized and not being able to face into the wind"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when the wind seized the ship, so that we were not able to face into the wind"

See: Active or Passive

Acts 27:15 (#2)**"the ship having been seized and not being able to face into the wind"**

Luke is speaking of the **wind** as if it were a living thing that **seized** the **ship**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "with the wind blowing with such force that it kept the ship from sailing in the direction from which it was coming"

See: Personification

Acts 27:15 (#3)**"to face into the wind"**

Luke is speaking as if the ship literally had a **face** that it could turn towards the wind. Your language may have an expression that suits this context and that you can use in your translation. Alternate translation: "to bear up against the wind"

See: Metaphor

Acts 27:15 (#4)**"we were driven along"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the wind drove us along"

See: Active or Passive

Acts 27:16 (#1)

"running under a certain island called Cauda"

The expression **running under** is a sailing term that means to go along a specific side of some land in order to block the wind. Your language may have a specific expression for this action. If not, you could explain the meaning generally. Alternate translation: "sailing under the lee of a certain island called Cauda" or "sailing on the side of an island called Cauda where the wind was not so strong"

See: Idiom

Acts 27:16 (#2)

"a certain island called Cauda"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a certain island that people called Cauda"

See: Active or Passive

Acts 27:16 (#3)

"Cauda"

The word **Cauda** is the name of a small island located off the south coast of Crete.

See: How to Translate Names

Acts 27:16 (#4)

"of the lifeboat"

A **lifeboat** is a smaller boat that crews sometimes tow behind their larger ship and sometimes bring up onto the ship and tie down. They use the smaller boat for various reasons, including escaping from the larger ship if it is sinking. If your language does not have a term for a smaller boat like this, you could use a general expression in your translation. Alternate translation: "of the smaller utility boat that the ship was towing"

See: Translate Unknowns

Acts 27:17 (#1)

"they were using helps, undergirding the ship"

The word **helps** is a nautical term that means ropes or cables. The word **undergirding** describes the process of running ropes or cables around the bottom of a ship so that the ship will not come apart during a storm. If your language does not have comparable nautical terms, you could state the meaning plainly in your translation. Alternate translation: "they were tying ropes around the bottom of the ship so that it would not come apart during the storm"

See: Idiom

Acts 27:17 (#2)

"they were using"

Here and in the next two verses, the pronoun **they** refers to the sailors of the ship. It may be helpful to clarify this for your readers. Alternate translation: "the sailors were using"

See: Pronouns — When to Use Them

Acts 27:17 (#3)

"lest they might fall into the Syrtis"

The expression **fall into** is a nautical term that in this context describes a ship becoming stuck in quicksand. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "they might run aground on the Syrtis"

See: Idiom

Acts 27:17 (#4)

"the Syrtis"

The word **Syrtis** is the name of a large mass of quicksand near the north coast of Africa.

See: How to Translate Names

Acts 27:17 (#5)**"the Syrtis"**

Quicksand, which the word **Syrtis** describes, is sand that is saturated with water. It does not support the weight of a person, so sailors cannot get out of a ship to free it if the ship gets stuck in quicksand. If your readers would not be familiar with quicksand, you could describe it generally in your translation. Alternate translation: "the large mass of waterlogged sand off the north coast of Africa"

See: Translate Unknowns

Acts 27:17 (#6)**"lowering the gear"**

The term **gear** could mean: (1) the sails of the ship and the rigging that the sailors uses to raise and lower the sails. If this is the meaning, then Luke is saying that without sails, the sailors could not steer the ship and it had to go wherever the wind drove it. Alternate translation: "taking down the sails" (2) a sea anchor, that is, some object that the sailors would drag along in the water behind the ship in order to slow the ship down. If this is the meaning, then the sailors lowered this sea anchor in the hopes that the storm would end before they reached the quicksand. Alternate translation: "putting a sea anchor into the water"

See: Translate Unknowns

Acts 27:17 (#7)**"they were being driven along"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the wind was driving them along"

See: Active or Passive

Acts 27:18 (#1)**"we being exceedingly storm-tossed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate

translation: "as the storm was tossing us exceedingly"

See: Active or Passive

Acts 27:18 (#2)**"they were doing a jettison"**

The word **jettison** is a nautical term that describes sailors throwing the cargo of a ship (the goods that the ship is transporting) into the sea to lighten the weight of the ship in an effort to prevent it from sinking. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "they were throwing the cargo of the ship into the sea to make the ship lighter to try to keep it from sinking"

See: Idiom

Acts 27:19 (#1)**"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." So here, **the third day** means two days after the sailors tied ropes around the ship and one day after the sailors threw the cargo overboard. You may wish to express this in your translation in the way your own culture reckons time. Alternate translation: "on the day after that"

See: Idiom

Acts 27:19 (#2)**"on the third day"**

If you retain this idiom but your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "on day three"

See: Ordinal Numbers

Acts 27:19 (#3)**"they threw the equipment of the ship {overboard}"**

Luke assumes that his readers will understand that the sailors **threw the equipment ... overboard** in a desperate effort to make the ship even lighter. In this context, **equipment** refers to everything the sailors needed to sail the ship: tackle, hoists, beams of wood, block and tackle, ropes, lines, sails, and the like. This indicates that they had given up on sailing the ship and were hoping just to survive. You can include this information if that would be helpful to your readers. Alternate translation: "they became so desperate that they threw overboard everything they needed to sail the ship, hoping just to survive"

See: Assumed Knowledge and Implicit Information

Acts 27:19 (#4)

"with their own hands"

Luke is using one part of the sailors, their **hands**, to represent all of them in the act of throwing the cargo overboard. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "themselves"

See: Synecdoche

Acts 27:20 (#1)

"neither sun nor stars appearing for many days"

Luke assumes that his readers will understand that the **sun** and **stars** did not appear because the dark storm clouds obscured them. Luke also assumes that his readers will understand that sailors needed to see the sun and stars in order to know where they were and in what direction they were headed. So this is a further indication of how desperate the situation was. You can include this information if that would be helpful to your readers. Alternate translation: "since the sailors could not determine their position or navigate the ship because the dark storm clouds prevented the sun and stars from appearing for many days"

See: Assumed Knowledge and Implicit Information

Acts 27:20 (#2)

"no small storm"

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a great storm"

See: Litotes

Acts 27:20 (#3)

"lying upon us"

Luke is speaking of the storm as if they were a living thing that was **lying upon** the ship. He means that the storm continued to buffet the ship without ever letting up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "continually buffeting the ship"

See: Personification

Acts 27:20 (#4)

"all hope for us to be saved was finally being taken away"

If your language does not use these passive forms, you could express the same ideas in active form or in another way that is natural in your language. Alternate translation: "we finally lost all hope that we could save ourselves"

See: Active or Passive

Acts 27:20 (#5)

"all hope for us to be saved was finally being taken away"

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "we finally stopped hoping that we could save ourselves"

See: Abstract Nouns

Acts 27:20 (#6)

"all hope for us to be saved was finally being taken away"

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "it finally became very difficult to hope that we could save ourselves"

See: Hyperbole

Acts 27:21 (#1)

"as there had been much abstinence"

If your language does not use an abstract noun for the idea of **abstinence**, you could express the same idea in another way. Alternate translation: "as we had gone a long time without eating food"

See: Abstract Nouns

Acts 27:21 (#2)

"having stood up in the midst of them"

Paul **stood up** to indicate that he had something important to say. Alternate translation: "having stood up in the midst of them to show that he had something important to say"

See: Symbolic Action

Acts 27:21 (#3)

"this damage and loss"

The terms **injury** and **loss** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "such a great loss"

See: Doublet

Acts 27:22 (#1)

"there will be no loss of life among you, only of the ship"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "there will be no loss of life among you, there will only be loss of the ship"

See: Ellipsis

Acts 27:23 (#1)

"of the God whose I am and whom I serve"

The phrases **whose I am** and **whom I serve** mean similar things. Paul is using repetition for emphasis. If it would be helpful to your readers, you could combine these phrases in your translation. Alternate translation: "of the God I worship"

See: Parallelism

Acts 27:24 (#1)

"saying, 'Do not be afraid, Paul. It is necessary for you to stand before Caesar, and behold, God has graciously granted to you all the ones sailing with you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: "The angel told me that I should not be afraid, because it was necessary for me to stand before Caesar, and behold, God had graciously granted to me all the ones sailing with me"

See: Quotes within Quotes

Acts 27:24 (#2)

"behold"

The angel is using the term **behold** to focus Paul's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Acts 27:24 (#3)

"It is necessary for you to stand before Caesar"

The angel is using one aspect of the trial process, the fact that an accused person would **stand before** a judge, to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or state

the meaning plainly. Alternate translation: "You must appear in Caesar's court so that he can judge you"

See: Synecdoche

Acts 27:25 (#1)

"according to the way it was told to me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "according to the way the angel told me"

See: Active or Passive

Acts 27:26 (#1)

"to fall upon some island"

The expression **fall upon** is a nautical term that in this context describes a ship running aground on the shore of an island. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "to run aground on some island"

See: Idiom

Acts 27:27 (#1)

"the fourteenth night"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "night 14"

See: Ordinal Numbers

Acts 27:27 (#2)

"as we were being driven about"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "as the storm was driving us about"

See: Active or Passive

Acts 27:27 (#3)

"the Hadria"

The word **Hadria** is the term that people of this culture used to describe the open Mediterranean Sea between Italy and Malta on the west and Greece and Crete on the east.

See: How to Translate Names

Acts 27:27 (#4)

"some land to be approaching them"

Luke is speaking of this **land** as if it were a living thing that was **approaching** the sailors on the ship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "that they were approaching some land"

See: Personification

Acts 27:28 (#1)

"taking soundings"

The expression **taking soundings** is a nautical term that describes sailors determining the depth of the water. Sailors measure this by dropping a marked line with a weight tied to the end of it into the water. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "measuring the depth of the sea water"

See: Idiom

Acts 27:28 (#2)

"20 fathoms," - "15 fathoms"

A **fathom** is a unit of measurement of the depth of water. One fathom is equal to about two meters or about six feet. Alternate translation: "40 meters ... 30 meters" or "120 feet ... 90 feet"

See: Numbers

Acts 27:29 (#1)

"we might fall upon"

The expression **fall upon** is a nautical term that in this context describes a ship running aground on **some rugged place**. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "we might run aground on"

See: Idiom

Acts 27:29 (#2)

"the stern"

The word **stern** is a nautical term that means the back of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "the back of the ship"

See: Idiom

Acts 27:30 (#1)

"the bow"

The word **bow** is a nautical term that means the front of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "the front of the ship"

See: Idiom

Acts 27:31 (#1)

"you are not able to be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you will not be able to save yourselves"

See: Active or Passive

Acts 27:32 (#1)

"fall away"

The expression **fall away** is a nautical term that in this context could mean: (1) that the soldiers let the lifeboat fall into the water where none of the sailors could get into it, because it was no longer tied to the ship. Alternate translation: "fall into the water" (2)

that the soldiers let the lifeboat, which was already in the water, drift away where none of the sailors could get into it. Alternate translation: "drift away"

See: Idiom

Acts 27:33 (#1)

"Anxiously waiting for a fourteenth day today, you are continuing"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "This is now day 14 that you have been anxiously waiting, and you are continuing"

See: Ordinal Numbers

Acts 27:33 (#2)

"fasting, having eaten nothing"

The expressions **fasting** and **having eaten nothing** mean similar things. Paul is using the two expressions together for emphasis. If it would be clearer for your readers, you could express this emphasis with a single phrase. Alternate translation: "to eat nothing at all"

See: Doublet

Acts 27:34 (#1)

"this is for your salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "this will save you" or "this will keep you alive"

See: Abstract Nouns

Acts 27:34 (#2)

"a hair from the head of none of you will perish"

Paul is using one part of each of his listeners, a **hair** from his **head**, to represent all of that listener. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "each of you will survive without suffering harm"

See: Synecdoche

Acts 27:36 (#1)

"they were all encouraged"

The phrase **were ... encouraged** is not actually a passive form in Greek. The word translated **encouraged** is an adjective. However, this phrase might sound like a passive verbal form in other languages. If your language does not use passive forms, you could state this in active form or in another way that is natural in your language. Alternate translation: "this encouraged them all"

See: Active or Passive

Acts 27:37 (#1)

"we, all the souls in the ship, were 276"

This is background information about the number of people on the ship. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 27:37 (#2)

"the souls"

Luke is using one part of the people on the ship, their **souls**, to represent their entire selves. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the people"

See: Synecdoche

Acts 27:38 (#1)

"having been satisfied with food"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "having eaten enough food to satisfy them"

See: Active or Passive

Acts 27:39 (#1)

"they were not recognizing"

Here and in the rest of this verse and in the next verse, the pronoun **they** refers to the sailors. It may be helpful to clarify this for your readers. Alternate translation: "the sailors were not recognizing"

See: Pronouns — When to Use Them

Acts 27:39 (#2)

"a certain bay"

A **bay** is a large area of water that partly surrounded by land but open to a larger body of water. Your language may have a specific expression for this kind of area. If not, you could explain the meaning generally. Alternate translation: "a certain area of water sheltered by the land"

See: Translate Unknowns

Acts 27:40 (#1)

"the bands of the rudders"

The words **bands** and **rudders** are nautical terms. The **rudders** were large pieces of wood at the back of the ship that the sailors used for steering the ship. The **bands** were ropes or cords that held the rudders out of the water while anchors were holding the ship in one place. If your language does not have comparable nautical terms, you could state the meaning plainly in your translation. Alternate translation: "the ropes that held out of the water the pieces of wood that the sailors used to steer the ship"

See: Idiom

Acts 27:40 (#2)

"the topsail"

A sail is a large piece of cloth that catches the wind in order to propel a ship through the water. A **topsail** is a sail that sailors place at the top of a mast on a ship. A mast is a vertical pole with cross-poles that hold sails. Alternate translation: "the sail that sailors put at the top of a pole, high above the ship"

See: Translate Unknowns

Acts 27:40 (#3)

"they were heading to the beach"

In this context, the expression **they were heading** is a nautical term that describes a ship moving in a specific direction. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "they were steering the ship toward the beach"

See: Idiom

Acts 27:41 (#1)

"having fallen into"

The expression **having fallen into** is a nautical term that in this context describes a ship striking land. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "striking"

See: Idiom

Acts 27:41 (#2)

"a place between two seas"

The expression **a place between two seas** is a nautical term that describes a sandbar that extends out from the land. A sandbar forms when a sea current coming from one direction flows across a sea current coming from another direction. This causes the sand under the water to pile up, making the water shallow and dangerous for ships. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: "a sandbar extending out from the land"

See: Idiom

Acts 27:41 (#3)

"but the stern was being loosed by the violence"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate

translation: "but the violence was breaking up the stern"

See: Active or Passive

Acts 27:41 (#4)

"by the violence"

Luke assumes that his readers will understand that he is referring to the **violence** of the waves that were hitting the **stern** of the ship. You can include this information if that would be helpful to your readers. Alternate translation: "by the violence of the waves"

See: Assumed Knowledge and Implicit Information

Acts 27:41 (#5)

"by the violence"

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: "because the waves that were hitting it were so strong"

See: Abstract Nouns

Acts 27:44 (#1)

"and the rest"

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the previous verse if that would be clearer in your language. Alternate translation: "and the rest to depart"

See: Ellipsis

Acts 28:1 (#1)

"having been brought safely through"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it seems that Luke means to say that it was God. Alternate translation: "after God had brought us safely through"

See: Active or Passive

Acts 28:1 (#2)

"the island was called Malta"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people called the island Malta"

See: Active or Passive

Acts 28:1 (#3)

"Malta"

The word **Malta** is the name of an island located south of the island of Sicily.

See: How to Translate Names

Acts 28:2 (#1)

"the barbarians"

Luke is using the word **barbarians** in the specific sense that it had in his culture. He means people who did not speak Greek or Latin. From his perspective and the perspective of the others with him, they were "foreigners," but from their own perspectives, they were "natives" of the island. It may be appropriate to describe them that way in your translation. Alternate translation: "the natives"

See: Idiom

Acts 28:2 (#2)

"no ordinary benevolence"

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "extraordinary benevolence"

See: Litotes

Acts 28:3 (#1)

"a viper"

A **viper** is a dangerous poisonous snake. If your readers would not recognize this name, you could use the name of another poisonous snake they might recognize or you could use a general expression. Alternate translation: "a snake whose venom was poisonous"

See: Translate Unknowns

Acts 28:4 (#1)

"Justice"

The word **Justice** is the name of a false god who the people of this time believed would avenge crimes.

See: How to Translate Names

Acts 28:6 (#1)

"him to begin to be inflamed or suddenly to fall down dead"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that the effects of the venom would begin to inflame him or that he would suddenly fall down dead" or "that the effects of the venom would make his body start to swell or that he would suddenly fall down dead"

See: Active or Passive

Acts 28:6 (#2)

"nothing unusual happening to him"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **nothing** and the negative adjective **unusual**. Alternate translation: "everything happening to him as usual"

See: Double Negatives

Acts 28:6 (#3)

"turning themselves around"

Luke is speaking as if the natives of Malta were literally **turning themselves around**. He means that they came to a different opinion about who Paul was. If it would be clearer in your language, you could use an expression from your own language or state the meaning plainly. Alternate translation: "changing their minds"

See: Metaphor

Acts 28:6 (#4)

"they said he was a god"

It may be more natural in your language to have a direct quotation here. Alternate translation: "they said, 'He is a god!'"

See: Direct and Indirect Quotations

Acts 28:7 (#1)

"Now"

Luke is using the word **Now** to introduce background information about **Publius** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Acts 28:7 (#2)

"of the first"

Luke is using the adjective **first** as a noun to mean a particular kind of person. In this context, **first** has the sense of most prominent. Since **Publius** is a Roman name, this man was probably the Roman governor of the island. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of the most prominent man" or "of the Roman governor"

See: Nominal Adjectives

Acts 28:7 (#3)

"Publius"

The word **Publius** is the name of a man.

See: How to Translate Names

Acts 28:8 (#1)

"being afflicted with fevers and dysentery"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom fevers and dysentery were afflicting"

See: Active or Passive

Acts 28:8 (#2)

"dysentery"

The word **dysentery** describes an infectious intestinal disease. In your translation, you could use a term a similar disease, or you could use a general expression. Alternate translation: "intestinal disease"

See: Translate Unknowns

Acts 28:9 (#1)

"being healed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Paul was healing them"

See: Active or Passive

Acts 28:10 (#1)

"honored us with many honors"

Luke assumes that his readers will understand that these **honors** probably included gifts. You can include this information if that would be helpful to your readers. Alternate translation: "gave us many gifts"

See: Assumed Knowledge and Implicit Information

Acts 28:11 (#1)

""

The word **Dioscouri** is the name of two false gods, Castor and Pollux, whom some sailors considered to be their patron gods. The name means "Sons of Zeus" in Greek. Alternate translation: "with Castor and Pollux as their figurehead"

See: How to Translate Names

Acts 28:11 (#2)

...

A **figurehead** was an image of a god, human being, animal, or object that was painted or sculpted on the prow (front) of a ship as a good luck token. If your readers would not be familiar with this, you could use a general expression in your translation. Alternate translation: "with images of Castor and Pollux sculpted on the prow"

See: Translate Unknowns

Acts 28:12 (#1)

"having come down to Syracuse"

Luke says that he and the others traveling with him had **come down** to Syracuse because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: "having landed at Syracuse"

See: Idiom

Acts 28:12 (#2)

"Syracuse"

The word **Syracuse** is the name of a city on the southeast coast of the island of Sicily, just southwest of Italy.

See: How to Translate Names

Acts 28:13 (#1)

"we came down to Rhegium"

Luke says that he and those traveling with him **came down to Rhegium** because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea.

Your language may have its own way of describing that. Alternate translation: "we landed at Rhegium"

See: Idiom

Acts 28:13 (#2)

"Rhegium"

The word **Rhegium** is the name of a port city that was located at the southwestern tip of Italy.

See: How to Translate Names

Acts 28:13 (#3)

"Puteoli"

The word **Puteoli** is the name of a city that was located on the west coast of Italy.

See: How to Translate Names

Acts 28:14 (#1)

"brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "some believers"

See: Metaphor

Acts 28:14 (#2)

"we were begged"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they begged us"

See: Active or Passive

Acts 28:14 (#3)

"thus we went towards Rome"

Since Luke describes in the next verse how believers from Rome came some distance to meet Paul and his companions on their way to Rome, by **thus** he means that after staying with the believers

in Puetoli for seven days, they continued on their way to Rome. In a context such as this, your language might say "came" instead of **went**. Alternate translation: "we came near Rome"

See: Go and Come

Acts 28:15 (#1)

"From there"

By **there**, Luke implicitly means Rome. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "From Rome"

See: Assumed Knowledge and Implicit Information

Acts 28:15 (#2)

"the brothers"

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "some believers"

See: Metaphor

Acts 28:15 (#3)

"having heard the things about us"

The implication is that these believers had heard from the believers in Puteoli while Paul and his companions were staying with them that they were on their way to Rome. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "having learned from the believers in Puteoli that we were coming"

See: Assumed Knowledge and Implicit Information

Acts 28:15 (#4)

"took courage"

Here, **courage** is spoken of as if it were an object that a person could **take**. Alternate translation: "became encouraged"

See: Metaphor

Acts 28:15 (#5)

"the Forum of Appius" - "Three Taverns"

The phrase **the Forum of Appius** is the name of a popular market on the main highway to Rome that was called the Appian Way. The Forum of Appius was about 40 miles or about 60 kilometers south of Rome. The phrase **Three Taverns** is the name of an inn on that same highway about 30 miles or about 45 kilometers south of Rome.

See: How to Translate Names

Acts 28:16 (#1)

"Paul was allowed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Roman officials allowed Paul"

See: Active or Passive

Acts 28:16 (#2)

"by himself"

Since there was a **soldier** with Paul who was **guarding him**, Luke does not mean that Paul stayed all **by himself**. Rather, he means that the Roman authorities allowed Paul to live in a rented house (as verse 30 indicates) rather than putting him in prison. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "in a rented house"

See: Assumed Knowledge and Implicit Information

Acts 28:17 (#1)

"And it happened that"

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

See: Introduction of a New Event

Acts 28:17 (#2)

"first among the Jews"

Luke is using the adjective **first** as a noun to mean a particular group of people. Here, **first** has the sense of most prominent. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "most prominent among the Jews"

See: Nominal Adjectives

Acts 28:17 (#3)

"Men, brothers"

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: "My brothers"

See: Idiom

Acts 28:17 (#4)

"Men, brothers"

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "My fellow Jews"

See: Idiom

Acts 28:17 (#5)

"to the fathers' customs"

Paul is using the term **fathers'** to describe customs that have been passed down among the Jews through the generations. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to the ancestral customs"

See: Metaphor

Acts 28:17 (#6)

"to the people"

By **the people**, Paul means specifically the Jewish people. Alternate translation: "to the Jewish people"

See: Assumed Knowledge and Implicit Information

Acts 28:17 (#7)

"I was delivered as a prisoner from Jerusalem"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Jewish leaders in Jerusalem delivered me as a prisoner"

See: Active or Passive

Acts 28:17 (#8)

"the hands"

Here, **hands** represents the power of someone, in this case the power of an authority to hold an accused person in custody. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the custody"

See: Metonymy

Acts 28:18 (#1)

"there was no reason in me for death"

Paul is referring to a penalty of death by association with **death** itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "I had done nothing to deserve the death penalty"

See: Metonymy

Acts 28:19 (#1)

"the Jews"

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Jewish leaders in Jerusalem"

See: Synecdoche

Acts 28:19 (#2)

"I was forced"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "my concern for my safety forced me"

See: Active or Passive

Acts 28:19 (#3)

"my nation"

Paul is referring by association to the people of the Jewish **nation**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the Jewish people"

See: Metonymy

Acts 28:20 (#1)

"the hope of Israel"

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "what Israel is hoping for"

See: Abstract Nouns

Acts 28:20 (#2)

"on account of the hope of Israel"

Paul is referring by association to something that the people of Israel had **hope** for. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. This could mean: (1) the hope that God would send the Messiah. Alternate translation: "because I believe God has sent the Messiah" (2) the hope that God would make people who had died alive again. Alternate translation: "because I believe that God will make people who have died alive again"

See: Metonymy

Acts 28:20 (#3)

"of Israel"

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

See: Personification

Acts 28:20 (#4)

"I am bound with this chain"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this chain is binding me"

See: Active or Passive

Acts 28:20 (#5)

"I am bound with this chain"

Paul is using one aspect of imprisonment, the **chain** with which he is bound, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the Romans are keeping me as a prisoner"

See: Synecdoche

Acts 28:21 (#1)

"We"

By **We**, these Jewish leaders mean themselves but not Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Acts 28:21 (#2)

"of the brothers"

These Jewish leaders are using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of our fellow Jews"

See: Metaphor

Acts 28:21 (#3)

"nor have any of the brothers, coming, reported or said anything"

The terms **reported** and **said** mean similar things. The Jewish leaders are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "nor have any of the brothers, coming, told us anything at all"

See: Doublet

Acts 28:22 (#1)

"it is known to us"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "we know"

See: Active or Passive

Acts 28:22 (#2)

"it is spoken against"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people speak against it"

See: Active or Passive

Acts 28:22 (#3)

"everywhere"

The Jewish leaders say **everywhere** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "in places throughout the empire"

See: Hyperbole

Acts 28:23 (#1)

"more"

Luke is using the adjective **more** as a noun to mean the larger number of people who came to hear Paul

speak. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "more people"

See: Nominal Adjectives

Acts 28:23 (#2)

"testifying about the kingdom of God"

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: "testifying about how God had begun to rule as king"

See: Abstract Nouns

Acts 28:23 (#3)

"both from the Law of Moses and the Prophets"

Luke is referring to all of the Hebrew Scriptures by naming two of their major parts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from passages throughout the Scriptures"

See: Merism

Acts 28:24 (#1)

"some were convinced by the things being said"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "the things that Paul was saying convinced some"

See: Active or Passive

Acts 28:25 (#1)

"having spoken one word"

Luke is using the term **word** to mean a statement that Paul made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having made this last statement"

See: Metonymy

Acts 28:25 (#2)**"your fathers"**

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "your ancestors"

See: Metaphor

Acts 28:26 (#1)**""saying, 'Go to this people and say,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation and then another quotation inside the first one. It may be helpful to begin a new sentence here. Alternate translation: "The Holy Spirit told Isaiah to go to the people of Israel and tell them that by hearing they would hear but they would not understand at all and that seeing they would see but they would not perceive at all"

See: Quotes within Quotes

Acts 28:26 (#2)**"saying, 'Go"**

This is the beginning of a quotation within a quotation. You may be able to indicate that with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

See: Quote Markings

Acts 28:26 (#3)**""say,"**

This is the beginning of a quotation within a quotation within a quotation. You may be able to indicate that with an opening third-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a third-level quotation.

See: Quote Markings

Acts 28:26 (#4)**"By hearing you will hear" - "seeing you will see"**

Isaiah is using a Hebrew idiom, the repetition of a verb to express the intensity of an action. It may not be possible to translate this Hebrew practice of verb repetition directly into many languages. Use a natural form of strengthening a verb in your language. Alternate translation: "You will try very hard to hear ... you will try very hard to see"

See: Idiom

Acts 28:26 (#5)**""By hearing you will hear but you will not understand at all,"**

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: "You will become aware of what is happening around you but you will not understand the significance of what is happening"

See: Parallelism

Acts 28:26 (#6)**""but you will not understand at all,"**

Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God's plan.

See: Parallelism

Acts 28:26 (#7)**"you will not perceive at all"**

This is the end of a quotation within a quotation within a quotation. You may be able to indicate that with a closing third-level quotation mark or with some other punctuation or convention that your language could use to indicate the end of a third-level quotation.

See: Quote Markings

Acts 28:27 (#1)

""For the heart of this people has been thickened,"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this two sentences. Alternate translation: "The Holy Spirit told Isaiah to say that because the heart of that people had been thickened, and with their ears they had hardly heard, and they had shut their eyes. Otherwise they might have seen with their eyes, and they might have heard with their ears, and they might have understood with their heart and turned back, and God would have healed them"

See: Quotes within Quotes

Acts 28:27 (#2)

""For the heart of this people has been thickened,"

These three phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: "For this people is stubbornly refusing to use its senses"

See: Parallelism

Acts 28:27 (#3)

"the heart of this people has been thickened"

Isaiah is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "this people has become stubborn"

See: Metaphor

Acts 28:27 (#4)

"the heart"

Isaiah is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "this people has become stubborn"

See: Metaphor

Acts 28:27 (#5)

"the heart of this people"

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: "the hearts of these people"

See: Collective Nouns

Acts 28:27 (#6)

"the heart" - "with {their} heart"

Here, the **heart** represents the thoughts of people. Alternate translation: "the thinking ... with their thinking"

See: Metaphor

Acts 28:27 (#7)

"has been thickened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "has become thick"

See: Active or Passive

Acts 28:27 (#8)

""and with {their} ears they have hardly heard,"

Isaiah is speaking as if the people of Israel have become unable to hear and have **shut their eyes** so that they will not see. He means that they are refusing to consider what God wants to tell them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and they are refusing to consider what God wants to tell them"

See: Metaphor

Acts 28:27 (#9)**""with {their} ears they have hardly heard,"**

It might seem that these expressions contains extra information that would be unnatural to express in your language. If so, you could shorten them. Alternate translation: "they have hardly heard anything ... they might see clearly ... they might hear clearly"

See: Making Assumed Knowledge and Implicit Information Explicit

Acts 28:27 (#10)**""they might see with {their} eyes,"**

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: "they might use their senses"

See: Parallelism

Acts 28:27 (#11)**"turn back"**

Isaiah is speaking of the people of Israel as if they had been traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. Alternate translation: "start obeying the Lord again"

See: Metaphor

Acts 28:27 (#12)**"I would heal them"**

This does not mean God would only **heal** the people physically. He would also heal them spiritually by forgiving their sins. Alternate translation: "I would heal them and forgive them"

See: Metaphor

Acts 28:27 (#13)**"I would heal them"**

This is the end of a quotation within a quotation. You may be able to indicate that with closing

second-level quotation marks or with some other punctuation or convention that your language could use to indicate the end of a second-level quotation.

See: Quote Markings

Acts 28:28 (#1)**"let it be known"**

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

See: Third-Person Imperatives

Acts 28:28 (#2)**"this salvation of God has been sent to the Gentiles"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who has done the action, it is clear from the context that it was God. Alternate translation: "God has sent me to proclaim this salvation of his to the Gentiles"

See: Active or Passive

Acts 28:28 (#3)**"this salvation of God"**

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "this message about how God saves people"

See: Abstract Nouns

Acts 28:28 (#4)**"they will hear"**

In this context the word **hear** likely means "understand and obey," since Paul is drawing a contrast with the stubborn response of many of the Jews. You may wish to make this clear in your translation. Alternate translation: "they will understand the message and obey it"

See: Idiom

Acts 28:29 (#1)

""

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote.

See: Textual Variants

Acts 28:30 (#1)

"And he stayed for two whole years in his own rented house"

This is the beginning of information that Luke presents to bring the story of the book of Acts to a close. Your language may have its own way of presenting such information.

See: End of Story

Acts 28:30 (#2)

"he stayed"

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: "Paul stayed"

See: Pronouns — When to Use Them

Acts 28:31 (#1)

"the kingdom of God"

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: "how God had begun to rule as king"

See: Abstract Nouns

Acts 28:31 (#2)

"with all boldness, without hindrance"

If your language does not use abstract nouns for the ideas of **boldness** and **hindrance**, you could express the same ideas in other ways. Alternate translation: "very boldly, with no one hindering him"

See: Abstract Nouns

Acts 28:31 (#3)

"with all boldness"

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis.

See: Hyperbole