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Introduction to the Gospel of Luke

Part 1: General Introduction

Outline of the Book of Luke

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

What is the Gospel of Luke about?

The Gospel of Luke is one of four books in the New Testament that describe some of the life of Jesus Christ. The authors of the gospels wrote about different aspects of who Jesus was and what he did. Luke wrote his gospel for a person named Theophilus. Luke wrote an accurate description of the life of Jesus so that Theophilus would be certain of what is true. However, Luke expected the gospel to encourage all believers, not just Theophilus.

How should the title of this book be translated?

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

Who wrote the Book of Luke?

This book does not give the name of the author. The same person who wrote this book also wrote the Book of Acts. In parts of the Book of Acts, the author uses the word "we." This indicates that the author traveled with Paul. Most scholars think that Luke was this person traveling with Paul. Therefore, since early Christian times, most Christians have thought Luke was the author of both the Book of Luke and the Book of Acts.

Luke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he said that he talked to many people who did.

Part 2: Important Religious and Cultural Concepts

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

Luke described women in a very positive way in his gospel. For example, he often showed women being more faithful to God than most men. (See:)

Why does Luke write so much about the final week of Jesus's life?

Luke wrote much about Jesus's final week. He wanted his readers to think deeply about Jesus's final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See:)

Part 3: Important Translation Issues

What are the Synoptic Gospels?

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they have many similar passages. The word "synoptic"

means to "see together."

The texts are considered "parallel" when they are the same or almost the same among two or three gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.

Why does Jesus refer to himself as the "Son of Man"?

In the gospels, Jesus called himself the "Son of Man." It is a reference to Daniel 7:13-14. In this passage there is a person described as a "son of man." That means the person was someone who looked like a human being. God gave authority to the son of man to rule over the nations forever. And all the people will worship him forever.

Jews of Jesus's time did not use "Son of Man" as a title for anyone. Therefore, Jesus used it for himself to help them understand who he truly was. (See:)

Translating the title "Son of Man" can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as "The Human One." It may also be helpful to include a footnote to explain the title.

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

The following verses are not in the earliest manuscripts. The ULB and UDB include these verses, but some other versions do not.

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

The following verse is not included in many modern versions. Some versions put it into square brackets. Translators are advised not to translate this verse. However, if in the translators' region there are older versions of the Bible that include this verse, the translators can include it. If they are translated, it should be put inside square brackets ([]) to indicate that it was probably not original to Luke's Gospel.

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

(See:)

Chapter 1

Luke 01 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:46-55, 68-79.

Special concepts in this chapter

"He will be called John"

Most people in the ancient Near East would give a child the same name as someone in their family. People were surprised that Elizabeth and Zechariah named their son John, because there was no one else in their family with that name.

Important figures of speech in this chapter

Luke's language is simple and straightforward. He does not use many figures of speech.

Verse 1:1

¹ Many have taken on the work of putting together an account of the things that have been accomplished among us,

Translation note 1:1

General Information:

Luke explains why he writes to Theophilus.

of the things that have been accomplished among us

"about those things that have happened among us" or "about those events that have happened among us"

among us

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

Verse 1:2

² just as they were passed down to us by those who from the first were eyewitnesses and servants of the word.

Translation note 1:2

were eyewitnesses and servants of the word

An "eyewitness" is a person who saw something happen, and a servant of the word is a person who serves God by telling people God's message. You may need to make it clear how they were servants of the word. Alternate translation: "saw what had happened and served God by telling people his message" (See:)

servants of the word

The word "word" is a synecdoche for a message made up of many words. Alternate translation: "servants of the message" or "servants of God's message" (See:)

Verse 1:3

³ So it seemed good to me also, because I have accurately investigated everything from the beginning, to write an orderly account for you, most excellent Theophilus,

Translation note 1:3

accurately investigated

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

most excellent Theophilus

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

most excellent

"honorable" or "noble"

Theophilus

This name means "friend of God." It may describe this man's character or it may have been his actual name. Most translations have it as a name. (See:)

Verse 1:4

⁴ so that you might know the certainty of the things you have been taught.

Translation note 1:4

General Information:

This page has intentionally been left blank.

Verse 1:5

⁵ In the days of Herod king of Judea there was a certain priest named Zechariah from the division of Abijah; his wife Elizabeth was also a descendant of Aaron.

Translation note 1:5

General Information:

Zechariah and Elizabeth are introduced. Verses 5-7 give background information about them. (See:)

Connecting Statement:

The angel prophesies the birth of John.

In the days of Herod king of Judea

The phrase "In the days of" is used to indicate a new event. Alternate translation: "During the time that King Herod ruled over Judea" (See:)

there was a certain

"there was a particular" or "there was a." This is a way of introducing a new character in a story. Consider how your language does this. (See:)

division

It is understood that this refers to the priests. Alternate translation: "division of priests" or "group of priests" (See:)

of Abijah

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

Verse 1:6

⁶ They were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord.

Translation note 1:6

before God

"in God's sight" or "in God's opinion"

all the commandments and statutes of the Lord

"all that the Lord had commanded and required"

Verse 1:7

⁷ But they had no child because Elizabeth was barren, and they were both advanced in their days.

Translation note 1:7

But

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

they were both advanced in their days

This is a euphemism that says that they were very old. Alternate translation: "they had both lived many days" or "they had both lived many years" or "they were both very old" (See:)

Verse 1:8

⁸ Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his division.

Translation note 1:8

Now it came about

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

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

It is implied that Zechariah was in God's temple and that these priestly duties were part of worshiping God. (See:)

in the order of his division

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

Verse 1:9

⁹ According to the customary way of choosing which priest would serve, he had been chosen by lot to enter into the temple of the Lord to burn incense.

Translation note 1:9

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

This sentence gives us information about priestly duties. (See:)

the customary way

"the traditional method" or "the usual way"

chosen by lot

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

to burn incense

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

Verse 1:10

¹⁰ The whole crowd of people was praying outside at the hour when the incense was burned.

Translation note 1:10

The whole crowd of people

"A large number of people" or "Many people"

outside

The courtyard was the enclosed area surrounding the temple. Alternate translation: "outside the temple building" or "in the courtyard outside the temple" (See:)

at the hour

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

Verse 1:11

¹¹ Now an angel of the Lord appeared to him and stood at the right side of the incense altar.

Translation note 1:11

Connecting Statement:

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

Now

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

appeared to him

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

Verse 1:12

¹² When Zechariah saw him, he was troubled, and fear fell on him.

Translation note 1:12

Zechariah ... was troubled ... fear fell on him

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

When Zechariah saw him

"When Zechariah saw the angel." Zechariah was afraid because the appearance of the angel was frightening. He had not done anything wrong, so he was not afraid that the angel would punish him.

fear fell on him

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

Verse 1:13

¹³ But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son. You will call his name John.

Translation note 1:13

Do not be afraid

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

your prayer has been heard

This can be stated in active form. It is implied that God will give Zechariah what he has asked for. Alternate translation: "God has heard your prayer and will give you what you have asked for" (See: and)

bear you a son

"have a son for you" or "give birth to your son"

Verse 1:14

¹⁴ You will have joy and gladness, and many will rejoice at his birth.

Translation note 1:14

You will have joy and gladness

The words "joy" and "gladness" mean the same thing and are used to emphasize how great the joy will be. Alternate translation: "you will have great joy" or "you will be very glad" (See:)

at his birth

"because of his birth"

Verse 1:15

¹⁵ For he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit from his mother's womb.

Translation note 1:15

For he will be great

"This is because he will be great." Zechariah and the "many" will rejoice because John will be "great in the sight of the Lord." The rest of verse 15 tells how God wants John to live.

he will be great in the sight of the Lord

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

he will be filled with the Holy Spirit

This can be stated in active form. Alternate translation: "the Holy Spirit will empower him" or "the Holy Spirit will guide him" Make sure it does not sound similar to what an evil spirit might do to a person. (See:)

from his mother's womb

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

Verse 1:16

¹⁶ Many of the descendants of Israel will be turned to the Lord their God.

Translation note 1:16

Many of the descendants of Israel will be turned to the Lord their God

Here "be turned" is a metaphor for a person repenting and worshiping the Lord. This can be stated in active form. Alternate translation: "He will cause many of the people of Israel to repent and worship the Lord their God" (See: and)

Verse 1:17

¹⁷ He will go before the face of the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the righteous—to make ready for the Lord a people prepared for him."

Translation note 1:17

will go before the face of the Lord

Before the Lord comes, he will go and announce to the people that the Lord will come to them.

the face of the Lord

Here "the face of" someone can be an idiom that refers to the that person's presence. It is sometimes omitted in translation. Alternate translation: "the Lord" (See:)

in the spirit and power of Elijah

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

turn the hearts of the fathers to the children

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

turn the hearts

The heart is spoken of as if it were something that could be turned to go in a different direction. This refers to changing someone's attitude toward something. (See:)

the disobedient

Here this refers to people who do not obey the Lord.

make ready for the Lord a people prepared for him

What the people will be prepared to do can be stated clearly. Alternate translation: "make ready for the Lord a people who are prepared to believe his message" (See:)

Verse 1:18

¹⁸ Zechariah said to the angel, "How can I know this? For I am an old man and my wife is advanced in her days."

Translation note 1:18

How can I know this?

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

my wife is advanced in her days

This is a euphemism that says that she was very old. See how you translated similar words in [Luke 1:7](#). Alternate translation: "she has lived many days" or "she has lived many years" or "she is very old" (See:)

Verse 1:19

¹⁹ The angel answered and said to him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, to bring you this good news."

Translation note 1:19

I am Gabriel, who stands in the presence of God

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

who stands

"who serves"

I was sent to speak to you

This can be stated in active form. Alternate translation: "God sent me to speak to you" (See:)

Verse 1:20

²⁰ Behold! You will be silent, unable to speak, until the day these things take place. This is because you did not believe my words, which will be fulfilled at the right time."

Translation note 1:20

Behold

"Pay attention, because what I am about to say is both true and important"

silent, unable to speak

These mean the same thing, and are repeated to emphasize the completeness of his silence. Alternate translation: "completely unable to speak" or "not able to speak at all" (See:)

not believe my words

"not believe what I said"

at the right time

"at the appointed time"

Verse 1:21

²¹ Now the people were waiting for Zechariah. They were surprised that he was spending so much time in the temple.

Translation note 1:21

Now

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

Verse 1:22

²² But when he came out, he could not speak to them. They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent.

Translation note 1:22

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

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

a vision

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

Verse 1:23

²³ It came about that when the days of his service were over, he went to his house.

Translation note 1:23

It came about

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

he went to his house

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

Verse 1:24

²⁴ After these days, his wife Elizabeth conceived and for five months she kept herself hidden. She said,

Translation note 1:24

After these days

The phrase "these days" refers to the time Zechariah was serving in the temple. It is possible to state more clearly what this refers to. Alternate translation: "After Zechariah's time of serving at the temple" (See: and)

his wife

"Zechariah's wife"

kept herself hidden

"did not leave her house"

Verse 1:25

²⁵ "This is what the Lord has done for me when he looked at me with favor in order to take away my shame before people."

Translation note 1:25

This is what the Lord has done for me

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

This is what

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

looked at me with favor

"to look at" here is an idiom that means "to treat" or "to deal with." Alternate translation: "regarded me kindly" or "had pity on me" (See:)

my shame

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

Verse 1:26

²⁶ In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth,

Translation note 1:26

In the sixth month

"in the sixth month of Elizabeth's pregnancy." It may be necessary to state this clearly if it would be confused with the sixth month of the year. (See:)

the angel Gabriel was sent from God

This can be stated in active form. Alternate translation: "God told the angel Gabriel to go" (See:)

Verse 1:27

²⁷ to a virgin engaged to a man whose name was Joseph, who was a descendant of David, and the virgin's name was Mary.

Translation note 1:27

a virgin engaged to ... Joseph

Mary's parents had agreed that Mary would marry Joseph. Though they had not had sexual relations, Joseph would have thought and spoken of her as his wife.

who was a descendant of David

"he belonged to the same tribe as King David"

the virgin's name was Mary

This introduces Mary as a new character in the story. (See:)

Verse 1:28

²⁸ He came to her and said, "Greetings, you who are highly favored! The Lord is with you."

Translation note 1:28

He came to her

"The angel came to Mary"

Greetings

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

you who are highly favored!

"you who have received great grace!" or "you who have received special kindness!"

The Lord is with you

"with you" here is an idiom that implies support and acceptance. Alternate translation: "The Lord is pleased with you" (See:)

Verse 1:29

²⁹ But she was very confused by his words and she wondered what kind of greeting this could be.

Translation note 1:29

she was very confused by his words and she wondered what kind of greeting this could be

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

Verse 1:30

³⁰ The angel said to her, "Do not be afraid, Mary, for you have found favor with God."

Translation note 1:30

Do not be afraid, Mary

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

you have found favor with God

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

Verse 1:31

³¹ See, you will conceive in your womb and bear a son. You will call his name 'Jesus.'

Translation note 1:31

you will conceive in your womb and bear a son ... Jesus

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

Verse 1:32

³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David.

Translation note 1:32

the Son of the Most High

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

will be called

Possible meanings are 1) "people will call him" or 2) "God will call him" (See:)

Son of the Most High

This is an important title for Jesus, the Son of God. (See:)

give him the throne of his ancestor David

The throne represents the king's authority to rule. Alternate translation: "give him authority to rule as king as his ancestor David did" (See:)

Verse 1:33

³³ He will reign over the house of Jacob forever, and there will be no end to his kingdom."

Translation note 1:33

there will be no end to his kingdom

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

Verse 1:34

³⁴ Mary said to the angel, "How will this happen, since I have not known any man?"

Translation note 1:34

How will this happen

Though Mary did not understand how it could happen, she did not doubt that it would happen.

I have not known any man

Mary used this polite expression to say that she had not engaged in sexual activity. Alternate translation: "I am a virgin" (See:)

Verse 1:35

³⁵ The angel answered and said to her, "The Holy Spirit will overshadow you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

Translation note 1:35

The Holy Spirit will overshadow you

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

the power of the Most High

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

will overshadow you

"will cover you like a shadow"

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

This can be stated in active form. Alternate translation: "So the holy one who will be born they will call the Son of God" or "So the baby that will be born will be holy, and people will call him the Son of God" (See:)

the holy one

"the holy child" or "the holy baby"

Son of God

This is an important title for Jesus. (See:)

Verse 1:36

³⁶ See, your relative Elizabeth has also conceived a son in her old age. This is the sixth month for her, she who was called barren.

Translation note 1:36

See, your relative

"Pay attention, because what I am about to say is both true and important: your relative"

your relative Elizabeth

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

has also conceived a son in her old age

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

the sixth month for her

"the sixth month of her pregnancy"

Verse 1:37

³⁷ For nothing will be impossible for God."

Translation note 1:37

For nothing

"Because nothing" or "This shows that nothing"

nothing will be impossible for God

Elizabeth's pregnancy was proof that God was able to do anything—even enable Mary to become pregnant without her sleeping with a man. The double negatives in this statement can be stated with positive terms. Alternate translation: "everything will be possible for God" or "God can do anything" (See:)

Verse 1:38

³⁸ Mary said, "See, I am the female servant of the Lord. Let it be for me according to your message." Then the angel left her.

Translation note 1:38

See, I am the female servant

"Here I am, the female servant" or "I am glad to be the female servant." She is responding humbly and willingly.

I am the female servant of the Lord

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

Let it be for me

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

Verse 1:39

³⁹ Then Mary arose in those days and quickly went into the hill country, to a city in Judea.

Translation note 1:39

Connecting Statement:

Mary goes to visit her relative Elizabeth, who is going to give birth to John. (See:)

arose

This idiom means she not only stood up, but also "got ready." Alternate translation: "started out" or "got ready" (See:)

the hill country

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

Verse 1:40

⁴⁰ She went into the house of Zechariah and greeted Elizabeth.

Translation note 1:40

She went

It is implied that Mary finished her journey before she went in to Zechariah's house. This could be stated clearly. Alternate translation: "When she arrived, she went" (See:)

Verse 1:41

⁴¹ Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit.

Translation note 1:41

Now it happened

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

in her womb

"in Elizabeth's womb"

jumped

moved suddenly

Verse 1:42

⁴² She cried out with a loud shout and said, "Blessed are you among women, and blessed is the fruit of your womb.

Translation note 1:42

cried out with a loud shout and said

The phrases "cried out" and "loud shout" mean the same thing and are used to emphasize how excited Elizabeth was. You may want to combine them into one phrase. Alternate translation: "exclaimed loudly" (See:)

Blessed are you among women

The idiom "among women" means "more than any other woman" (See:)

the fruit of your womb

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

Verse 1:43

⁴³ Why has it happened to me that the mother of my Lord should come to me?

Translation note 1:43

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

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

the mother of my Lord

It can be made clear that Elizabeth was calling Mary "the mother of my Lord" by adding the word "you." Alternate translation: "you, the mother of my Lord" (See:)

Verse 1:44

⁴⁴ For see, when the sound of your greeting came to my ears, the baby in my womb jumped for joy.

Translation note 1:44

For see

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

when the sound of your greeting came to my ears

Hearing a sound is spoken of as if the sound came to the ears. Alternate translation: "when I heard the sound of your greeting" (See:)

jumped for joy

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

Verse 1:45

⁴⁵ Blessed is she who believed that there would be a fulfillment of the things that were told her from the Lord."

Translation note 1:45

Blessed is she who believed ... that were told her from the Lord

Elizabeth is talking about Mary to Mary. Alternate translation: "Blessed are you who believed ... that were told you from the Lord" (See: and)

Blessed is she who believed

The passive verb can be translated in active form. Alternate translation: "God will bless her because she believed" (See:)

there would be a fulfillment of the things

"the things would actually happen" or "the things would come true"

the things that were told her from the Lord

The word "from" is used here instead of "by" because it was the angel Gabriel whom Mary actually heard speak (see [Luke 1:26](#)), but the message ("the things") came ultimately from the Lord. This can be stated in active form. Alternate translation: "the message that she heard from the Lord" or "the Lord's message that the angel told her" (See: and)

Verse 1:46

⁴⁶ Mary said,

Translation note 1:46

General Information:

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

My soul praises

The word "soul" refers to the spiritual part of a person. Mary is saying that her worship comes from deep inside her. Alternate translation: "My inner being praises" or "I praise" (See:)

Verse 1:47

⁴⁷ and my spirit has rejoiced in God my Savior.

Translation note 1:47

my spirit has rejoiced

Both "soul" and "spirit" refer to the spiritual part of a person. Mary is saying that her worship comes from deep inside her. Alternate translation: "my heart has rejoiced" or "I rejoice" (See:)

has rejoiced in

"has felt very joyful about" or "was very happy about"

God my Savior

"God, the One who saves me" or "God, who saves me"

Verse 1:48

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

Translation note 1:48

For he

"This is because he"

looked at

"looked at with concern" or "cared about"

low condition

"poverty." Mary's family was not rich.

For see

This phrase calls attention to the statement that follows.

from now on

"now and in the future"

all generations

"the people in all generations"

Verse 1:49

⁴⁹ For the Mighty One has done great things for me,

Translation note 1:49

the Mighty One has

"God, the Powerful One, has"

his name

Here "name" refers to the entire person of God. Alternate translation: "he" (See:)

Verse 1:50

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

Translation note 1:50

His mercy

"God's mercy"

from generation to generation

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

Verse 1:51

⁵¹ He has displayed strength with his arm;

Translation note 1:51

displayed strength with his arm

Here "his arm" is a metonym that stands for God's power. Alternate translation: "shown that he is very powerful" (See:)

has scattered those ... hearts

"has caused those ... hearts to run away in different directions"

who were proud about the thoughts of their hearts

Here "hearts" is a metonym for people's inner beings. Alternate translation: "who were proud in their thoughts" or "who were proud" (See:)

Verse 1:52

⁵² He has thrown down princes from their thrones

Translation note 1:52

He has thrown down princes from their thrones

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

raised up those of low condition

In this word picture, people who are important are higher than people who are less important. Alternate translation: "has has made humble people important" or "has given honor to people whom others have not honored" (See:)

of low condition

"in poverty." See how you translated this in [Luke 1:48](#).

Verse 1:53

⁵³ He has filled the hungry with good things,

Translation note 1:53

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

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

filled the hungry with good things

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

Verse 1:54

⁵⁴ He has given help to Israel his servant,

Translation note 1:54

General Information:

The information in verses 54 and 55 can be rearranged, as in the UDB, to make the meaning clearer. (See:)

He has given help to

"The Lord has helped"

Israel his servant

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

so as to

"in order to"

to remember

God cannot forget. When God "remembers," it is an idiom that means God acts upon his earlier promise. (See:)

Verse 1:55

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

Translation note 1:55

General Information:

The information in verses 54 and 55 can be rearranged, as in the UDB, to make the meaning clearer. (See:)

as he said to our fathers

"just as he promised our ancestors he would do." This phrase supplies background information about God's promise to Abraham. Alternate translation: "because he promised our ancestors he would be merciful" (See:)

his descendants

"Abraham's descendants"

Verse 1:56

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

Translation note 1:56

returned to her house

"Mary returned to her (Mary's) house" or "Mary returned to her own house"

Verse 1:57

⁵⁷ Now the time had come for Elizabeth to deliver her baby and she gave birth to a son.

Translation note 1:57

Now

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

deliver her baby

"give birth to her baby"

Verse 1:58

⁵⁸ Her neighbors and her relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

Translation note 1:58

Her neighbors and her relatives

"Elizabeth's neighbors and relatives"

shown his great mercy to her

"been very kind to her"

Verse 1:59

⁵⁹ Now it happened on the eighth day that they came to circumcise the child. They would have called him "Zechariah," after the name of his father.

Translation note 1:59

Now it happened

This phrase is used here to mark a change in the main story. Here Luke starts to tell a new part of the story. (See:)

on the eighth day

Here "eighth day" refers to the time after the birth of the baby, counted from the first day, which was the day he was born. Alternate translation: "on the eighth day of the baby's life" (See:)

they came to circumcise the child

This was often a ceremony where one person circumcised the baby and friends were there to celebrate with the family. Alternate translation: "they came for the baby's circumcision ceremony" (See:)

They would have called him

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

after the name of his father

"his father's name"

Verse 1:60

⁶⁰ But his mother answered and said, "No. He will be called John."

Translation note 1:60

General Information:

This page has intentionally been left blank.

Verse 1:61

⁶¹ They said to her, "There is no one among your relatives who is called by this name."

Translation note 1:61

by this name

"by that name" or "by the same name"

Verse 1:62

⁶² They made signs to his father as to how he wanted him to be named.

Translation note 1:62

They

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

made signs

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

to his father

"to the baby's father"

how he wanted him to be named

"what name Zechariah wanted to give the baby"

Verse 1:63

⁶³ His father asked for a writing tablet and wrote, "His name is John." They all were astonished at this.

Translation note 1:63

His father asked for a writing tablet

Since he could not speak, it may be helpful to state this differently. Alternate translation: "His father indicated that he wanted them to give him a writing tablet" or "His father showed that he wanted a writing tablets" (See:)

a writing tablet

"something on which to write"

astonished

greatly surprised or amazed

Verse 1:64

⁶⁴ Immediately his mouth was opened and his tongue was freed. He spoke and praised God.

Translation note 1:64

his mouth was opened ... his tongue was freed

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

his mouth was opened and his tongue was freed

These phrases can be stated in active form. Alternate translation: "God opened his mouth and freed his tongue" (See:)

Verse 1:65

⁶⁵ Fear came on all who lived around them. All these matters were spread throughout all the hill country of Judea.

Translation note 1:65

Fear came on all who lived around them

"All who lived around Zechariah and Elizabeth were afraid." It may be helpful to state clearly why they were afraid. Alternate translation: "All who lived around them were in awe of God because he had done this to Zechariah" (See:)

all who lived around them

The word "all" here is a generalization. Alternate translation: "those who lived around them" or "many who lived in that area" (See:)

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

The phrase "these matters were spread" is a metaphor for people talking about them. The passive verb here can also be translated in active form. Alternate translation: "All these matters were talked about by people throughout all the hill country of Judea" or "People throughout the hill country of Judea talked about all these matters" (See: and)

Verse 1:66

⁶⁶ All who heard them stored them in their hearts, saying, "What then will this child become?" For the hand of the Lord was with him.

Translation note 1:66

All who heard them

"All who heard about these matters"

stored them in their hearts

People carefully remembering things so that they can think about them later is spoken of as if they were putting those things safely in their hearts. Alternate translation: "kept them in mind" or "thought carefully about these matters" or "thought a lot about these events" (See:)

hearts, saying

"hearts. They asked"

What then will this child become?

"What kind of great person will this baby grow up to be?" It is also possible that this question was meant to be a statement of their surprise at what they had heard about the baby. Alternate translation: "What a great man this child will be!" (See:)

the hand of the Lord was with him

The phrase "the hand of the Lord" refers to the Lord's power. Alternate translation: "the Lord's power was with him" or "the Lord was working in him powerfully" (See:)

Verse 1:67

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

Translation note 1:67

Connecting Statement:

Zechariah tells what will happen with his son John.

His father Zechariah was filled with the Holy Spirit and prophesied

This can be stated in active form. Alternate translation: "The Holy Spirit filled his father Zechariah, and Zachariah prophesied" (See:)

His father

John's father

prophesied, saying

Consider natural ways of introducing direct quotes in your language. Alternate translation: "prophesied and said" or "prophesied, and this is what he said" (See:)

Verse 1:68

⁶⁸ "Praised be the Lord, the God of Israel,

Translation note 1:68

the God of Israel

"Israel" here refers to the nation of Israel. The relationship between God and Israel could be stated more directly. Alternate translation: "the God who reigns over Israel" or "the God whom Israel worships" (See:)

his people

"God's people"

Verse 1:69

⁶⁹ He has raised up a horn of salvation for us

Translation note 1:69

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

The horn of an animal is a symbol of its power to defend itself. To raise up here is to bring into existence or to enable to act. The Messiah is spoken of as if he were a horn with the power to save Israel. Alternate translation: "He has brought to us someone who is in the house of his servant David with the power to save us" (See:)

in the house of his servant David

David's "house" here represents his family, specifically, his descendants. Alternate translation: "in the family of his servant David" or "who is a descendant of his servant David" (See:)

Verse 1:70

⁷⁰ (as he spoke by the mouth of his holy prophets from long ago),

Translation note 1:70

as he spoke

"just as God said"

he spoke by the mouth of his holy prophets from long ago

God speaking by the prophets' mouths represents God causing his prophets to say what he wanted them to say. Alternate translation: "he caused his holy prophets who lived long ago to say" (See:)

Verse 1:71

⁷¹ salvation from our enemies

Translation note 1:71

salvation from our enemies

The abstract noun "salvation" can be expressed with the verbs "save" or "rescue." Alternate translation: "who will save us from our enemies" (See:)

our enemies ... all who hate us

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

hand

The hand is a metonym for the power that the person uses the hand to exercise. Alternate translation: "power" or "control" (See:)

Verse 1:72

⁷² He will do this to show mercy to our fathers

Translation note 1:72

to show mercy to

"to be merciful to" or "to act according to his mercy toward"

remember

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

Verse 1:73

⁷³ the oath that he swore to Abraham our father.

Translation note 1:73

the oath that he swore

These words refer to "his holy covenant" ([Luke 1:72](#)).

Verse 1:74

⁷⁴ He swore to grant to us that we, having been delivered out of the hand of our enemies,

Translation note 1:74

to grant to us

"to make it possible for us"

that we, having been delivered out of the hand of our enemies, would serve him without fear

This can be stated in active form. Alternate translation: "that after he rescued us from the hand of our enemies we would serve him without fear" (See:)

out of the hand of our enemies

Here "hand" refers to the control or power a person. This could be stated clearly. Alternate translation: "from the control of our enemies" (See:)

without fear

This refers back to the fear of their enemies. Alternate translation: "without being afraid of our enemies" (See:)

Verse 1:75

⁷⁵ in holiness and righteousness before him all our days.

Translation note 1:75

in holiness and righteousness

This can be restated to remove the abstract nouns "holiness" and "righteousness." Possible meanings are 1) we would serve God in holy and righteous ways. Alternate translation: "doing what is holy and righteous" or 2) we would be holy and righteous. Alternate translation: "being holy and righteous" (See:)

before him

This is an idiom which means "in his presence" (See:)

Verse 1:76

⁷⁶ Yes, and you, child, will be called a prophet of the Most High,

Translation note 1:76

Yes, and you

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

you, child, will be called a prophet

This can be stated in active form. Alternate translation: "as for you, child, people will know that you are a prophet" (See:)

of the Most High

These words are a euphemism for God. Alternate translation: "who serves the Most High" or "who speaks for God Most High" (See:)

will go before the face of the Lord

Before the Lord comes, he will go and announce to the people that the Lord will come to them. See how you translated this in [Luke 1:17](#).

the face of the Lord

"the face of" someone can be an idiom that refers to the that person's presence. It is sometimes omitted in translation. Alternate translation: "the Lord" See how you translated this in [Luke 1:17](#). (See:)

to prepare his paths

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

Verse 1:77

⁷⁷ to give knowledge of salvation to his people

Translation note 1:77

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

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

Verse 1:78

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

Translation note 1:78

because of the tender mercy of our God

It might be helpful to state that God's mercy helps people. Alternate translation: "because God is compassionate and merciful to us" (See:)

the sunrise from on high

Light is often a metaphor for truth. Here, the Savior giving spiritual truth to people is spoken of as if he were a sunrise that shines light on the earth. Alternate translation: "the Savior, who is like a sunrise, will come from on high" (See:)

from on high

"from heaven"

Verse 1:79

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

Translation note 1:79

to shine

Light is often a metaphor for truth. Here, the spiritual truth that the Savior will provide is spoken of as if it is a sunrise that lights up the earth (verse 78). (See:)

shine on

"give knowledge to" or "give spiritual light to"

those who sit in darkness and in the shadow of death

Darkness is here a metaphor for the absence of spiritual truth. Here, people who lack spiritual truth are spoken of as if they are sitting in darkness. Also "shadow of death" represents the threat of death. Alternate translation: "those who do not know the truth and are in spiritual darkness and fear dying" (See:)

guide our feet into the path of peace

Here "guide" is a metaphor for teaching, and "path of peace" is a metaphor for living at peace with God. The phrase "our feet" is a synecdoche that represents the whole person. Alternate translation: "teach us how to live at peace with God" (See: and)

Verse 1:80

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

Translation note 1:80

General Information:

This tells briefly about John's growing years.

Now

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

became strong in spirit

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

was in the wilderness

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

until

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

the day of his public appearance

"when he began to preach in public"

the day

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

Chapter 2

Luke 02 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:14, 29-32.

Verse 2:1

¹ Now in those days, it came about that Caesar Augustus sent out a decree ordering that a census be taken of all the people living in the

world.

Translation note 2:1

General Information:

This gives background to show why Mary and Joseph have to move at the time of Jesus's birth.

Now

This word marks the beginning of a new part of the story. (See:)

it came about that

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

Caesar Augustus

"King Augustus" or "Emperor Augustus." Augustus was the first emperor of the Roman Empire. (See: and)

sent out a decree ordering

This command was probably carried by messengers throughout the empire. Alternate translation: "sent messengers with a decree ordering" (See:)

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

This can be stated in active form. Alternate translation: "that they register all the people living in the world" or "that they count all the people in the world and write down their names" (See:)

the world

Here the word "world" represents only the part of the world that Caesar August ruled. Alternate translation: "the Empire" or "the Roman world" (See:)

Verse 2:2

² This was the first census made while Quirinius was governor of Syria.

Translation note 2:2

Quirinius

Quirinius was appointed to be the governor of Syria. (See:)

Verse 2:3

³ So everyone went to his own city to be registered for the census.

Translation note 2:3

everyone went

"everyone started off" or "everyone was going"

his own city

This refers to the cities where people's ancestors lived. People may have lived in a different city. Alternate translation: "the city in which his ancestors lived" (See:)

to be registered for the census

"to have his name written in the register" or "to be included in the official count"

Verse 2:4

⁴ Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David.

Translation note 2:4

General Information:

The UDB rearranges verses 4 and 5 into a verse bridge in order to make it easier to shorten the sentences. (See:)

Joseph also

This introduces Joseph as a new participant in the story. (See:)

to the city of David, which is called Bethlehem

The phrase "the city of David" was a name for Bethlehem that tells why Bethlehem was important. Although it was a small town, King David was born there, and there was a prophecy that the Messiah would be born there. Alternate translation: "to Bethlehem, the city of King David" or "to Bethlehem, the town where King David was born" (See:)

because he was of the house and family line of David

"because Joseph was a descendant of David"

Verse 2:5

⁵ He went there to register along with Mary, who was engaged to him and was pregnant.

Translation note 2:5

to register

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

along with Mary

Mary traveled with Joseph from Nazareth. It is likely that women were also taxed, so Mary would have needed to travel and be registered as well. (See:)

who was engaged to him

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

Verse 2:6

⁶ Now it came about that while they were there, the time came for her to deliver her baby.

Translation note 2:6

General Information:

The UDB rearranges verses 6 and 7 into a verse bridge in order to keep together the details about the place they stayed. (See:)

Now it came about

This phrase marks the beginning of the next event in the story. (See:)

while they were there

"while Mary and Joseph were in Bethlehem"

the time came for her to deliver her baby

"it was time to give birth to her baby"

Verse 2:7

⁷ She gave birth to a son, her firstborn child, and she wrapped him in long strips of cloth and laid him in a manger, because there was no room for them in the inn.

Translation note 2:7

wrapped him in long strips of cloth

In some cultures mothers comfort their babies by wrapping them tightly in cloth or a blanket. Alternate translation: "wrapped cloths firmly around him" or "wrapped him tightly in a blanket" (See:)

laid him in a manger

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

there was no room for them in the inn

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

Verse 2:8

⁸ There were shepherds in that region who were staying in the fields, guarding their flock at night.

Translation note 2:8

General Information:

This page has intentionally been left blank.

Verse 2:9

⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear.

Translation note 2:9

An angel of the Lord

"An angel from the Lord" or "An angel who served the Lord"

appeared to them

"came to the shepherds"

the glory of the Lord

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

Verse 2:10

¹⁰ Then the angel said to them, "Do not be afraid, because I bring you good news that will bring great joy to all the people.

Translation note 2:10

Do not be afraid

"Stop being afraid"

that will bring great joy to all the people

"that will make all the people very happy"

all the people

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

Verse 2:11

¹¹ Today a Savior was born for you in the city of David! He is Christ the Lord!

Translation note 2:11

the city of David

This refers to Bethlehem.

Verse 2:12

¹² This is the sign that will be given to you: You will find a baby wrapped in strips of cloth and lying in a manger."

Translation note 2:12

This is the sign that will be given to you

This can be stated in active form. Alternate translation: "God will give you this sign" or "You will see this sign from God" (See:)

the sign

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

wrapped in strips of cloth

This was the normal way that mothers protected and cared for their babies in that culture. See how you translated this in [Luke 2:7](#). Alternate translation: "wrapped firmly in a warm blanket" or "wrapped comfortably in a blanket" (See:)

lying in a manger

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

Verse 2:13

¹³ Suddenly there was together with the angel a great multitude from heaven, praising God and saying,

Translation note 2:13

a great multitude from heaven

These words could refer to a literal army of angels, or it could be a metaphor for an organized group of angels. Alternate translation: "a large group of angels from heaven" (See:)

praising God

"giving praise to God"

Verse 2:14

¹⁴ "Glory to God in the highest,

Translation note 2:14

Glory to God in the highest

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

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

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

Verse 2:15

¹⁵ It came about that when the angels had gone away from them into heaven, the shepherds said to each other, "Let us now go to Bethlehem and see this thing that has happened, which the Lord has made known to us."

Translation note 2:15

It came about

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

from them

"from the shepherds"

to each other

"to one another"

Let us ... to us

Since the shepherds were speaking to one another, languages that have inclusive forms for "we" and "us" should use the inclusive form here. (See:)

Let us

"We should"

this thing that has happened

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

Verse 2:16

¹⁶ They hurried there and found Mary, Joseph, and the baby, who was lying in a manger.

Translation note 2:16

lying in a manger

A manger is a box or frame that people put hay or other food in for animals to eat. See how you translated this in [Luke 2:7](#).

Verse 2:17

¹⁷ After they had seen him, they made known what had been said to them about this child.

Translation note 2:17

what had been said to them

This can be stated in active form. Alternate translation: "what the angels had told the shepherds" (See:)

this child

"the baby"

Verse 2:18

¹⁸ All who heard it were amazed at what was spoken to them by the shepherds.

Translation note 2:18

what was spoken to them by the shepherds

This can be stated in active form. Alternate translation: "what the shepherds told them" (See:)

Verse 2:19

¹⁹ But Mary kept thinking about all the things she had heard, treasuring them in her heart.

Translation note 2:19

treasuring them in her heart

A person who thinks is something is very valuable or precious is "treasuring" it. Mary considered the things she was told about her son to be very precious. Alternate translation: "carefully remembering them" or "joyfully remembering them" (See:)

Verse 2:20

²⁰ The shepherds returned, glorifying and praising God for everything that they had heard and seen, just as it had been spoken to them.

Translation note 2:20

shepherds returned

"shepherds went back to the sheep"

glorifying and praising God

These are very similar and emphasize how excited they were about what God had done. Alternate translation: "talking about and praising God's greatness" (See:)

Verse 2:21

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

Translation note 2:21

General Information:

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

When it was the end of the eighth day

This phrase shows the passing of time before this new event. (See:)

the end of the eighth day

"the end of the eighth day of his life." The day he was born was counted as the first day.

he was named

Joseph and Mary gave him his name.

the name he had been given by the angel

This can be stated in active form. Alternate translation: "the name the angel had called him" (See:)

Verse 2:22

²² When the required number of days for their purification had passed, according to the law of Moses, they brought him up to the temple in Jerusalem to present him to the Lord.

Translation note 2:22

When the required number ... had passed

This shows the passing of time before this new event. (See:)

the required number of days

This can be stated in active form. Alternate translation: "the number of days that God required" (See:)

for their purification

"for them to become ceremonially clean." You can also state God's role. Alternate translation: "for God to consider them clean again" (See:)

they brought him up to the temple

"Mary and Joseph brought the baby up to the temple"

to present him to the Lord

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

Verse 2:23

²³ As it is written in the law of the Lord, "Every male who opens the womb will be set apart to the Lord."

Translation note 2:23

As it is written

This can be stated in active form. Alternate translation: "As Moses wrote" or "They did this because Moses wrote" (See:)

Every male who opens the womb

This is an idiom meaning the first male born into a family. This referred to both animals and people. Alternate translation: "The first male that a mother gives birth to" or "Every firstborn male" (See:)

Verse 2:24

²⁴ So they offered a sacrifice according to what was said in the law of the Lord, "a pair of doves or two young pigeons."

Translation note 2:24

what was said in the law of the Lord

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

Verse 2:25

²⁵ Behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout. He was waiting for the

consolation of Israel, and the Holy Spirit was upon him.

Translation note 2:25

Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. (See:)

was righteous and devout

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

consolation of Israel

The word "Israel" is a metonym for the people of Israel. To "console" someone is to give them comfort, or "consolation." The words "consolation of Israel" are a metonym for the Christ or Messiah who would comfort or bring consolation to the people of Israel. Alternate translation: "the one who would comfort the people of Israel" (See:)

the Holy Spirit was upon him

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

Verse 2:26

²⁶ It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

Translation note 2:26

It had been revealed to him by the Holy Spirit

This can be stated in active form. Alternate translation: "The Holy Spirit had shown him" or "The Holy Spirit had told him" (See:)

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

"he would see the Lord's Messiah before he died"

Verse 2:27

²⁷ Led by the Spirit, Simeon came into the temple. When the parents brought in the infant Jesus, to do for him according to the custom of the law,

Translation note 2:27

Led by the Spirit

This can be stated in active form. Alternate translation: "As the Holy Spirit directed him" (See:)

came

Some languages may say "went."

into the temple

"into the temple courtyard." Only priests could enter the temple building. (See:)

the parents

"Jesus's parents"

the custom of the law

"the custom of the law of God"

Verse 2:28

²⁸ he took him into his arms and praised God, and he said,

Translation note 2:28

he took him into his arms

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

Verse 2:29

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

Translation note 2:29

Now let your servant depart in peace

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

depart

This is a euphemism meaning "die" (See:)

according to your word

"Word" here is a metonym for "promise." Alternate translation: "as you have promised" (See:)

Verse 2:30

³⁰ For my eyes have seen your salvation,

Translation note 2:30

my eyes have seen

This expression means, "I have personally seen" or "I, myself, have seen" (See:)

your salvation

This expression refers to the person who would bring salvation—the infant Jesus—whom Simeon was holding. Alternate translation: "the savior whom you sent" or "the one whom you sent to save" (See:)

Verse 2:31

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

Translation note 2:31

which you

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

have prepared

"have planned" or "caused to happen"

Verse 2:32

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

Translation note 2:32

A light for revelation to the Gentiles

This metaphor means that the child will help people to understand God's will. The Gentiles understanding God's will is spoken of as if they were people using physical light to see a solid object. You may need to make explicit what it is that the Gentiles will see. Alternate translation: "This child will enable the Gentiles to understand God's will as light allows people to see clearly" (See: and)

for revelation

It may be necessary to state what is to be revealed. Alternate translation: "that will reveal God's truth" (See:)

glory to your people Israel

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

Verse 2:33

³³ His father and mother [\[2\]/\[2\]](#)[/\[2\]/\[22\]](#) were amazed at what was said about him.

Translation note 2:33

what was said about him

This can be stated in active form. Alternate translation: "the things that Simeon said about him" (See:)

Verse 2:34

³⁴ Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel and for a sign that is rejected—

Translation note 2:34

said to Mary his mother

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

Behold

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

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

The words "downfall" and "rising up" express turning away from God and drawing closer to God. Alternate translation: "this child will cause many people in Israel to fall away from God or to rise closer to God" (See: and)

Verse 2:35

³⁵ and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed."

Translation note 2:35

a sword will pierce your own soul

This metaphor describes the deep sadness that Mary would feel. Alternate translation: "your sadness will be painful as though a sword pierced your soul" (See:)

the thoughts of many hearts may be revealed

Here "hearts" is a metonym for people's inner beings. This can be stated in active form. Alternate translation: "he may reveal the thoughts of many people" or "he may reveal what many people secretly think" (See: and)

Verse 2:36

³⁶ A prophetess named Anna was there. She was the daughter of Phanuel from the tribe of Asher. She was advanced in her days. She had lived with her husband for seven years after her virginity,

Translation note 2:36

A prophetess named Anna was there

This introduces a new participant into the story. (See:)

Phanuel

This is a man's name. (See:)

She was advanced in her days

This is a euphemism that says that she was very old. See how you translated similar words in [Luk 2:7](#). Alternate translation: "she had lived many days" or "she had lived many years" or "she was very old" (See:)

seven years

"7 years" (See:)

after her virginity

"after she married him"

Verse 2:37

³⁷ and was a widow for eighty-four years. She never left the temple but was serving with fastings and prayers, night and day.

Translation note 2:37

a widow for eighty-four years

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

never left the temple

This is probably an exaggeration meaning that she spent so much time in the temple that it seemed as though she never left it. Alternate translation: "was always at the temple" or "was often at the temple" (See:)

with fastings and prayers

"by abstaining from food on many occasions and by offering many prayers"

Verse 2:38

³⁸ At that very hour she came near to them and began giving thanks to God, and she spoke about the child to everyone who had been waiting for the redemption of Jerusalem.

Translation note 2:38

came near to them

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

the redemption of Jerusalem

Here the word "redemption" is used to refer to the person who would do it. Alternate translation: "the one who would redeem Jerusalem" or "the person who would bring God's blessings and favor back to Jerusalem" (See:)

Verse 2:39

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

Translation note 2:39

Connecting Statement:

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

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

This can be stated in active form. Alternate translation: "that the law of the Lord required them to do" (See:)

their own town of Nazareth

This phrase means they lived in Nazareth. Make sure it does not sound like they owned the town. Alternate translation: "the town of Nazareth, where they lived" (See:)

Verse 2:40

⁴⁰ The child grew and became strong; he was full of wisdom, and the grace of God was upon him.

Translation note 2:40

full of wisdom

"becoming wiser" or "learning what was wise"

the grace of God was upon him

"God blessed him" or "God was with him in a special way"

Verse 2:41

⁴¹ His parents went every year to Jerusalem for the Festival of the Passover.

Translation note 2:41

His parents went ... Festival of the Passover

This is background information. (See:)

His parents

"Jesus's parents"

Verse 2:42

⁴² When he was twelve years old, they again went up at the customary time for the festival.

Translation note 2:42

they again went up

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

at the customary time

"at the normal time" or "as they did every year"

the festival

The Festival of the Passover, which involved eating a ceremonial meal.

Verse 2:43

⁴³ After they had stayed the full number of days for the feast, they began to return home. But the boy Jesus stayed behind in Jerusalem and his parents did not know it.

Translation note 2:43

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

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

Verse 2:44

⁴⁴ They assumed that he was with the group that was traveling with them, so they traveled a day's journey. Then they started to search carefully for him among their relatives and friends.

Translation note 2:44

They assumed

"They thought"

they traveled a day's journey

"they traveled one day" or "they went as far as people walk in one day"

Verse 2:45

⁴⁵ When they did not find him, they returned to Jerusalem and started to search carefully for him there.

Translation note 2:45

General Information:

This page has intentionally been left blank.

Verse 2:46

⁴⁶ It came about that after three days they found him in the temple, sitting in the middle of the teachers, listening to them and asking them questions.

Translation note 2:46

It came about that

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

in the temple

This refers to the courtyard around the temple. Only the priests were allowed in the temple. Alternate translation: "in the temple courtyard" or "at the temple" (See:)

in the middle of

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

the teachers

"the religious teachers" or "those who taught people about God"

Verse 2:47

⁴⁷ All who heard him were amazed at his understanding and his answers.

Translation note 2:47

All who heard him were amazed

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

at his understanding

"at how much he understood" or "that he understood so much about God"

his answers

"at how well he answered them" or "that he answered their questions so well"

Verse 2:48

⁴⁸ When they saw him, they were astonished. His mother said to him, "Son, why have you treated us this way? Look, your father and I have been anxiously searching for you."

Translation note 2:48

When they saw him

"When Mary and Joseph found Jesus"

why have you treated us this way?

This was an indirect rebuke because he had not gone with them on the way back home. This caused them to worry about him. Alternate translation: "you should not have done this to us!" (See:)

Look

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

Verse 2:49

⁴⁹ He said to them, "Why were you searching for me? Did you not know that I had to be about my Father's business? [\[3\]/\[3\]](#)/[\[3\]](#)/[\[33\]](#)

Translation note 2:49

Why were you searching for me?

Jesus uses two questions to mildly rebuke his parents, and to begin to tell them that he had a purpose from his heavenly Father that they did not understand. Alternate translation: "You did not need to be concerned about me." (See:)

Did you not know ... business?

Jesus uses this second question to try to say that his parents should have known about the purpose for which his Father sent him. Alternate translation: "You should have known ... business." (See:)

about my Father's business

Possible meanings are 1) Jesus meant these words literally, to indicate that he was doing the work that his Father had given him, or 2) these words are an idiom that indicate where Jesus was, "in my Father's house." Since the next verse says that his parents did not understand what he was telling them, it would be best not to explain it more.

my Father's business

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

Verse 2:50

⁵⁰ But they did not understand what he meant by those words.

Translation note 2:50

General Information:

This page has intentionally been left blank.

Verse 2:51

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

Translation note 2:51

he went back home with them

"Jesus went back home with Mary and Joseph"

was obedient to them

"obeyed them" or "was always obeying them"

treasured all these things in her heart

Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "carefully remembered all these things" (See:)

Verse 2:52

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

Translation note 2:52

grow in wisdom and stature

"become wiser and stronger." These refer to mental and physical growth.

increased in favor with God and people

This refers to spiritual and social growth. These could be stated separately. Alternate translation: "God blessed him more and more, and people liked him more and more"

Chapter 3

Luke 03 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:4-6, which is from the Old Testament.

Special concepts in this chapter

Justice

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

Genealogy

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

Important figures of speech in this chapter

Metaphor

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

Other possible translation difficulties in this chapter

"(Herod) had John locked up in prison"

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

Verse 3:1

¹ In the fifteenth year of the reign of Tiberius Caesar—while Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene,

Translation note 3:1

General Information:

Verses 1-3 give background information to tell what is happening when Jesus's cousin John begins his ministry. (See:)

Connecting Statement:

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

Philip ... Lysanias

These are the names of men. (See:)

Iturea and Trachonitis ... Abilene

These are names of territories. (See:)

Verse 3:2

² during the high priesthood of Annas and Caiaphas—the word of God came to John son of Zechariah in the wilderness.

Translation note 3:2

during the high priesthood of Annas and Caiaphas

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

the word of God came

The writer speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message" (See:)

Verse 3:3

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

Translation note 3:3

preaching a baptism of repentance

The terms "baptism" and "repentance" could be stated as actions. Alternate translation: "and he preached that people should be baptized to show that they were repenting" (See:)

for the forgiveness of sins

They would repent so that God would forgive their sins. The term "forgiveness" can be stated as an action. Alternate translation: "so that their sins would be forgiven" or "so that God would forgive their sins" (See:)

Verse 3:4

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

Translation note 3:4

General Information:

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

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

These words introduce a quotation from the prophet Isaiah. They can be stated in active form, and the missing words can be supplied. Alternate translation: "This happened as Isaiah the prophet had written in the book that contains his words:" or "John fulfilled the message that the prophet Isaiah had written in his book:" (See: and)

A voice of one crying out in the wilderness

This can be expressed as a sentence. Alternate translation: "The voice of one crying out in the wilderness is heard" or "They hear the sound of someone crying out in the wilderness"

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

The second command explains or adds more detail to the first.

Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents preparing to hear the Lord's message when he comes. Alternate translation: "Prepare yourselves for the Lord to come" or "Be ready for the Lord when he comes" (See:)

the way

"the path" or "the road"

Verse 3:5

⁵ Every valley will be filled,

Translation note 3:5

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

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

Every valley will be filled

This can be stated in active form. Alternate translation: "They will fill in every low place in the road" (See:)

every mountain and hill will be made low

This can be stated in active form. Alternate translation: "they will level every mountain and hill" or "they will remove every high place in the road" (See:)

Verse 3:6

⁶ and all flesh will see the salvation of God."

Translation note 3:6

see the salvation of God

This can be stated as an action. Alternate translation: "learn how God saves people from sin" (See:)

Verse 3:7

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

Translation note 3:7

to be baptized by him

This can be stated in active form. Alternate translation: "for John to baptize them" (See:)

You offspring of vipers

This is a metaphor. Here "offspring of" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. Alternate translation: "You evil poisonous snakes" or "You are evil, like poisonous snakes" (See:)

Who warned you ... coming?

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

from the wrath that is coming

The word "wrath" is used here to refer to God's punishment because his wrath precedes it. Alternate translation: "from the punishment that God is sending" or "from God's wrath on which he is about to act" (See: and)

Verse 3:8

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

Translation note 3:8

produce fruits that are worthy of repentance

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

to say within yourselves

"saying to yourselves" or "thinking"

We have Abraham for our father

"Abraham is our ancestor" or "We are Abraham's descendants." If it is unclear why they would say this, you may also add the implied information: "so God will not punish us." (See:)

raise up children for Abraham

"create children for Abraham"

from these stones

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

Verse 3:9

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

Translation note 3:9

the ax is set against the root of the trees

The ax that is in position so it can cut the roots of a tree is a metaphor for the punishment that is about to begin. It can be stated in active form. Alternate translation: "God is like the man who has placed his ax against the root of the trees" (See: and)

every tree ... is chopped down and thrown into the fire

"fire" here is a metaphor for punishment. This can be stated in active form. Alternate translation: "he chops down every tree ... and throws it into the fire" (See: and)

Verse 3:10

¹⁰ Then the crowds kept asking him, saying, "What then are we to do?"

Translation note 3:10

asking him, saying

"asking him and said" or "asking John"

Verse 3:11

¹¹ He answered and said to them, "If someone has two tunics, he should share it with a person who has none, and the one having food should do the same."

Translation note 3:11

Connecting Statement:

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

answered and said to them

"answered them, saying" or "answered them" or "said"

do the same

This refers back to giving to someone what he needs. Alternate translation: "give food to someone who does not have any" or "share extra food just as you shared the extra tunic" (See:)

Verse 3:12

¹² Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

Translation note 3:12

to be baptized

This can be stated in active form. Alternate translation: "for John to baptize them" (See:)

Verse 3:13

¹³ He said to them, "Do not collect more money than you have been ordered to collect."

Translation note 3:13

Do not collect more money

"Do not ask for more money" or "Do not demand more money." Tax collectors had been collecting more money than they should have been collecting. John tells them to stop doing that.

than you have been ordered to collect

This is passive to show that the tax collector's authority comes from Rome. Alternate translation: "than what the Romans have authorized you to take" (See:)

Verse 3:14

¹⁴ Some soldiers also asked him, saying, "What about us? What must we do?"

Translation note 3:14

What about us? What must we do?

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

do not accuse anyone falsely

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

Be content with your wages

"Be satisfied with your pay"

Verse 3:15

¹⁵ Now as the people were eagerly expecting the Christ to come, everyone was wondering in their hearts concerning John, whether he might be the Christ.

Translation note 3:15

as the people

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

everyone was wondering in their hearts concerning John, whether he might be the Christ.

"everyone was unsure what to think about John; they asked themselves, 'Could he be the Christ?'" or "no one was sure what to think about John because they were wondering whether he might be the Christ."

Verse 3:16

¹⁶ John answered by saying to them all, "As for me, I baptize you with water, but someone is coming who is more powerful than I, and I am not worthy even to untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire."

Translation note 3:16

John answered by saying to them all

John's answer about a greater person coming clearly implies that John is not the Christ. It may be helpful to state this clearly for your audience. Alternate translation: "John clarified that he was not the Christ by saying to them all" (See:)

I baptize you with water

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

not worthy even to untie the strap of his sandals

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

He will baptize you with the Holy Spirit and with fire

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

fire

Here the word "fire" may refer to 1) judgment or 2) purification. It is preferred to leave it as "fire" (See:)

Verse 3:17

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

Translation note 3:17

His winnowing fork is in his hand

"He is holding a winnowing fork because he is ready." John speaks of the Christ coming to judge people as if he were a farmer who is ready to separate wheat grain from chaff. Alternate translation: "He is ready to judge people like a farmer who is ready" (See:)

winnowing fork

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

to thoroughly clear off his threshing floor

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

to gather the wheat

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

will burn up the chaff

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

Verse 3:18

¹⁸ With many other exhortations also, John was announcing the good news to the people.

Translation note 3:18

With many other exhortations

"With many other strong urgings"

Verse 3:19

¹⁹ When Herod the tetrarch had been reproved for marrying his brother's wife Herodias, and for all the other evil things that Herod had done,

Translation note 3:19

General Information:

Verses 19 and 20 tell what is going to happen to John but has not happened at this time. (See:)

Herod the tetrarch

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

When Herod the tetrarch had been reproved

It is implied that John reproved Herod. This can also be translated with an active form. Alternate translation: "When Herod the tetrarch had been reproved by John" or "When John reproved Herod the tetrarch" (See: and)

for marrying his brother's wife Herodias

"because Herod married Herodias, his own brother's wife." This was evil because Herod's brother was still alive. This can be stated clearly. Alternate translation: "because he married his brother's wife, Herodias, while his brother was still alive" (See:)

Verse 3:20

²⁰ he added this to them all, that he locked John up in prison.

Translation note 3:20

he locked John up in prison

Because Herod was tetrarch, he probably locked John up by ordering his soldiers to lock John up. Alternate translation: "he had his soldiers lock John up in prison" or "he told his soldiers to put John in prison" (See:)

Verse 3:21

²¹ Now it came about, when all the people were baptized, Jesus also was baptized, and while he was praying, the heavens opened,

Translation note 3:21

General Information:

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

Connecting Statement:

Jesus begins his ministry with his baptism.

Now it came about

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

when all the people were baptized

"while John baptized all the people." The phrase "all the people" refers to the people present with John. (See:)

Jesus also was baptized

This can be stated in active form. Alternate translation: "John baptized Jesus also" (See:)

the heavens opened

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

Verse 3:22

²² and the Holy Spirit in bodily form came down on him like a dove, and a voice came from heaven, "You are my beloved Son. I am pleased with you."

Translation note 3:22

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

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

a voice came from heaven

Here "a voice came from heaven" represents people on earth hearing God in heaven speaking. It can be made clear that God spoke to Jesus. Alternate translation: "a voice from heaven said" or "God spoke to Jesus from heaven, saying" (See: and)

my beloved Son

This is an important title for Jesus, the Son of God. (See:)

Verse 3:23

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

Translation note 3:23

General Information:

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

When

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

thirty years of age

"30 years old" (See:)

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

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

Verse 3:24

²⁴ the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph.

Translation note 3:24

the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph

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

Verse 3:25

²⁵ Joseph was the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

Translation note 3:25

the son of Mattathias, the son of Amos ... Naggai

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:26

²⁶ the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda.

Translation note 3:26

the son of Maath ... Joda

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:27

²⁷ Joda was the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri,

Translation note 3:27

Joda was the son of Joanan, the son of Rhesa ... Neri

This is a continuation of the list of Jesus's ancestors that begins in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

the son of Salathiel

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

Verse 3:28

²⁸ the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

Translation note 3:28

the son of Melchi ... Er

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:29

²⁹ the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi.

Translation note 3:29

the son of Joshua, the son of Eliezer ... Levi

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:30

³⁰ Levi was the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

Translation note 3:30

the son of Simeon, the son of Judah ... Eliakim

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:31

³¹ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

Translation note 3:31

the son of Melea ... David

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:32

³² the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

Translation note 3:32

the son of Jesse ... the son of Nahshon

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:33

³³ Nahshon was the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah,

Translation note 3:33

the son of Amminadab, the son of Admin ... Judah

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:34

³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Translation note 3:34

the son of Jacob ... Nahor

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:35

³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah.

Translation note 3:35

the son of Serug ... Shelah

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:36

³⁶ Shelah was the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

Translation note 3:36

the son of Cainan, the son of Arphaxad ... Lamech

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:37

³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,

Translation note 3:37

the son of Methuselah ... Cainan

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Verse 3:38

³⁸ the son of Enos, the son of Seth, the son of Adam, the son of God.

Translation note 3:38

the son of Enos ... Adam

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23](#). Use the same format as you used in the previous verses. (See:)

Adam, the son of God

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

Chapter 4

Luke 04 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:10-11, 18-19, which is from the Old Testament.

Other possible translation difficulties in this chapter

Jesus was tempted by the devil

While it is true that the devil sincerely believed that he could persuade Jesus to obey him, it is important not to imply that Jesus actually ever wanted to obey him.

Verse 4:1

¹ Then Jesus, being full of the Holy Spirit, returned from the Jordan River and was led by the Spirit in the wilderness,

Translation note 4:1

Then Jesus

After John had baptized Jesus. (See:)

was led by the Spirit

This can be stated in active form. Alternate translation: "the Spirit led him" (See:)

Verse 4:2

² where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of that time he was hungry.

Translation note 4:2

Connecting Statement:

Jesus fasts for 40 days, and the devil meets him to try to persuade him to sin.

for forty days he was tempted

Most versions say that the temptation was throughout the forty days. The UDB states "While he was there, the devil kept tempting him" to make this clear.

forty days

"40 days" (See:)

he was tempted by the devil

This can be stated in active form, and you can make explicit what it was the devil tempted him to do. Alternate translation: "the devil tried to persuade him to disobey God" (See: and)

He ate nothing

The word "he" refers to Jesus.

Verse 4:3

³ The devil said to him, "If you are the Son of God, command this stone to become bread."

Translation note 4:3

If you are the Son of God

The devil challenges Jesus to prove that he is the Son of God. (See:)

this stone

The devil either holds a stone in his hand or points to a nearby stone.

Verse 4:4

⁴ Jesus answered him, "It is written, 'Man does not live on bread alone.'"

Translation note 4:4

Jesus answered him, "It is written ... alone."

Jesus's rejection of the devil's challenge is clearly implied in his answer. It may be helpful to state this clearly for your audience, as the UDB does. Alternate translation: "Jesus replied, 'No, I will not do that because it is written ... alone.'"⁵ (See:)

It is written

The quotation is from Moses's writings in the Old Testament. This can be stated in active form. Alternate translation: "Moses has written in the scriptures" (See:)

Man does not live on bread alone

The word "bread" refers to food in general. Food as compared to God, by itself, is not enough to sustain a person. Jesus quotes the scripture to say why he would not turn the stone into bread. Alternate translation: "People cannot live on just bread" or "It is not just food that makes a person live" or "God says there are more important things than food" (See:)

Verse 4:5

⁵ Then the devil led Jesus up and showed him all the kingdoms of the world in an instant of time.

Translation note 4:5

Then the devil led Jesus up ... world

"Then the devil led Jesus up to a very high place ... world." It is uncertain where the devil led Jesus and how he showed all the kingdoms of the world to him.

in an instant of time

"in an instant" or "instantly"

Verse 4:6

⁶ The devil said to him, "I will give to you all this authority and all their glory, for they have been given to me, and I can give it to anyone I want.

Translation note 4:6

they have been given to me

This can be stated in active form. Possible meanings are that "them" refers to 1) the authority and splendor of the kingdoms or 2) the kingdoms. Alternate translation: "God has given them to me" (See: and)

Verse 4:7

⁷ So then, if you will bow down and worship me, it will be yours."

Translation note 4:7

if you will bow down ... worship me

These two phrases are very similar. They can be combined. Alternate translation: "if you will bow down in worship to me" (See:)

it will be yours

"I will give you all these kingdoms, with their splendor"

Verse 4:8

⁸ But Jesus answered and said to him, "It is written, 'You will worship the Lord your God, and you will serve only him.'"

Translation note 4:8

It is written

Jesus refused to do what the devil asked. It may be helpful to state this clearly. Alternate translation: "No, I will not worship you, because it is written" (See:)

answered and said to him

"responded to him" or "replied to him"

It is written

This can be stated in active form. Alternate translation: "Moses has written in the scriptures" (See:)

You will worship the Lord your God

Jesus was quoting a command from the scriptures to say why he would not worship the devil.

You

This refers to the people in the Old Testament who received God's Law. You could use the singular form of 'you' because each person was to obey it, or you could use the plural form of 'you' because all of the people were to obey it. (See:)

him

The word "him" refers to the Lord God.

Verse 4:9

⁹ Then the devil led Jesus to Jerusalem and put him on the very highest point of the temple building, and said to him, "If you are the Son of God, throw yourself down from here.

Translation note 4:9

the very highest point

This was the corner of the temple roof. If someone fell from there, they would be seriously injured or die.

If you are the Son of God

The devil is challenging Jesus to prove that he is the Son of God.

Son of God

This is an important title for Jesus. (See:)

throw yourself down

"jump down to the ground"

Verse 4:10

¹⁰ For it is written,

Translation note 4:10

For it is written

The devil implies that his quote from the Psalms means Jesus will not be hurt if he is the Son of God. This can be stated clearly, as the UDB does. Alternate translation: "You will not be hurt, because it is written" (See:)

it is written

This can be stated in active form. Alternate translation: "the writer has written" (See:)

He will give orders

"He" refers to God. The devil partially quoted from the Psalms in an effort to persuade Jesus to jump off the building.

Verse 4:11

¹¹ and, 'They will lift you up in their hands,

Translation note 4:11

General Information:

This page has intentionally been left blank.

Verse 4:12

¹² Answering him, Jesus said, "It is said, 'Do not put the Lord your God to the test.'"

Translation note 4:12

It is said

Jesus tells the devil why he will not do what the devil told him to do. His refusal to do it can be stated clearly. Alternate translation: "No, I will not do that, because it is said" (See:)

It is said

Jesus quotes from the writings of Moses in Deuteronomy. This can be stated in active form. Alternate translation: "Moses has said" or "Moses has said in the scriptures" (See:)

Do not put the Lord your God to the test

Possible meanings are 1) Jesus should not test God by jumping off the temple, or 2) the devil should not test Jesus to see if he is the Son of God. It is best to translate the verse as stated rather than to try to explain the meaning.

Verse 4:13

¹³ When the devil had finished tempting Jesus, he went away and left him until another time.

Translation note 4:13

until another time

"until another occasion"

had finished tempting Jesus

This does not imply that the devil was successful in his temptation—Jesus resisted every attempt. This can be stated clearly. Alternate translation: "had finished trying to persuade Jesus to sin" (See:)

Verse 4:14

¹⁴ Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire surrounding region.

Translation note 4:14

Connecting Statement:

Jesus returns to Galilee, teaches in the synagogue (4:15), and tells the people there that he is fulfilling scripture of Isaiah the prophet (4:17-21).

Then Jesus returned

This begins a new event in the story. (See:)

in the power of the Spirit

"and the Spirit was giving him power." God was with Jesus in a special way, enabling him to do things that humans usually could not.

news about him spread

"people spread the news about Jesus" or "people told other people about Jesus" or "knowledge about him was passed on from person to person." Those who heard Jesus told other people about him, and then those other people told even more people about him.

throughout the entire surrounding region

This refers to the areas or places around Galilee.

Verse 4:15

¹⁵ Then he began to teach in their synagogues and he was praised by all.

Translation note 4:15

he was praised by all

"everyone said great things about him" or "all the people spoke about him in a good way"

Verse 4:16

¹⁶ He came into Nazareth, where he had been raised, and, as was his custom, he entered the synagogue on the Sabbath day and he stood up to read aloud.

Translation note 4:16

where he had been raised

"where his parents had raised him" or "where he lived when he was a child" or "where he grew up"

as was his custom

"as he did each Sabbath." It was his usual practice to go to the synagogue on the Sabbath day.

Verse 4:17

¹⁷ The scroll of the prophet Isaiah was handed to him. He opened the scroll and found the place where it was written,

Translation note 4:17

The scroll of the prophet Isaiah was handed to him

This can be stated in active form. Alternate translation: "Someone gave him the scroll of the prophet Isaiah" (See:)

scroll of the prophet Isaiah

This refers to the book of Isaiah written on a scroll. Isaiah had written the words many years before, and someone else had copied them onto a scroll.

the place where it was written

"the place in the scroll with these words." This sentence continues on into the next verse.

Verse 4:18

¹⁸ "The Spirit of the Lord is upon me,

Translation note 4:18

The Spirit of the Lord is upon me

"The Holy Spirit is with me in a special way." When someone says this, he is claiming to speak the words of God.

he anointed me

In the Old Testament, ceremonial oil was poured on a person when they were given power and authority to do a special task. Jesus uses this metaphor to refer to the Holy Spirit being on him to prepare him for this work. Alternate translation: "the Holy Spirit is upon me to empower me" or "the Holy Spirit gave me power and authority" (See:)

the poor

"the poor people"

proclaim freedom to the captives

"tell people who are being held captive that they can go free" or "set free the prisoners of war"

recovery of sight to the blind

"give sight to the blind" or "make the blind be able to see again"

set free those who are oppressed

"set free those who are treated harshly"

Verse 4:19

¹⁹ to proclaim the year of the Lord's favor."

Translation note 4:19

to proclaim the year of the Lord's favor

"tell everyone that the Lord is ready to bless his people" or "announce that this is the year that the Lord will show his kindness"

Verse 4:20

²⁰ Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.

Translation note 4:20

rolled up the scroll

A scroll was closed by rolling it like a tube to protect the writing inside it.

attendant

This refers to a synagogue worker who brought out and put away with proper care and reverence the scrolls containing the scriptures.

sat down

It was customary for teachers to be seated while teaching.

were fixed on him

This idiom means "were focused on him" or "were looking intently at him" (See:)

Verse 4:21

²¹ He began to speak to them, "Today this scripture has been fulfilled in your hearing."

Translation note 4:21

this scripture has been fulfilled in your hearing

Jesus was saying that he was fulfilling that prophecy by his actions and speech at that very time. This can be stated in active form. Alternate translation: "I am fulfilling what this scripture says right now as you are listening to me" (See:)

in your hearing

This idiom means "while you are listening to me" (See:)

Verse 4:22

²² Everyone there spoke well of him and they were amazed at the gracious words which were coming out of his mouth, and they asked, "Is this not the son of Joseph?"

Translation note 4:22

amazed at the gracious words which were coming out of his mouth

"surprised about the gracious things that he was saying." Here "gracious" may refer to 1) how well or how persuasively Jesus spoke, or 2) that Jesus spoke words about God's grace.

Is this not the son of Joseph?

People thought that Joseph was Jesus's father. Joseph was not a religious leader, so they were surprised that his son would preach what he did. Alternate translation: "This is just Joseph's son!" or "His father is only Joseph!" (See:)

Verse 4:23

²³ He said to them, "Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard that you did in Capernaum, do the same in your hometown.'"

Translation note 4:23

Surely

"Certainly" or "There is no doubt that"

Doctor, heal yourself

If someone claims to be able to heal diseases that he himself has, there is no reason to believe he is really a doctor. People will speak this proverb to Jesus to say that they will only believe he is a prophet if they see him do what they have heard that he did in other places. (See:)

Whatever we heard ... do the same in your hometown

The people of Nazareth do not believe Jesus is a prophet because of his low status as Joseph's son. They will not believe unless they personally see him do miracles.

Verse 4:24

²⁴ But he said, "Truly I say to you, no prophet is received in his own hometown."

Translation note 4:24

Truly I say to you

"It is certainly true." This is an emphatic statement about what follows.

no prophet is received in his own hometown

Jesus makes this general statement in order to rebuke the people. He means that they are refusing to believe the reports of his miracles in Capernaum. They think they already know all about him. (See:)

own hometown

"homeland" or "native city" or "country where he grew up"

Verse 4:25

²⁵ But in truth I tell you that there were many widows in Israel during the time of Elijah, when the sky was shut up for three years and six months and a great famine came upon all the land.

Translation note 4:25

General Information:

Jesus reminds the people who are listening to him in the synagogue about Elijah and Elisha (4:27), who were prophets about whom they knew. (See:)

But in truth I tell you

"I tell you truthfully." Jesus uses this phrase to emphasize the importance, truth, and accuracy of the statement that follows.

widows

Widows are women whose husbands have died and who have not married again.

during the time of Elijah

The people to whom Jesus was speaking would have known that Elijah was one of God's prophets. If your readers would not know that, you can make this implicit information explicit as in the UDB. Alternate translation: "when Elijah was prophesying in Israel" (See:)

when the sky was shut up

This is a metaphor. The sky is pictured as a ceiling that was closed, and so no rain would fall from it. Alternate translation: "when no rain fell down from the sky" or "when there was no rain at all" (See:)

a great famine

"a serious lack of food." A famine occurs when the crops do not produce enough food for the people for a long period of time.

Verse 4:26

²⁶ But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there.

Translation note 4:26

to Zarephath in Sidon, to a widow living there

The people living in the town of Zarephath were Gentiles, not Jews. The people listening to Jesus would have understood that the people of Zarephath were Gentiles. Alternate translation: "to a Gentile widow living in Zarephath in Sidon" (See: and)

Verse 4:27

²⁷ There were many lepers in Israel during the time of Elisha the prophet, but none of them were cleansed except Naaman the Syrian."

Translation note 4:27

none of them were cleansed except Naaman the Syrian

This double negative emphasizes that Naaman was the only one who was cleansed. This can also be translated in active form. Alternate translation: "the only one of them who was cleansed was Naaman" or "the only one of them whom God cleansed was Naaman" (See: and)

were cleansed

People who had leprosy were considered to be unclean. When they were healed from leprosy, they were clean. Alternate translation: "were healed"

Naaman the Syrian

A Syrian is a person from the country of Syria. The people of Syria were Gentiles, not Jews. Alternate translation: "the Gentile Naaman from Syria" (See:)

Verse 4:28

²⁸ All the people in the synagogue were filled with rage when they heard these things.

Translation note 4:28

All the people in the synagogue were filled with rage when they heard these things

The people of Nazareth were deeply offended that Jesus had cited scriptures where God had helped Gentiles instead of Jews.

Verse 4:29

²⁹ They got up, forced him out of the town, and led him to the cliff of the hill on which their town was built, so they might throw him off the cliff.

Translation note 4:29

forced him out of the town

"forced him to leave the town" or "shoved him out of the city"

cliff of the hill

"edge of the cliff"

Verse 4:30

³⁰ But he passed through the middle of them and he went to another place.

Translation note 4:30

through the middle of them

"through the middle of the crowd" or "between the people who were trying to kill him."

he went to another place

"he went away" or "he went on his way" Jesus went where he had planned to go instead of where the people were trying to force him to go.

Verse 4:31

³¹ Then he went down to Capernaum, a city in Galilee, and he began to teach them on the Sabbath.

Translation note 4:31

Connecting Statement:

Jesus then goes to Capernaum, teaches the people in the synagogue there, and commands a demon to leave a man (4:35).

Then he

"Then Jesus." This indicates a new event. (See:)

went down to Capernaum

The phrase "went down" is used here because Capernaum is lower in elevation than Nazareth.

Capernaum, a city in Galilee

"Capernaum, another city in Galilee"

Verse 4:32

³² They were astonished at his teaching, because he spoke with authority.

Translation note 4:32

astonished

greatly surprised, greatly amazed

he spoke with authority

"he spoke as one with authority" or "his words had great power"

Verse 4:33

³³ Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice,

Translation note 4:33

Now ... there was a man

This phrase is used to mark the introduction of a new character into the story; in this case, a demon-possessed man. (See:)

who had the spirit of an unclean demon

"who was possessed by an unclean demon" or "who was controlled by an evil spirit"

he cried out with a loud voice

"he shouted loudly"

Verse 4:34

³⁴ "Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

Translation note 4:34

What do we have to do with you

This is an idiom. Alternate translation: "What do we have in common" or "What right do you have to bother us" (See:)

What do we have to do with you, Jesus of Nazareth?

This question could be written as a statement. Alternate translation: "What do you, Jesus of Nazareth, have to do with us!" or "We have nothing to do with you, Jesus of Nazareth!" or "You have no right to bother us, Jesus of Nazareth!" (See:)

Verse 4:35

³⁵ Jesus rebuked the demon, saying, "Do not speak! Come out of him!" When the demon had thrown the man down in the middle of them, he came out of him, and did not harm him in any way.

Translation note 4:35

Jesus rebuked the demon, saying

"Jesus scolded the demon, saying" or "Jesus sternly said to the demon"

Come out of him

He commanded the demon to stop controlling the man. Alternate translation: "Leave him alone" or "Do not live in this man any longer"

Verse 4:36

³⁶ All the people were very amazed, and they kept talking about it with one another. They said, "What kind of words are these? He commands the unclean spirits with authority and power and they come out."

Translation note 4:36

What kind of words are these?

The people were expressing how amazed they were that Jesus had the authority to command demons to leave a person. This can be written as a statement. Alternate translation: "These are amazing words!" or "His words are amazing!" (See:)

He commands the unclean spirits with authority and power

"He has authority and power to command the unclean spirits"

Verse 4:37

³⁷ So news about him began to spread into every part of the surrounding region.

Translation note 4:37

So news about him began to spread ... the surrounding region

This is a comment about what happened after the story. The spread of the news was caused by the events within the story itself. (See:)

news about him began to spread

"reports about Jesus began to spread" or "people began to spread the news about Jesus"

Verse 4:38

³⁸ Then Jesus left the synagogue and entered into the house of Simon. Now Simon's mother-in-law was suffering with a high fever, and they pleaded with him on her behalf.

Translation note 4:38

Connecting Statement:

Jesus is still in Capernaum, but he is now at the house of Simon.

Then Jesus left

This introduces a new event. (See:)

Simon's mother-in-law

"the mother of Simon's wife"

was suffering with

This is an idiom that means "was very sick with" (See:)

a high fever

"very hot skin"

pleaded with him on her behalf

This means they asked Jesus to heal her from the fever. This can be stated clearly. Alternate translation: "asked Jesus to heal her from the fever" or "asked Jesus to cure her fever" (See:)

Verse 4:39

³⁹ So he stood over her and rebuked the fever, and it left her. Immediately she got up and started serving them.

Translation note 4:39

So he stood

The word "So" makes it clear that he did this because the people pleaded with him on behalf of Simon's mother-in-law.

stood over her

"went to her and leaned over her"

rebuked the fever, and it left her

"spoke sternly to the fever, and it left her" or "commanded the fever to leave her, and it did." It may be helpful to state clearly what he told the fever to do. Alternate translation: "commanded that her skin should become cool, and it did" or "commanded the sickness to leave her, and it did" (See:)

rebuked the fever

"rebuked the hotness"

started serving them

Here this means she began to prepare food for Jesus and the other people in the house.

Verse 4:40

⁴⁰ When the sun was setting, people brought to Jesus everyone who was sick with various kinds of diseases. He laid his hands on every one of them and healed them.

Translation note 4:40

laid his hands on

"placed his hands on" or "touched"

Verse 4:41

⁴¹ Demons also came out from many of them, crying out and saying, "You are the Son of God!" Jesus rebuked the demons and would not let them speak, because they knew that he was the Christ.

Translation note 4:41

Demons also came out

It is implied that Jesus made the demons leave the demon-possessed people. This can be stated clearly. Alternate translation: "Jesus also forced demons to come out" (See:)

crying out and saying

These mean about the same thing, and probably refer to cries of fear or anger. Some translations use only one term. Alternate translation: "screaming" or "shouting" (See:)

Son of God

This is an important title for Jesus. (See:)

rebuked the demons

"spoke sternly to the demons"

would not let them

"did not allow them to"

Verse 4:42

⁴² When daybreak came, he went out into a solitary place. Crowds of people were looking for him and came to the place where he was. They tried to keep him from going away from them.

Translation note 4:42

Connecting Statement:

Though the people want Jesus to stay in Capernaum, he goes to preach in other Judean synagogues.

When daybreak came

"At sunrise" or "At dawn"

a solitary place

"a deserted place" or "a place where there were no people"

Verse 4:43

⁴³ But he said to them, "I must also preach the gospel about the kingdom of God to many other cities, because this is the reason I was sent here."

Translation note 4:43

to many other cities

"to the people in many other cities"

this is the reason I was sent here

This can be stated in active form. Alternate translation: "this is the reason God sent me here" (See:)

Verse 4:44

⁴⁴ Then he continued to preach in the synagogues throughout Judea.

Translation note 4:44

throughout Judea

Since Jesus had been in Galilee, the term "Judea" here probably refers to the entire region where the Jews lived at that time. Alternate translation: "where the Jews lived"

Chapter 5

Luke 05 General Notes

Special concepts in this chapter

"You will catch men"

Peter, James, and John were fishermen. When Jesus told them that they would catch men, he was using a metaphor to tell them he wanted them to help people believe the good news about him. (See: and)

Sinners

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See:)

Fasting and Feasting

People would fast, or not eat food for a long time, when they were sad or were showing God that they were sorry for their sins. When they were happy, like during weddings, they would have feasts, or meals where they would eat much food. (See:)

Important figures of speech in this chapter

Irony

Jesus uses irony to condemn the Pharisees. This passage includes "people in good health" and "righteous people." This does not mean that there are people who do not need Jesus. There are no "righteous people." Everybody needs Jesus. (See: and [Luke 5:31-32](#))

Other possible translation difficulties in this chapter

Implicit information

In several parts of this chapter the author left out some implicit information that his original readers would have understood and thought about. Modern readers might not know some of those things, so they might have trouble understanding all that the author was communicating. The UDB often shows how that information can be presented so that modern readers will be able to understand those passages. (See: and)

Past Events

Parts of this chapter are sequences of events that have already happened. In a given passage, Luke sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 5:24](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

Verse 5:1

¹ Now it happened while the people were crowding around Jesus and listening to the word of God, that he was standing by the lake of Gennesaret.

Translation note 5:1

Connecting Statement:

Jesus preaches from Simon Peter's boat at the lake of Gennesaret.

Now it happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See:)

listening to the word of God

Possible meanings are 1) "listening to the message God wanted them to hear" or 2) "listening to Jesus's message about God"

the lake of Gennesaret

These words refer to the Sea of Galilee. Galilee was on the west side of the lake, and the land of Gennesaret was on the east side, so it was called by both names. Some English versions translate this as the proper name of the body of water, "the Lake of Gennesaret."

Verse 5:2

² He saw two boats pulled up by the edge of the lake. The fishermen had gotten out of them and were washing their nets.

Translation note 5:2

washing their nets

They were cleaning their fishing nets in order to use them again to catch fish.

Verse 5:3

³ Jesus got into one of the boats, which was Simon's, and asked him to put it out in the water a short distance from the land. Then he sat down and taught the people out of the boat.

Translation note 5:3

one of the boats, which was Simon's, and

"the boat belonging to Simon and"

asked him to put it out in the water

"asked Simon to move the boat"

he sat down and taught the people

Sitting was the normal position for a teacher.

taught the people out of the boat

"taught the people while he sat in the boat." Jesus was in the boat a short distance from the shore and he was speaking to the people who were on the shore.

Verse 5:4

⁴ When he had finished speaking, he said to Simon, "Take the boat out into the deeper water and let down your nets for a catch."

Translation note 5:4

When he had finished speaking

"When Jesus had finished teaching the people"

Verse 5:5

⁵ Simon answered and said, "Master, we have labored all night and caught nothing, but at your word, I will let down the nets."

Translation note 5:5

at your word

"because you have told me to do this"

Verse 5:6

⁶ When they had done this, they gathered a very large number of fish, and their nets were breaking.

Translation note 5:6

General Information:

This page has intentionally been left blank.

Verse 5:7

⁷ So they motioned to their partners in the other boat that they should come and help them. They came and filled both the boats, so that they began to sink.

Translation note 5:7

motioned

They were too far from shore to call, so they made gestures, probably by waving their arms.

they began to sink

"the boats began to sink." The reason could be stated clearly. Alternate translation: "the boats began to sink because the catch of fish was so heavy" or "the boats began to sink because there were so many fish" (See:)

Verse 5:8

⁸ But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord."

Translation note 5:8

fell down at Jesus' knees

Possible meanings are 1) "knelt down before Jesus" or 2) "bowed down at Jesus' feet" or 3) "lay down on the ground at Jesus' feet." Peter did not fall accidentally. He did this as a sign of humility and respect for Jesus. (See:)

sinful man

The word here for "man" means "adult male" and not the more general "human being."

Verse 5:9

⁹ For he and all who were with him were amazed at the catch of fish which they had taken.

Translation note 5:9

the catch of fish

"the large number of fish"

Verse 5:10

¹⁰ And so also were James and John, sons of Zebedee, who were partners with Simon.

Translation note 5:10

partners with Simon

"Simon's partners in his fishing business"

you will catch men

The image of catching fish is being used as a metaphor for gathering people to follow Christ. Alternate translation: "you will fish for people" or "you will gather people for me" or "you will bring people to be my disciples" (See:)

Verse 5:11

¹¹ When they had brought their boats to land, they left everything and followed him. Jesus said to Simon, "Do not be afraid, because from now on you will catch men."

Translation note 5:11

General Information:

This page has intentionally been left blank.

Verse 5:12

¹² It came about that while he was in one of the cities, a man full of leprosy was there. When he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can make me clean."

Translation note 5:12

Connecting Statement:

Jesus heals a leper in a different city that is not named.

It came about

This phrase marks a new event in the story. (See:)

a man full of leprosy

"a man who was covered with leprosy." This introduces a new character in the story. (See:)

he fell on his face

Here "fell on his face" is an idiom that means to bow down. Alternate translation: "he knelt and touched the ground with his face" or "he bowed down to the ground" (See:)

if you are willing

"if you want to"

you can make me clean

It is understood that he was asking Jesus to heal him. This can be stated clearly. Alternate translation: "please make me clean, because you are able" (See:)

make me clean

This refers to ceremonial cleanliness, but it is understood that he is unclean because of the leprosy. He is really asking Jesus to heal him of his disease. This can be stated clearly. Alternate translation: "heal me from leprosy so I will be clean" (See:)

Verse 5:13

¹³ Then Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately the leprosy left him.

Translation note 5:13

Be clean

This refers to ceremonial cleanliness, but it is understood that he is unclean because of the leprosy. He is really asking Jesus to heal him of his disease. This can be stated clearly. Alternate translation: "Be healed" (See:)

the leprosy left him

"he no longer had leprosy"

Verse 5:14

¹⁴ He instructed him to tell no one but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."

Translation note 5:14

He instructed him to tell no one but told him, "Go on your way

Jesus's instruction can be stated as a direct quote. Alternate translation: "He said, 'Do not tell anyone, but go on your way'" (See:)

to tell no one

The understood information can be stated clearly. Alternate translation: "to not tell anyone that he had been healed" (See:)

sacrifice for your cleansing

The law required a person to make a specific sacrifice after they were healed. This allowed the person to be ceremonially clean, and able to again participate in religious rituals.

for a testimony

"as proof of your healing"

to them

Possible meanings are 1) "to the priests" or 2) "to all the people."

Verse 5:15

¹⁵ But the report about him spread even farther, and large crowds of people came together to hear him teach and to be healed of their sicknesses.

Translation note 5:15

the report about him

"the news about Jesus." This could mean either "the report about Jesus's healing the man with leprosy" or "the report about Jesus's healing people."

the report about him spread even farther

"the report about him went out even farther." This can be stated in active form. Alternate translation: "people kept telling the news about him in other places" (See:)

Verse 5:16

¹⁶ But he often withdrew into the deserted places and prayed.

Translation note 5:16

the deserted places

"lonely places" or "places where there were no other people"

Verse 5:17

¹⁷ It came about on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting there who had come from every village of Galilee and Judea and from Jerusalem. The power of the Lord was with him to heal.

Translation note 5:17

Connecting Statement:

One day when Jesus was teaching in a building, some men brought a paralyzed man for Jesus to heal.

It came about

This phrase marks the beginning of a new part of the story. (See:)

Verse 5:18

¹⁸ Now some men came carrying on a mat a man who was paralyzed, and they looked for a way to bring him inside in order to lay him down in front of Jesus.

Translation note 5:18

Now some men came

These are new people in the story. Your language may have a way of showing that these are new people. (See:)

mat

sleeping pad or bed or stretcher

was paralyzed

"could not move himself"

Verse 5:19

¹⁹ They could not find a way to bring him in because of the crowd, so they went up to the housetop and let the man down through the tiles, on his mat, into the midst of the people, right in front of Jesus.

Translation note 5:19

They could not find a way to bring him in because of the crowd, so

In some languages it might be more natural to reorder this. Alternate translation: "But because of the crowd of people, they could not find a way to bring the man inside. So"

because of the crowd

It is clear that the reason they could not enter was that the crowd was so large that there was no room for them. (See:)

they went up to the housetop

Houses had flat roofs, and some houses had a ladder or staircase outside to make it easy to go up there. This can be stated. Alternate translation: "they went up to the flat roof of the house" (See:)

right in front of Jesus

"directly in front of Jesus" or "immediately in front of Jesus"

Verse 5:20

²⁰ Seeing their faith, Jesus said, "Man, your sins are forgiven you."

Translation note 5:20

Seeing their faith, Jesus said

It is understood that they believe Jesus can heal the paralyzed man. This can be stated. Alternate translation: "When Jesus perceived that they believed that he could heal the man, he said to him" (See:)

Man

This is a general word that people used when speaking to a man whose name they did not know. It was not rude, but it also did not show special respect. Some languages might use a word like "friend" or "sir."

your sins are forgiven you

This can be stated in active form. Alternate translation: "you are forgiven" or "I forgive your sins" (See:)

Verse 5:21

²¹ The scribes and the Pharisees began to question this, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

Translation note 5:21

question this

"discuss this" or "reason about this." What they questioned can be stated. Alternate translation: "discuss whether or not Jesus had authority to forgive sins" (See:)

Who is this who speaks blasphemies?

This question shows how shocked and angry they were at what Jesus said. This can be written as a statement. Alternate translation: "This man is blaspheming God!" or "He blasphemes God by saying that!" (See:)

Who can forgive sins but God alone?

The implied information is that if a person claims to forgive sins he says he is God. This can be written as a clear statement. Alternate translation: "No one can forgive sins but God alone!" or "God is the only one who can forgive sins!" (See: and)

Verse 5:22

²² But Jesus, knowing what they were thinking, answered and said to them, "Why are you questioning this in your hearts?

Translation note 5:22

Why are you questioning this in your hearts?

This can be written as a statement. Alternate translation: "You should not argue about this in your hearts." or "You should not doubt that I have the authority to forgive sins." (See:)

in your hearts

Here "hearts" is a metonym for people's minds or inner beings. (See:)

Verse 5:23

²³ Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk'?

Translation note 5:23

Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk'?

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said 'Your sins are forgiven you.' You may think that it is harder to say 'Get up and walk,' because the proof of whether or not I can heal the man will be shown by whether or not he gets up and walks." or "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'" (See:)

easier to say

The unspoken implication is that one thing is "easier to say because no one will know what has happened," but the other thing is "harder to say because everyone will know what has happened." People could not see if the man's sins were forgiven, but they would all know he was healed if he got up and walked. (See:)

Verse 5:24

²⁴ But that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralyzed man—"I tell you, get up, pick up your mat and go to your house."

Translation note 5:24

you may know

Jesus was speaking to the scribes and Pharisees. The word "you" is plural. (See:)

the Son of Man

Jesus was referring to himself.

I tell you

Jesus was saying this to the paralyzed man. The word "you" is singular.

Verse 5:25

²⁵ Immediately he got up in front of them and picked up the mat on which he was lying. Then he went away to his house, glorifying God.

Translation note 5:25

Immediately he got up

"At once he got up" or "Right away he got up"

he got up

It may be helpful to clearly say that he was healed. Alternate translation: "the man was healed! He got up"

Verse 5:26

²⁶ Everyone was amazed and they glorified God. They were filled with fear, saying, "We have seen extraordinary things today."

Translation note 5:26

filled with fear

"very afraid" or "filled with awe"

extraordinary things

"amazing things" or "strange things"

Verse 5:27

²⁷ After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector's tent. He said to him, "Follow me."

Translation note 5:27

Connecting Statement:

When Jesus leaves the house, he calls Levi, the Jewish tax collector, to follow him.

After these things happened

The phrase "these things" refers to what happened in the previous verses. This signals a new event. (See:)

saw a tax collector

"looked at a tax collector with attention" or "looked carefully at a tax collector"

Follow me

To "follow" someone is to become that person's disciple. Alternate translation: "Be my disciple" or "Come, follow me as your teacher" (See:)

Verse 5:28

²⁸ So Levi got up and followed him, leaving everything behind.

Translation note 5:28

followed him, leaving everything behind

"followed him and left his work as a tax collector"

Verse 5:29

²⁹ Then Levi gave a big banquet in his house for Jesus. There were many tax collectors there and other people who were reclining at the table and eating with them.

Translation note 5:29

in his house

"in Levi's house"

reclining at the table

It was customary to lie on a couch while eating at a feast and to prop oneself up with the left arm on some pillows. Alternate translation: "eating together" or "eating at the table" (See:)

Verse 5:30

³⁰ But the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

Translation note 5:30

to his disciples

"to Jesus's disciples"

Why do you eat ... sinners?

The Pharisees and scribes ask this question to express their disapproval that Jesus's disciples are eating with sinners. Alternate translation: "You should not eat ... sinners!" (See:)

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

you eat and drink with ... sinners

The Pharisees and scribes believed that religious people should separate themselves from people they consider to be sinners. The word "you" is plural. (See:)

Verse 5:31

³¹ Jesus answered them, "People who are well do not need a physician; only those who are sick.

Translation note 5:31

Connecting Statement:

At the meal, Jesus speaks with the Pharisees and scribes.

People who are well ... sick

Jesus uses this proverb to begin to tell them that he calls sinners to repentance the way a physician calls sick people to be healed. (See:)

physician

"doctor"

only those who are sick

You may need to supply the words that have been omitted. Alternate translation: "only those who are sick need a physician" (See:)

Verse 5:32

³² I did not come to call the righteous, but sinners to repentance."

Translation note 5:32

I did not come to call the righteous, but sinners to repentance

Jesus uses irony to condemn the Pharisees because they think of themselves as righteous. Anyone who wants to follow Jesus has to think of himself as a sinner, not as righteous. Jesus does not mean that he thinks there are righteous people who do not need to repent. (See:)

the righteous

This nominal adjective can be translated as a noun phrase. Alternate translation: "righteous people" (See:)

Verse 5:33

³³ They said to him, "The disciples of John often fast and pray, and the disciples of the Pharisees do the same. But your disciples eat and drink."

Translation note 5:33

They said to him

"The religious leaders said to Jesus"

Verse 5:34

³⁴ Jesus said to them, "Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them?

Translation note 5:34

Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them?

Jesus uses this question to cause the people to think about a situation that they already know. This can be written as a statement. Alternate translation: "No one tells the wedding attendants of the bridegroom to fast while he is still with them." (See:)

wedding attendants

"guests" or "friends." These are friends who celebrate with a man who is getting married.

the wedding attendants of the bridegroom fast

Fasting is a sign of sadness. The religious leaders understood that the wedding attendants would not fast while the bridegroom was with them. (See:)

Verse 5:35

³⁵ But the days will come when the bridegroom will be taken away from them, then in those days they will fast."

Translation note 5:35

the days will come when

"soon" or "some day"

the bridegroom will be taken away from them

Jesus is comparing himself to the bridegroom, and the disciples to the wedding attendants. He does not explain the metaphor, so the translation should explain it only if necessary. (See:)

Verse 5:36

³⁶ Then Jesus also spoke a parable to them. "No one tears a piece of cloth from a new garment and uses it to mend an old garment. If he does that, he will tear the new garment, and the piece of cloth from the new garment will not fit with the cloth of the old garment.

Translation note 5:36

General Information:

Jesus tells a story to the scribes and pharisees who were at Levi's house. (See:)

No one tears ... uses it ... he ... he

"No one rips ... uses it ... he ... he" or "People never tear ... use it ... they ... they"

mend

repair

will not fit with

"will not match" or "will not be the same as"

Verse 5:37

³⁷ No one puts new wine into old wineskins. If he does that, the new wine will burst the skins, and the wine will be spilled, and the wineskins will be destroyed.

Translation note 5:37

new wine

"grape juice." This refers to wine that has not yet fermented.

wineskins

These were bags made out of animal skins. They could also be called "wine bags" or "bags made of skin."

the new wine will burst the skins

When the new wine would ferment and expand, it would break the old skins because they could no longer stretch out. Jesus's audience would have understood how wine expands when it ferments. (See:)

the wine will be spilled

This can be stated in active form. Alternate translation: "the wine will spill out of the bags" (See:)

Verse 5:38

³⁸ But new wine must be put into fresh wineskins.

Translation note 5:38

fresh wineskins

"new wineskins" or "new wine bags." This refers to new wineskins, unused.

Verse 5:39

³⁹ No one after drinking old wine wants the new, for he says, 'The old is better.'"

Translation note 5:39

drinking old wine ... wants the new

This metaphor contrasts the old teaching of the religious leaders against the new teaching of Jesus. The point is that people who are used to the old teaching are not willing to listen to the new things that Jesus is teaching. (See:)

for he says, 'The old is better.'

It may be helpful to add the implicit information. Alternate translation: "for he says, 'The old is better,' and he is therefore not willing to try the new wine." (See:)

Chapter 6

Luke 06 General Notes

Structure and formatting

Luke 6:20-49 contains many blessings and woes that appear to correspond to Matthew 5-7. This part of Matthew has traditionally been called the "Sermon on the Mount." In Luke, they are not as connected to a teaching on the kingdom of God as they are in Matthew's gospel. (See:)

Special concepts in this chapter

"Eating the grain"

When the disciples plucked and ate the grain in a field they were walking through on the Sabbath ([Luke 6:1](#)), the Pharisees said that they were breaking the law of Moses. The Pharisees said that the disciples were doing work by picking the grain and so disobeying God's command to rest and not work on the Sabbath.

The Pharisees did not think the disciples were stealing. That is because the law of Moses required farmers to allow travelers to pluck and eat small amounts of grain from plants in fields they traveled through or near. (See: and and)

Important figures of speech in this chapter

Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. Jesus used a metaphor of a generous grain merchant to teach his people to be generous ([Luke 6:38](#)). (See:)

Rhetorical Questions

Rhetorical questions are questions to which the speaker already knows the answer. The Pharisees scolded Jesus by asking him a rhetorical question when they thought he was breaking the Sabbath ([Luke 6:2](#)). (See:)

Other possible translation difficulties in this chapter

Implicit information

Speakers usually do not say things that they think their hearers already understand. When Luke wrote that the disciples were rubbing the heads of grain between their hands, he expected his reader to know that they were separating the part they would eat from what they would throw away ([Luke 6:1](#)). (See:)

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

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

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the

Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

Verse 6:1

¹ Now it happened on a Sabbath that Jesus was going through the grainfields, and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain.

Translation note 6:1

Connecting Statement:

While Jesus and his disciples are walking through grainfields, some Pharisees begin to question the disciples about what they are doing on the Sabbath, which, in God's law, has been set aside for God.

Now it happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you can consider using it here. (See:)

grainfields

These are large sections of land where people had scattered wheat seed to grow wheat.

heads of grain

These are the topmost parts of the grain plant, which is a kind of large grass. It holds the mature, edible seeds of the plant.

grain, rubbing them between their hands, and eating

They did this to separate the grain seeds. This can be stated clearly. Alternate translation: "grain. They rubbed them in their hands to separate the grains from the husks and ate" (See:)

Verse 6:2

² But some of the Pharisees said, "Why are you doing something that is not lawful to do on the Sabbath day?"

Translation note 6:2

General Information:

The word "you" here is plural, and refers to the disciples. (See:)

Why are you doing something that is not lawful to do on the Sabbath day?

They asked this question to accuse the disciples of breaking the law. It can be written as a statement. Alternate translation: "Picking grain on the Sabbath is against God's law!" (See:)

doing something

The Pharisees considered even the small action of rubbing a handful of grain to be unlawful work. This can be stated clearly. Alternate translation: "doing work" (See:)

Verse 6:3

³ Answering them, Jesus said, "Have you not even read what David did when he was hungry, he and the men who were with him?

Translation note 6:3

Have you not even read ... him?

Jesus is rebuking the Pharisees for not learning from the scriptures. This can be written as a statement. Alternate translation: "You should

learn from what you have read ... him!" or "Certainly you have read ... him!" (See:)

Verse 6:4

⁴ He went into the house of God and took the bread of the presence and ate some of it, and also gave some to the men who were with him to eat, even though it was only lawful for the priests to eat it."

Translation note 6:4

the bread of the presence

This is the sacred bread that priests placed before God in the tabernacle. It represented God's presence. Alternate translation: "the bread of Yahweh's presence" or "the bread that the priest placed before God" or "the sacred bread" (See:)

Verse 6:5

⁵ Then he said to them, "The Son of Man is Lord of the Sabbath."

Translation note 6:5

The Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am" (See:)

is Lord of the Sabbath

The title "Lord" here emphasizes his authority over the Sabbath. Alternate translation: "has the authority to determine what is right for people to do on the Sabbath!"

Verse 6:6

⁶ It happened on another Sabbath that he went into the synagogue and taught the people there. A man was there whose right hand was withered.

Translation note 6:6

General Information:

It is now another Sabbath day and Jesus is in the synagogue.

Connecting Statement:

The scribes and Pharisees watch as Jesus heals a man on the Sabbath.

It happened

This phrase is used here to mark the beginning of a new event in the story. (See:)

A man was there

This introduces a new character in the story. (See:)

hand was withered

The man's hand was damaged in such a way that he could not stretch it. It was probably almost bent into a fist, making it look small and wrinkled.

Verse 6:7

⁷ The scribes and the Pharisees were watching him closely to see whether he would heal someone on the Sabbath, so that they might find a reason to accuse him.

Translation note 6:7

were watching him closely

"were watching Jesus carefully"

so that they might find

"because they wanted to find"

Verse 6:8

⁸ But he knew what they were thinking and he said to the man whose hand was withered, "Get up and stand here in the middle of everyone." So the man got up and stood there.

Translation note 6:8

in the middle of everyone

"in front of everyone." Jesus wanted the man to stand where everyone there could see him.

Verse 6:9

⁹ Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?"

Translation note 6:9

to them

"to the Pharisees"

I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?

Jesus asks this question to force the Pharisees to admit that he was right to heal on the Sabbath. The intent of the question is thus rhetorical: to get them to admit what they all know is true rather than to obtain information. However, Jesus says, "I ask you," so this question is not like other rhetorical questions that might need to be translated as statements. This should be translated as a question. (See:)

to do good or to do harm

"to help someone or to harm someone"

Verse 6:10

¹⁰ Then he looked around at them all and said to the man, "Stretch out your hand." He did so, and his hand was restored.

Translation note 6:10

Stretch out your hand

"Hold out your hand" or "Extend your hand"

restored

healed

Verse 6:11

¹¹ But they were filled with senseless rage, and they talked to each other about what they might do to Jesus.

Translation note 6:11

General Information:

This page has intentionally been left blank.

Verse 6:12

¹² It happened in those days that he went out to the mountain to pray. He continued all night in prayer to God.

Translation note 6:12

General Information:

Jesus chooses twelve apostles after he prays all night.

It happened in those days

This phrase is used here to mark the beginning of a new part of the story. (See:)

in those days

"around that time" or "not long after" or "one day around then"

he went out

"Jesus went out"

Verse 6:13

¹³ When it was day, he called his disciples to him, and he chose twelve of them, whom he also named apostles.

Translation note 6:13

When it was day

"When it was morning" or "The next day"

he chose twelve of them

"he chose twelve of the disciples"

whom he also named apostles

"whom he also made apostles" or "and he appointed them to be apostles"

Verse 6:14

¹⁴ The names of the apostles were Simon (whom he also named Peter) and his brother Andrew, James, John, Philip, Bartholomew,

Translation note 6:14

The names of the apostles were

Luke wrote a list of the names of the apostles. The ULB uses these words to introduce the list. (See:)

his brother Andrew

"Simon's brother, Andrew"

Verse 6:15

¹⁵ Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot,

Translation note 6:15

the Zealot

Possible meanings are 1) "the Zealot" is a title that indicates he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that indicates he was zealous for God to be honored. Alternate translation: "the passionate one"

Verse 6:16

¹⁶ Judas son of James, and Judas Iscariot, who became a traitor.

Translation note 6:16

became a traitor

It may be necessary to explain what "traitor" means in this context. Alternate translation: "betrayed his friend" or "turned his friend over to enemies" (usually in return for money paid) or "exposed a friend to danger by telling enemies about him" (See:)

Verse 6:17

¹⁷ Then Jesus came down the mountain with them and stood on a level place with a large crowd of his disciples and a large number of the people from Judea and Jerusalem and the seacoast of Tyre and Sidon.

Translation note 6:17

Connecting Statement:

Though Jesus especially addresses his disciples, there are many people around who listen.

with them

"with the twelve he had chosen" or "with his twelve apostles"

Verse 6:18

¹⁸ They had come to listen to him and to be healed of their diseases. People who were troubled with unclean spirits were also healed.

Translation note 6:18

to be healed

This can be stated in active form. Alternate translation: "for Jesus to heal them" (See:)

People who were troubled with unclean spirits were also healed

This can be stated in active form. Alternate translation: "Jesus also healed people who were troubled with unclean spirits" (See:)

troubled with unclean spirits

"bothered by unclean spirits" or "controlled by evil spirits"

Verse 6:19

¹⁹ Everyone in the crowd kept trying to touch him because power to heal was coming out from him, and he healed them all.

Translation note 6:19

power to heal was coming out from him

"he had power to heal people" or "he was using his power to heal people"

Verse 6:20

²⁰ Then he looked at his disciples and said, "Blessed are you who are poor, for yours is the kingdom of God.

Translation note 6:20

Blessed are you

Jesus speaks this phrase three times. Each time, it indicates that God gives favor to certain people or that their situation is positive or good.

Blessed are you who are poor

"You who are poor receive God's favor" or "You who are poor benefit"

for yours is the kingdom of God

Languages that do not have a word for kingdom might say, "for God is your king" or "because God is your ruler."

yours is the kingdom of God

"the kingdom of God belongs to you." This could mean 1) "you belong to God's kingdom" or 2) "you will have authority in God's kingdom."

Verse 6:21

²¹ Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh.

Translation note 6:21

you will laugh

"you will laugh with joy" or "you will be joyful"

Verse 6:22

²² Blessed are you when people hate you, and when they exclude you and insult you and reject your name as evil, because of the Son of Man.

Translation note 6:22

Blessed are you

"You receive God's favor" or "You benefit" or "How good it is for you"

exclude you

"reject you"

because of the Son of Man

"because you associate with the Son of Man" or "because they reject the Son of Man"

Verse 6:23

²³ Rejoice in that day and leap for joy, because you will surely have a great reward in heaven, for their ancestors treated the prophets in the same way.

Translation note 6:23

in that day

"when they do those things" or "when that happens"

leap for joy

This idiom means "be extremely joyful" (See:)

a great reward

"a large payment" or "good gifts"

Verse 6:24

²⁴ But woe to you who are rich, for you have already received your comfort.

Translation note 6:24

woe to you

"how terrible it is for you." Jesus speaks this phrase three times. It is the opposite of "blessed are you." Each time, it indicates that God's anger is directed at the people, or that something negative or bad awaits them.

woe to you who are rich

"how terrible it is for you who are rich" or "trouble will come to you who are rich"

your comfort

"what comforts you" or "what satisfies you" or "what makes you happy"

Verse 6:25

²⁵ Woe to you who are full now, for you will be hungry later. Woe to you who laugh now, for you will mourn and weep later.

Translation note 6:25

who are full now

"whose stomachs are full now" or "who eat much now"

who laugh now

"who are happy now"

Verse 6:26

²⁶ Woe to you when all men speak well of you, for that is how their ancestors treated the false prophets.

Translation note 6:26

Woe to you

"How terrible it is for you" or "How sad you should be"

when all men speak

Here "men" is used in the generic sense the includes all people. Alternate translation: "when all people speak" or "when everyone speaks" (See:)

that is how their ancestors treated the false prophets

"their ancestors also spoke well of the false prophets"

Verse 6:27

²⁷ "But I say to you who are listening, love your enemies and do good to those who hate you.

Translation note 6:27

Connecting Statement:

Jesus continues to speak to his disciples and the crowd who is listening to him as well.

to you who are listening

Jesus now begins to speak to the entire crowd, rather than just to his disciples. (See:)

love ... do good

Each of these commands is to be followed continually, not just a single time.

love your enemies and

This does not mean those listening were to only love their enemies and not their friends. This can be stated clearly. Alternate translation: "love your enemies, not only your friends, and" (See:)

Verse 6:28

²⁸ Bless those who curse you and pray for those who mistreat you.

Translation note 6:28

Bless ... pray

Each of these commands is to be followed continually, not just a single time.

Bless those

God is the one who blesses. This can be made explicit. Alternate translation: "Ask God to bless those" (See:)

those who curse you

"those who habitually curse you"

those who mistreat you

"those who habitually mistreat you"

Verse 6:29

²⁹ To him who strikes you on the one cheek, offer him also the other. If someone takes away your coat, do not withhold your tunic either.

Translation note 6:29

To him who strikes you

"If anyone hits you"

on the one cheek

"on one side of your face"

offer him also the other

It may be helpful to state what the attacker will do to the person. Alternate translation: "turn your face so that he can strike the other cheek also" (See:)

do not withhold

"do not prevent him from taking"

Verse 6:30

³⁰ Give to everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you.

Translation note 6:30

Give to everyone who asks you

"If anyone asks you for something, give it to him"

do not ask him to give

"do not require him to give" or "do not demand that he give"

Verse 6:31

³¹ As you want people to do to you, you should do the same to them.

Translation note 6:31

As you want people to do to you, you should do the same to them

In some languages it may be more natural to reverse the order. Alternate translation: "You should do to people the same as what you want them to do to you" or "Treat people they way you want them to treat you"

Verse 6:32

³² If you only love people who love you, what reward is there for you? For even sinners love those who love them.

Translation note 6:32

what reward is there for you?

"what reward will you receive?" or "what praise will you receive for doing that?" This can be written as a statement. Alternate translation: "you will not receive any reward for that." or "God will not reward you for that." (See:)

Verse 6:33

³³ If you do good only to people who do good to you, what reward is there for you? For even sinners do the same.

Translation note 6:33

General Information:

This page has intentionally been left blank.

Verse 6:34

³⁴ If you only lend to people from whom you hope to be repaid, what reward is there for you? Even sinners lend to sinners, to receive back the same amount.

Translation note 6:34

people from whom you hope to be repaid

Here the word "hope" means to confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. The verb "to be repaid" can be expressed with an active form. Alternate translation: "people whom you expect will repay you" or "people whom you believe will repay you" (See:)

to receive back the same amount

The law of Moses commanded the Jews not to receive interest on money they loaned to other Jews. (See:)

Verse 6:35

³⁵ But love your enemies and do good to them. Lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he himself is kind toward unthankful and evil people.

Translation note 6:35

expecting nothing in return

"not expecting the person to return what you have given him" or "not expecting the person to give you anything"

your reward will be great

"you will receive a great reward" or "you will receive good payment" or "you will get good gifts because of it"

you will be sons of the Most High

It is best to translate "sons" with the same word your language would naturally use to refer to a human son or child.

sons of the Most High

Make sure that the word "sons" is plural so it is not confused with Jesus's title "The Son of the Most High."

unthankful and evil people

"people who do not thank him and who are evil"

Verse 6:36

³⁶ Be merciful, just as your Father is merciful.

Translation note 6:36

your Father

This refers to God. It is best to translate "Father" with the same word your language would naturally use to refer to a human father.

Verse 6:37

³⁷ Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive others, and you will be forgiven.

Translation note 6:37

Do not judge

"Do not judge people" or "Do not harshly criticize people"

and you

"and as a result you"

you will not be judged

Jesus does not say who will not judge. Possible meanings are 1) "God will not judge you" or 2) "no one will judge you" (See:)

Do not condemn

"Do not condemn people"

you will not be condemned

Jesus does not say who will not condemn. Possible meanings are 1) "God will not condemn you" or 2) "no one will condemn you" (See:)

you will be forgiven

Jesus does not say who will forgive. Possible meanings are 1) "God will forgive you" or 2) "people will forgive you" (See:)

Verse 6:38

³⁸ Give, and it will be given to you. A good amount—pressed down, shaken together and spilling over—will pour into your lap. For with the measure you use, it will be measured back to you."

Translation note 6:38

it will be given to you

Jesus does not say exactly who will give. Possible meanings are 1) "someone will give it to you" or 2) "God will give it to you" (See:)

A good amount—pressed down, shaken together and spilling over—will pour into your lap

Jesus speaks either of God or of people giving generously as if he were speaking of a generous grain merchant. Alternate translation: "God will pour into your lap a generous amount—pressed down, shaken together and spilling over" or "Like a generous grain merchant who presses down the grain and shakes it together and pours in so much grain that it spills over, they will give generously to you" (See:)

A good amount

"A generous amount" or "A large amount"

it will be measured back to you

Jesus does not say exactly who will measure. Possible meanings are 1) "they will measure things back to you" or 2) "God will measure things back to you" (See:)

Verse 6:39

³⁹ Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?"

Translation note 6:39

Connecting Statement:

Jesus includes some examples to make his point. (See:)

Can a blind person guide another blind person?

Jesus used this question to get the people to think about something that they already know. This can be written as a statement. Alternate translation: "We all know that a blind person cannot guide another blind person." (See:)

blind person

The person who is "blind" is a metaphor for a person who has not been taught as a disciple. (See:)

If he did

Some languages might prefer, "if one did."

they would both fall into a pit, would they not?

This can be written as a statement. Alternate translation: "both of them would fall into a hole." (See:)

Verse 6:40

⁴⁰ A disciple is not greater than his teacher, but everyone when he is fully trained will be like his teacher.

Translation note 6:40

A disciple is not greater than his teacher

"A disciple does not surpass his teacher." Possible meanings are 1) "A disciple does not have more knowledge than his teacher" or 2) "A disciple does not have more authority than his teacher."

everyone when he is fully trained

"every disciple who has been trained well" or "every disciple whose teacher has fully taught him"

Verse 6:41

⁴¹ Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye?

Translation note 6:41

Why do you look ... brother's eye, but you do not notice the log that is in your own eye?

Jesus uses this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "Do not look ... brothers eye while you ignore the log that is in your own eye." (See:)

the tiny piece of straw that is in your brother's eye

This is a metaphor that refers to the less important faults of a fellow believer. (See:)

tiny piece of straw

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother

Here "brother" refers to a fellow Jew or a fellow believer in Jesus.

do not notice the log that is in your own eye

"do not notice that you have a log in your own eye"

the log that is in your own eye

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus exaggerates to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults. (See: and)

log

"beam" or "plank"

Verse 6:42

⁴² How can you say to your brother, 'Brother, let me take out the piece of straw that is in your eye,' when you yourself do not even see the log that is in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye.

Translation note 6:42

How can you say ... eye?

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... eye." (See:)

Verse 6:43

⁴³ For there is no good tree that produces rotten fruit, nor is there a rotten tree that produces good fruit.

Translation note 6:43

General Information:

People can tell if a tree is good or bad, and what type of tree it is, by the fruit it produces. Jesus uses this as an unexplained metaphor—we know what kind of person someone is when we see his actions. (See:)

For there is

"This is because there is." This indicates that what follows is the reason why we should not judge our brother.

good tree

"healthy tree"

rotten fruit

fruit that is decaying or bad or worthless

Verse 6:44

⁴⁴ For each tree is known by the kind of fruit it produces. For people do not gather figs from a thornbush, nor do they gather grapes from a briar bush.

Translation note 6:44

each tree is known

People recognize the kind of tree by the fruit it bears. This can be stated in active form. Alternate translation: "people know the type of a tree" or "people recognize a tree" (See:)

thornbush

a plant or shrub that has thorns

briar bush

a vine or shrub that has thorns

Verse 6:45

⁴⁵ The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. For out of the abundance of the heart his mouth speaks.

Translation note 6:45

General Information:

Jesus compares the thoughts of a person to his good or evil treasure. When a good person has good thoughts, he engages in good actions. When an evil person thinks evil thoughts, he engages in evil actions. (See:)

The good man

The word "good" here means righteous or moral.

good man

The word "man" here refers to a person, male or female. Alternate translation: "good person" (See:)

the good treasure of his heart

Here the good thoughts of a person are spoken of as if they were treasures stored in the heart of that person, and "his heart" is a metonym for the person's inner being. Alternate translation: "the good things he keeps deep inside himself" or "the good things he values very intensely" (See: and)

produces what is good

Producing what is good is a metaphor for doing what is good. Alternate translation: "does what is good" (See:)

the evil treasure of his heart

Here the evil thoughts of a person are spoken of as if they were evil things stored in the heart of that person, and "his heart" is a metonym the person's inner being. Alternate translation: "the evil things he keeps deep inside himself" or "the evil things he values very intensely" (See:) (See:)

out of the abundance of the heart his mouth speaks

Here "heart" represents the person's mind or inner being. The phrase "his mouth" represents the person as a whole. Alternate translation: "what he thinks in his heart affects what he says with his mouth" or "a person will speak aloud what truly values inside of himself" (See: and)

Verse 6:46

⁴⁶ "Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say?

Translation note 6:46

Lord, Lord

Here the repetition of these words is used as an exclamation. People repeat a name or title in this way when trying to find someone or to get someone's attention.

Verse 6:47

⁴⁷ Every person who comes to me and hears my words and obeys them, I will tell you what he is like.

Translation note 6:47

General Information:

In verse 47-48 Jesus compares the person who obeys his teaching to a man who builds a house on rock where it will be safe from floods. (See:)

Every person who comes to me and hears my words and obeys them, I will tell you what he is like

It may be clearer to change the order of this sentence. Alternate translation: "I will tell you what every person is like who comes to me and hears my words and obeys them"

Verse 6:48

⁴⁸ He is like a man building a house, who dug down deep in the ground and built the house's foundation on solid rock. When a flood came, the torrent of water flowed against that house but could not shake it, because it had been well built.

Translation note 6:48

dug down deep in the ground and built the house's foundation on solid rock

"dug down deep into the ground until he found a large, solid rock. Then he built his house on that rock so that it would be strong and stable." Some cultures may not be familiar with this process of building a house and may need to use another image for a stable foundation.

torrent of water

"fast-moving water" or "river"

flowed against

"crashed against"

shake it

Possible meanings are 1) "cause it to shake" or 2) "destroy it."

because it had been well built

This can be stated in active form. Alternate translation: "because the man had built it well" (See:)

Verse 6:49

⁴⁹ But the person who hears my words and does not obey them, he is like a man who built a house on top of the ground without a foundation. When the torrent of water flowed against that house, it immediately collapsed, and the ruin of that house was complete."

Translation note 6:49

General Information:

Jesus compares the person who hears but does not obey his teaching to a man who builds a house that has no foundation and so will collapse when the flood comes. (See:)

But the person

"But" shows a strong contrast to the previous person who built with a foundation.

on top of the ground without a foundation

Some cultures may not know that a house with a foundation is stronger. Additional information may be helpful. Alternate translation: "but he did not dig down and build first a foundation" (See:)

torrent of water

"fast-moving water" or "river"

flowed against

"crashed against"

collapsed

fell down or came apart

the ruin of that house was complete

"that house was completely destroyed"

Chapter 7

Luke 07 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 7:27.

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

Special concepts in this chapter

Centurion

The centurion who asked Jesus to heal his slave ([Luke 7:2](#)) was doing many unusual things. A Roman soldier would almost never go to a Jew for anything, and most wealthy people did not love or care for their slaves. (See: and)

John's Baptism

John baptized people to show that those he was baptizing knew they were sinners and were sorry for their sin. (See: and)

"Sinners"

Luke refers to a group of people as "sinners." The Jewish leaders considered these people to be hopelessly ignorant of the law of Moses, and so called them "sinners." In reality, the leaders were sinful. This situation can be taken as irony. (See:)

"Feet"

The feet of the people in the ancient Near East were very dirty because they wore sandals and the roads and trails were dusty and muddy. Only slaves washed other people's feet. The woman who washed Jesus's feet was showing him great honor.

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 7:34](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

Verse 7:1

¹ After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.

Translation note 7:1

General Information:

Jesus enters Capernaum, where he heals a centurion's servant.

in the hearing of the people

The idiom "in the hearing" emphasizes that he wanted them to hear what he said. Alternate translation: "to the people who were listening to him" or "to the people who were present" or "for the people to hear" (See:)

he entered Capernaum

This begins a new event in the story. (See:)

Verse 7:2

² Now a centurion had a slave who was highly regarded by him, and he was sick and about to die.

Translation note 7:2

who was highly regarded by him

"whom the centurion valued" or "whom he respected"

Verse 7:3

³ When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant.

Translation note 7:3

General Information:

This page has intentionally been left blank.

Verse 7:4

⁴ When they had come to Jesus, they asked him earnestly, saying, "He is worthy to have you do this for him,

Translation note 7:4

asked him earnestly

"pleaded with him" or "begged him"

He is worthy

"The centurion is worthy"

Verse 7:5

⁵ because he loves our nation, and he is the one who built the synagogue for us."

Translation note 7:5

our nation

"our people." This refers to the Jewish people.

Verse 7:6

⁶ So Jesus continued on his way with them. But when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, because I am not worthy for you to come under my roof."

Translation note 7:6

continued on his way

"went along"

not far from the house

"near the house"

do not trouble yourself

The centurion was speaking politely to Jesus. Alternate translation: "do not trouble yourself by coming to my house" or "I do not wish to bother you"

come under my roof

This phrase is an idiom that means "come into my house." If your language has an idiom that means "come into my house," think about whether it would be good to use here. (See:)

Verse 7:7

⁷ For this reason I did not even consider myself worthy to come to you, but just say a word and my servant will be healed.

Translation note 7:7

just say a word

The servant understood that Jesus could heal the servant just by speaking. Here "word" refers to a command. Alternate translation: "just give the order" (See:)

my servant will be healed

The word that is translated here as "servant" is normally translated as "boy." It may indicate that the servant was very young or show the centurion's affection for him.

Verse 7:8

⁸ For I also am a man who is under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

Translation note 7:8

I also am a man who is under authority

"I also have someone over me that I must obey"

under me

"under my authority"

to my servant

The word that is translated here as "servant" is the typical word for a servant.

Verse 7:9

⁹ When Jesus heard this, he was amazed at him, and turning to the crowd following him said, "I say to you, not even in Israel have I found such faith."

Translation note 7:9

he was amazed at him

"he was amazed at the centurion"

I say to you

Jesus said this to emphasize the surprising thing that he was about to tell them.

not even in Israel have I found such faith.

The implication is that Jesus expected Jewish people to have this kind of faith, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. You may need to add this implied information. Alternate translation: "I have not found any Israelite who trusts me as much as this Gentile does!" (See:)

Verse 7:10

¹⁰ When those who had been sent returned to the house, they found the servant was healthy.

Translation note 7:10

those who had been sent

It is understood that these were the people the centurion sent. This can be stated. Alternate translation: "the people whom the Roman officer had sent to Jesus" (See:)

Verse 7:11

¹¹ Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him.

Translation note 7:11

Connecting Statement:

Jesus goes to the city of Nain, where he heals a man who had died.

Nain

This is the name of a city. (See:)

Verse 7:12

¹² As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her.

Translation note 7:12

behold, a man who had died

The word "behold" alerts us to the introduction of the dead man into the story. Your language may have a way of doing this. Alternate translation: "there was a dead man who" (See:)

a man who had died was being carried out

This can be stated in active form. Alternate translation: "people were carrying out of the city a man who had died" (See:)

carried out, the only son of his mother (who was a widow), and a rather large crowd

"carried out. He was his mother's only son, and she was a widow. A rather large crowd." This is background information about the dead man and his mother. (See:)

widow

a woman whose husband has died and who has not remarried

Verse 7:13

¹³ When the Lord saw her, he was deeply moved with compassion for her and said to her, "Do not cry."

Translation note 7:13

was deeply moved with compassion for her

"felt very sorry for her"

Verse 7:14

¹⁴ Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, "Young man, I say to you, arise."

Translation note 7:14

he went up

"he went forward" or "he approached the dead man"

the wooden frame on which they carried the body

This was a stretcher or bed used to move the body to the burial place. It did not have to be something in which the body was buried. Other translations may have the less common "bier" or "funeral couch."

I say to you, arise

Jesus says this to emphasize that the young man needs to obey him. "Listen to me! Arise"

Verse 7:15

¹⁵ The dead man sat up and began to speak, and Jesus gave him to his mother.

Translation note 7:15

The dead man

The man was not still dead; he was now alive. It may be necessary to state this clearly. Alternate translation: "The man who had been dead"

Verse 7:16

¹⁶ Then fear overcame all of them, and they kept praising God, saying, "A great prophet has been raised among us" and "God has looked upon his people."

Translation note 7:16

Connecting Statement:

This tells what happens as a result of Jesus healing the man who had died.

fear overcame all of them

"fear filled all of them." This can be stated in active form. Alternate translation: "they all became very afraid" (See:)

A great prophet has been raised among us

They were referring to Jesus, not to some unidentified prophet. "Raised" here is an idiom for "caused to become." This can be stated in active form. Alternate translation: "God has caused one of us to become a great prophet" (See:) (See:)

looked upon

This idiom means "cared for" (See:)

Verse 7:17

¹⁷ This news about Jesus spread throughout the whole of Judea and all the neighboring regions.

Translation note 7:17

This news about Jesus spread

"This news" refers to the things people were saying in verse 16. This can be stated in active form. Alternate translation: "People spread this report about Jesus" or "People told others this report about Jesus"

This news

"This report" or "This message"

Verse 7:18

¹⁸ John's disciples told him about all these things. Then John called two of his disciples

Translation note 7:18

John's disciples told him about all these things

This introduces a new event in the story. (See:)

told him

"told John"

all these things

"all the things Jesus was doing"

Verse 7:19

¹⁹ and sent them to the Lord to say, "Are you the one who is to come, or should we look for another?"

Translation note 7:19

Connecting Statement:

John sends two of his disciples to question Jesus.

Verse 7:20

²⁰ When they had come near to Jesus, the men said, "John the Baptist has sent us to you to say, 'Are you the one who is coming, or should we look for another?'"

Translation note 7:20

the men said, "John the Baptist has sent us to you to say, 'Are you ... or should we look for another?'"

This sentence can be rewritten so that it only has one direct quote. Alternate translation: "the men said that John the Baptist had sent them to him to ask, 'Are you the one who is coming, or should we look for another?'" or "the men said, 'John the Baptist has sent us to you to ask if you are the one who is coming, or if we should look for another.'" (See:)

Verse 7:21

²¹ In that hour he healed many people from sicknesses and afflictions and from evil spirits, and to many blind people he gave sight.

Translation note 7:21

In that hour

"At that time"

from evil spirits

It may be helpful to restate the healing. Alternate translation: "he healed them from evil spirits" or "he set people free from evil spirits" (See:)

Verse 7:22

²² Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, people who have died are being raised back to life, and the poor are being told good news."

Translation note 7:22

said to them

"said to John's messengers" or "said to the messengers that John sent"

report to John

"tell John"

people who have died are being raised back to life

"dead people are being caused to live again"

the poor

This nominal adjective can be translated as a noun phrase. Alternate translation: "poor people" (See:)

Verse 7:23

²³ The person who does not stop believing in me because of my actions is blessed."

Translation note 7:23

The person who does not stop believing in me because of my actions is blessed

This can be stated in active form. Alternate translation: "God will bless the person who does not stop believing in me because of my actions" (See:)

The person who does not ... is blessed

"People who do not ... are blessed" or "Anyone who does not ... is blessed" or "Whoever does not ... is blessed." This is not a specific person.

does not stop believing in me because of

"continues to believe in me despite"

believing in me

"trusting me completely"

Verse 7:24

²⁴ After John's messengers had gone away, Jesus began to say to the crowds about John, "What did you go out into the desert to see? A reed shaken by the wind?

Translation note 7:24

Connecting Statement:

Jesus begins to speak to the crowd about John the Baptist. He asks rhetorical questions to lead them to think about what John the Baptist is really like.

What did you go out into the desert to see? A reed shaken by the wind?

This expects a negative answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a reed shaken by the wind? Of course not!" or "Surely you did not go out to see a reed being shaken by the wind!" (See:)

A reed shaken by the wind

Possible meanings of this metaphor are 1) a person who easily changes his mind, as reeds are easily moved by the wind, or 2) a person who talks a lot but does not say anything important, as reeds rattle when the wind blows. (See:)

Verse 7:25

²⁵ But what did you go out to see? A man dressed in soft clothes? Look, those who wear splendid clothing and who live in luxury are in kings' palaces.

Translation note 7:25

But what did you go out to see? A man dressed in soft clothes?

This expects a negative answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a man dressed in soft clothes? Of course not!" or "You certainly did not go out to see a man dressed in soft clothes!" (See:)

dressed in soft clothes

This refers to expensive clothing. Normal clothing was rough. Alternate translation: "wearing expensive clothing" (See:)

kings' palaces

A palace is a large, expensive house that a king lives in.

Verse 7:26

²⁶ But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

Translation note 7:26

But what did you go out to see? A prophet?

This expects a positive answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a prophet? Of course you did!" or "But you actually went out to see a prophet!" (See:)

Yes, I say to you

Jesus says this to emphasize the importance of what he will say next.

more than a prophet

This phrase means that John was indeed a prophet, but that he was even greater than a typical prophet. Alternate translation: "not just an ordinary prophet" or "much more important than a normal prophet"

Verse 7:27

²⁷ This is he of whom it is written,

Translation note 7:27

This is he of whom it is written

This can be stated in active form. Alternate translation: "John is the one the prophets wrote about long ago" (See:)

See, I am sending

In this verse, Jesus is quoting the prophet Malachi and saying that John is the messenger of which Malachi spoke.

before your face

This idiom means "in front of you" or "to go ahead of you" (See:)

your

The word "your" is singular because God was speaking to the Messiah in the quotation. (See:)

Verse 7:28

²⁸ I say to you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he is."

Translation note 7:28

I say to you

Jesus is speaking to the crowd, so "you" is plural. Jesus uses this phrase to emphasize the truth of the surprising thing he is about to say next. (See:)

among those born of women

"among those to whom a woman has given birth." This is a metaphor that refers to all people. Alternate translation: "of all the people who have ever lived" (See:)

none is greater than John

"John is the greatest"

the one who is least in the kingdom of God

This refers to anyone who is part of the kingdom that God will establish.

is greater than he is

The spiritual state of people in the kingdom of God will be higher than that of the people before the kingdom was established. Alternate translation: "has higher spiritual status than John" (See:)

Verse 7:29

²⁹ (When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John.

Translation note 7:29

General Information:

Luke, the author of this book, comments on how people responds to John and Jesus.

When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John

This verse could be reordered to be more clear. Alternate translation: "When all the people who had been baptized by John, including the tax collectors, heard this, they declared that God is righteous"

they declared that God is righteous

"they said that God had shown himself to be righteous" or "they declared that God had acted righteously"

because they had been baptized with the baptism of John

This can be stated in active form. Alternate translation: "because they had let John baptize them" or "because John had baptized them" (See:)

Verse 7:30

³⁰ But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)

Translation note 7:30

rejected God's purpose for themselves

"rejected what God wanted them to do" or "chose to disobey what God told them"

they had not been baptized by John

This can be stated in active form. Alternate translation: "they did not let John baptize them" or "they rejected John's baptism" (See:)

Verse 7:31

³¹ "To what, then, can I compare the people of this generation? What are they like?

Translation note 7:31

Connecting Statement:

Jesus continues speaking to the people about John the Baptist.

To what, then, can I compare the people of this generation? What are they like?

Jesus uses these questions to introduce a comparison. They can be written as a statement. Alternate translation: "This is what I compare this generation to. This is what they are like." (See:)

I compare ... What are they like

These are two ways of saying that this is a comparison. (See:)

the people of this generation

The people living when Jesus spoke.

Verse 7:32

³² They are like children playing in the marketplace, who sit and call to one another and say, 'We played a flute for you, and you did not dance. We sang a funeral song, and you did not cry.'

Translation note 7:32

They are like

These words are the beginning of Jesus's comparison. Jesus is saying that the people are like children who are never satisfied with the way other children act. (See:)

marketplace

a large, open-air area where people come to sell their goods

and you did not dance

"but you did not dance to the music"

and you did not cry

"but you did not cry with us"

Verse 7:33

³³ For John the Baptist came eating no bread and drinking no wine, and you say, 'He has a demon.'

Translation note 7:33

eating no bread

Possible meanings are 1) "frequently fasting" or 2) "not eating normal food."

you say, 'He has a demon.'

Jesus was quoting what people were saying about John. This can be stated without the direct quote. Alternate translation: "you say that he has a demon." or "you accuse him of having a demon." (See:)

Verse 7:34

³⁴ The Son of Man came eating and drinking, and you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

Translation note 7:34

The Son of Man came

Jesus expected the people to understand that he was referring to himself. Alternate translation: "I, the Son of Man, came" (See:)

you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

This can be translated as an indirect quote. If you translated "The Son of Man" as "I, the Son of man," you can state this as an indirect statement and use the first person. Alternate translation: "you accuse him of eating and drinking too much and of being a friend of tax collectors and sinners." or "you say that I am a gluttonous man and a drunkard, a friend of tax collectors sinners." (See: and and)

he is a gluttonous man

"he is a greedy eater" or "he continually eats too much food"

a drunkard

"a drunk" or "he continually drinks too much alcohol"

Verse 7:35

³⁵ But wisdom is justified by all her children."

Translation note 7:35

wisdom is justified by all her children

This appears to be a proverb that Jesus applied to this situation, probably to teach that wise people would understand that the people should not have rejected Jesus and John.

Verse 7:36

³⁶ Now one of the Pharisees invited Jesus to eat with him. So after Jesus entered into the Pharisee's house, he reclined at the table to eat.

Translation note 7:36

General Information:

It was a custom in that time for onlookers to attend dinners without eating.

Connecting Statement:

A Pharisee invites Jesus to eat at his house.

Now one of the Pharisees

The marks the beginning of a new part of the story and introduces the Pharisee into the story. (See: and)

reclined at the table to eat

"sat down at the table for the meal." It was the custom at a relaxed meal such as this dinner for men to eat while lying down comfortably around the table.

Verse 7:37

³⁷ Behold, there was a woman in the city who was a sinner. When she found out that he was reclining at the table in the Pharisee's house, she brought an alabaster jar of perfumed oil.

Translation note 7:37

Behold, there was a woman

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. (See:)

who was a sinner

"who lived a sinful lifestyle" or "who had a reputation for living a sinful life." She may have been a prostitute.

an alabaster jar

"a jar made of soft stone." Alabaster is a soft, white rock. People stored precious things in alabaster jars.

of perfumed oil

"with perfume in it." The oil had something in it that made it smell nice. People rubbed it on themselves or sprinkled their clothing with it in order to smell nice.

Verse 7:38

³⁸ As she stood behind him near his feet, weeping, she began to wet his feet with her tears, and she wiped them with her hair and kissed them and anointed them with perfumed oil.

Translation note 7:38

anointed them with perfumed oil

"poured perfume on them"

Verse 7:39

³⁹ When the Pharisee who had invited Jesus saw this, he thought to himself, saying, "If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner."

Translation note 7:39

he thought to himself, saying

"he said to himself"

If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner

The Pharisee thought that Jesus was not a prophet because he allowed the sinful woman to touch him. Alternate translation: "Apparently Jesus is not a prophet, because a prophet would know that this woman who is touching him is a sinner"

that she is a sinner

Simon assumed that a prophet would never allow a sinner to touch him. This part of his assumption can be stated clearly. Alternate translation: "that she is a sinner, and he would not allow her to touch him" (See:)

Verse 7:40

⁴⁰ Jesus responded and said to him, "Simon, I have something to say to you."

Translation note 7:40

Simon

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

Verse 7:41

⁴¹ Jesus said, "A certain moneylender had two debtors. The one owed five hundred denarii, and the other fifty.

Translation note 7:41

General Information:

To emphasize what he is going to tell Simon the Pharisee, Jesus tells him a story. (See:)

A certain moneylender had two debtors

"Two men owed money to a certain moneylender"

five hundred denarii ... fifty

"500 days' wages ... 50." "Denarii" is the plural of "denarius." A "denarius" was a silver coin. (See: and)

the other fifty

The understood information can be stated clearly. Alternate translation: "the other debtor owed fifty denarii" or "the other debtor owed 50 days' wages" (See: and and)

Verse 7:42

⁴² When they could not pay him, he forgave them both. Therefore, which of them will love him more?"

Translation note 7:42

he forgave them both

"he forgave their debts" or "he canceled their debts"

Verse 7:43

⁴³ Simon answered him and said, "I suppose the one whom he forgave the most."

Translation note 7:43

I suppose

Simon was cautious about his answer. Alternate translation: "Probably"

You have judged correctly

"You are right"

Verse 7:44

⁴⁴ Jesus turned to the woman and said to Simon, "You see this woman. I have entered into your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair."

Translation note 7:44

Jesus turned to the woman

Jesus directed Simon's attention to the woman by turning to her.

You gave me no water for my feet

It was a basic responsibility of a host to provide water and a towel for guests to wash and dry their feet after walking on dusty roads. (See:)

You ... but she

Jesus twice uses these phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude.

she has wet my feet with her tears

The woman used her tears in place of the missing water.

wiped them with her hair

The woman used her hair in place of the missing towel.

Verse 7:45

⁴⁵ You did not give me a kiss, but from the time I came in she did not stop kissing my feet.

Translation note 7:45

You did not give me a kiss

A good host in that culture would greet his guest with a kiss on the cheek. Simon did not do this. (See:)

did not stop kissing my feet

"has continued to kiss my feet"

kissing my feet

The woman kissed the feet of Jesus rather than his cheek as a sign of extreme repentance and humility.

Verse 7:46

⁴⁶ You did not anoint my head with oil, but she has anointed my feet with perfumed oil.

Translation note 7:46

You did not ... but she

Jesus continues to contrast Simon's poor hospitality with the actions of the woman.

anoint my head with oil

"put oil on my head." This was the custom to welcome an honored guest. Alternate translation: "welcome me by anointing my head with oil" (See:)

anointed my feet

The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

Verse 7:47

⁴⁷ For this reason I say to you, her sins, which were many, have been forgiven—for she loved much. But the one who is forgiven little, loves little."

Translation note 7:47

I say to you

This emphasizes the importance of the statement that follows.

her sins, which were many, have been forgiven

This can be stated in active form. Alternate translation: "God has forgiven her many sins" (See:)

for she loved much

Her love was the evidence that her sins were forgiven. Some languages require that the object of "love" be stated. Alternate translation: "for she greatly loves the one who forgave her" or "for she loves God very much"

the one who is forgiven little

"anyone who is forgiven only a few things." In this sentence Jesus states a general principle. However, he expected Simon to understand that he showed very little love for Jesus. (See:)

Verse 7:48

⁴⁸ Then he said to her, "Your sins are forgiven." Jesus said to him, "You have judged correctly."

Translation note 7:48

Then he said to her

"Then he said to the woman"

Your sins are forgiven

"You are forgiven." This can be stated in active form. Alternate translation: "I forgive your sins" (See:)

Verse 7:49

⁴⁹ Those reclining together began to say among themselves, "Who is this that even forgives sins?"

Translation note 7:49

reclining together

"reclining together around the table" or "eating together"

Who is this that even forgives sins?

The religious leaders knew that only God could forgive sins and did not believe that Jesus was God. This question was probably intended to be an accusation. Alternate translation: "Who does this man think he is? Only God can forgive sins!" or "Why is this man pretending to be God, who alone can forgive sins?" (See: and)

Verse 7:50

⁵⁰ Then Jesus said to the woman, "Your faith has saved you. Go in peace."

Translation note 7:50

Your faith has saved you

"Because of your faith, you are saved." The abstract noun "faith" could be stated as an action. Alternate translation: "Because you believe, you are saved" (See:)

Go in peace

This is a way of saying good-bye while giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"

Chapter 8

Luke 08 General Notes

Structure and formatting

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

Special concepts in this chapter

Miracles

Jesus made a storm stop by speaking to it, he made a dead girl alive by speaking to her, and he made evil spirits leave a man by speaking to them. (See:)

Important figures of speech in this chapter

Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth ([Luke 8:4-15](#)).

Verse 8:1

¹ It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him,

Translation note 8:1

General Information:

These verses give background information about Jesus's preaching while traveling.

It happened

This phrase is used here to mark a new part of the story. (See:)

Verse 8:2

² as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out;

Translation note 8:2

who had been healed of evil spirits and diseases

This can be stated in active form. Alternate translation: "whom Jesus had set free from evil spirits and healed of diseases" (See:)

Mary

One of the "certain women." (See:)

Mary who was called Magdalene ... seven demons had been driven out

This can be stated in active form. Alternate translation: "Mary, whom people called Magdalene ... Jesus had driven out seven demons" (See:)

Verse 8:3

³ Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

Translation note 8:3

Joanna ... Susanna

Two of the "certain women" (verse 2). (See:)

Joanna, the wife of Chuza, Herod's manager

Joanna was Chuza's wife, and Chuza was Herod's manager. "Joanna, the wife of Herod's manager, Chuza" (See:)

provided for their needs

"financially supported Jesus and his twelve disciples"

Verse 8:4

⁴ While a large crowd of people was gathering, and people were coming to him from town after town, he told a parable:

Translation note 8:4

General Information:

Jesus tells the parable of the soils to the crowd. He explains its meaning to his disciples in 8:11:15. (See:)

coming to him

"coming to Jesus"

Verse 8:5

⁵ "A farmer went out to sow his seed. As he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky devoured it.

Translation note 8:5

A farmer went out to sow his seed

"A farmer went out to scatter some seed in a field" or "A farmer went out to scatter some seeds in a field"

some fell

"some of the seed fell" or "some of the seeds fell"

it was trampled underfoot

This can be stated in active form. Alternate translation: "people walked on it" or "people walked on them" (See:)

birds of the sky

This idiom can be translated simply as "birds" or as "birds flew down and" to keep the sense of "sky."

devoured it

"ate it all" or "ate them all"

Verse 8:6

⁶ Some fell on the rock, and as soon as it grew up, it withered away, because it had no moisture.

Translation note 8:6

it withered away

"each plant became dry and shriveled up" or "the plants became dry and shriveled up"

it had no moisture

"it was too dry" or "they were too dry." The cause can also be stated. Alternate translation: "the ground was too dry"

Verse 8:7

⁷ Some fell among thorns, and the thorns grew up together with the seed and choked it.

Translation note 8:7

Connecting Statement:

Jesus finishes telling the parable to the crowd.

choked it

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well.

Verse 8:8

⁸ But some fell on good soil and produced a crop that was a hundred times greater." After Jesus had said these things, he called out, "Whoever has ears to hear, let him hear."

Translation note 8:8

produced a crop

"grew a harvest" or "grew more seeds"

a hundred times greater

This means a hundred times more than the seeds that were sown. (See:)

Whoever has ears to hear, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey" or "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey" (See: ...)

Verse 8:9

⁹ His disciples asked him what this parable meant.

Translation note 8:9

General Information:

This page has intentionally been left blank.

Verse 8:10

¹⁰ He said, "The knowledge of the secrets of the kingdom of God has been given to you, but for others I speak in parables, so that 'seeing they may not see, and hearing they may not understand.'

Translation note 8:10

Connecting Statement:

Jesus begins to speak to his disciples.

The knowledge of ... God has been given to you

This can be stated in active form. Alternate translation: "God has given to you the knowledge of ... God" or "God has made you able to understand ... God" (See:)

the secrets of the kingdom of God

These are truths that have been hidden, but that Jesus is now revealing them.

for others

"for other people." This refers to the people who rejected the teaching of Jesus and did not follow him.

seeing they may not see

"though they see, they will not perceive." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

hearing they may not understand

"though they hear, they will not understand." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they hear instruction, they will not understand the truth"

Verse 8:11

¹¹ Now this is the meaning of the parable: The seed is the word of God.

Translation note 8:11

Connecting Statement:

Jesus begins to explain the meaning of the parable that he told in [Luke 8:5-8](#).

The seed is the word of God

"The seed is the message from God"

Verse 8:12

¹² The ones along the road are those who have heard, but then the devil comes and takes away the word from their hearts so they may not believe and be saved.

Translation note 8:12

The ones along the road are those

"The seeds that fell along the path are those." Jesus tells what happens to the seeds as it relates to people. Alternate translation: "The seeds that fell along the road represent people" or "In the parable, the seeds that fell along the road represent people" (See:)

are those who

Jesus speaks of the seeds showing something about people as if the seeds were the people. Alternate translation: "show what happens to people who" (See:)

the devil comes and takes away the word from their hearts

Here "hearts" is a metonym for people's minds or inner beings. Alternate translation: "the devil comes and takes away the message of God from their inner thoughts" (See:)

takes away

In the parable this was a metaphor of a bird snatching away the seeds. Try to use words in your language that keep that image. (See:)

hearts so they may not believe and be saved.

This is the devil's purpose. Alternate translation: "hearts because the devil thinks, 'They must not believe and they must not be saved.'" or "hearts so it will not be that they believe and God saves them." (See:)

Verse 8:13

¹³ The ones on the rock are those who, when they hear the word, receive it with joy. But they have no root; they believe for a while, and in a time of testing they fall away.

Translation note 8:13

General Information:

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Verse 8:14

¹⁴ The seeds that fell among the thorns are people who hear the word, but as they go on their way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature.

Translation note 8:14

The seeds that fell among the thorns are people

"The seeds that fell among the thorns represent people" or "In the parable the seeds that fell among the thorns represent people" (See:)

they are choked by the cares and riches and pleasures of this life

This can be stated in active form. Alternate translation: "the cares and riches and pleasures of this life choke them" (See:)

cares

things that people worry about

pleasures of this life

"the things in this life that people enjoy"

they are choked by the cares and riches and pleasures of this life, and their fruit does not mature

This metaphor refers to the way weeds cut off light and nutrients from plants and keep them from growing. Alternate translation: "as weeds prevent good plants from growing, the cares, riches, and pleasures of this life keep these people from becoming mature" (See:)

their fruit does not mature

"they do not bear ripe fruit." Mature fruit is a metaphor for good works. Alternate translation: "so like a plant that does not produce mature fruit, they do not produce good works" (See:)

Verse 8:15

¹⁵ But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, hold it securely and bear fruit with patient endurance.

Translation note 8:15

the seed that fell on the good soil, these are the ones

"the seed that fell on the good soil represents the people" or "in the parable the seed that fell on the good soil represents the people" (See:)

hearing the word

"hearing the message"

with an honest and good heart

Here "heart" is a metonym for a person's thoughts or intentions. Alternate translation: "with an honest and good desire" (See:)

bear fruit with patient endurance

"produce fruit by enduring patiently" or "produce fruit by continued effort." Fruit is a metaphor for good works. Alternate translation: "like healthy plants that produce good fruit, they produce good works by persevering" (See:)

Verse 8:16

¹⁶ "No one lights a lamp and covers it with a bowl or puts it under a bed. Rather, he puts it on a lampstand so that everyone who enters may see the light.

Translation note 8:16

Connecting Statement:

Jesus continues with another parable.

No one

This marks the beginning of another parable. (See:)

Verse 8:17

¹⁷ For nothing is hidden that will not be made known, nor is anything secret that will not be known and come into the light.

Translation note 8:17

nothing is hidden that will not be made known

This double negative can be written as a positive statement. Alternate translation: "everything that is hidden will be made known" (See:)

nor is anything secret that will not be known and come into the light

This double negative can be written as a positive statement. Alternate translation: "and everything that is secret will be made known and will come into the light" (See:)

Verse 8:18

¹⁸ So listen carefully, for to the one who has, more will be given to him, but the one who does not have, even what he thinks he has will be taken away from him."

Translation note 8:18

to the one who has, more will be given to him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever has understanding will be given more understanding" or "God will enable those who believe the truth to understand even more" (See: and)

the one who does not have, even what he thinks he has will be taken away from him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever does not have understanding will lose even what understanding he thinks he has" or "God will cause those who do not believe the truth not to understand even the little that they think they have understood" (See: and)

Verse 8:19

¹⁹ Then his mother and brothers came to him, but they could not get near him because of the crowd.

Translation note 8:19

brothers

These were Jesus's younger brothers—the sons of Mary and Joseph who were born after Jesus. Since the Father of Jesus was God, and their father was Joseph, they were technically his half-brothers. This detail is not normally translated.

Verse 8:20

²⁰ He was told, "Your mother and your brothers are standing outside, wanting to see you."

Translation note 8:20

He was told

This can be stated in active form. Alternate translation: "People told him" or "Someone told him" (See:)

wanting to see you

"and they want to see you"

Verse 8:21

²¹ But Jesus answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

Translation note 8:21

My mother and my brothers are those who hear the word of God and do it

This metaphor expresses that the people who were coming to listen to Jesus were as important to him as his own family was. Alternate translation: "Those who hear the word of God and obey it are like a mother and brothers to me" (See:)

the word of God

"the message God has spoken"

Verse 8:22

²² Now one day he got into a boat with his disciples, and he said to them, "Let us go over to the other side of the lake." They set sail.

Translation note 8:22

Connecting Statement:

Jesus and his disciples use a boat to cross Lake Genneseret. The disciples learn more about Jesus's power through the storm that arises.

the lake

This is the lake of Genneseret, which is also called the Sea of Galilee.

They set sail

This expression means they began to travel across the lake in their sailboat.

Verse 8:23

²³ But as they sailed he fell asleep. A terrible windstorm came down on the lake, and their boat was filling with water, and they were in danger.

Translation note 8:23

as they sailed

"as they went"

fell asleep

"began to sleep"

A terrible windstorm came down

"A storm of very strong winds began" or "Very strong winds suddenly began to blow"

their boat was filling with water

The strong winds caused high waves which pushed water over the sides of the boat. This can be stated clearly. Alternate translation: "the winds caused high waves that started to fill up their boat with water" (See:)

Verse 8:24

²⁴ Then Jesus' disciples came over to him and woke him up, saying, "Master! Master! We are about to die!"

Translation note 8:24

rebuked

spoke sharply to

the raging of the water

"the violent waves"

they ceased

"the wind and the waves stopped" or "they became still"

Verse 8:25

²⁵ Then he said to them, "Where is your faith?" He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm.

Translation note 8:25

Where is your faith?

Jesus rebukes them mildly because they do not trust him to take care of them. This can be written as a statement. Alternate translation: "You should have faith!" or "You should trust me!" (See:)

Who then is this, that he commands even the winds and the water, and they obey him?

This question expresses shock and confusion over how Jesus is able to control the storm. Alternate translation: "What kind of man is this? He commands even the winds and the water, and they obey him!" (See:)

Verse 8:26

²⁶ They sailed to the region of the Gerasenes, which is across the lake from Galilee.

Translation note 8:26

Connecting Statement:

Jesus and his disciples come ashore at Gerasa, where Jesus removes many demons from a man.

the region of the Gerasenes

Gerasenes were people from the city called Gerasa. (See:)

across the lake from Galilee

"on the other side of the lake from Galilee"

Verse 8:27

²⁷ When Jesus stepped on the land, he was met by a certain man from the city who had demons. For a long time he had worn no clothes, and he did not live in a house but among the tombs.

Translation note 8:27

a certain man from the city

"a man from the city of Gerasa"

a certain man from the city who had demons

The man had demons; it was not the city that had demons. Alternate translation: "a certain man from the city, and this man had demons"

who had demons

"who was controlled by demons" or "whom demons controlled"

For a long time he had worn no clothes ... but among the tombs

This is background information about the man who had demons. (See:)

he had worn no clothes

"he had not worn clothes"

tombs

These are places where people put dead bodies, possibly caves or small buildings that the man could use for shelter.

Verse 8:28

²⁸ When he saw Jesus, he cried out and fell down before him and he said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me."

Translation note 8:28

When he saw Jesus

"When the man who had the demon saw Jesus"

he cried out

"he screamed" or "he shrieked"

fell down before him

"lay down on the ground before Jesus." He did not fall accidentally. (See:)

he said with a loud voice

"he said loudly" or "he shouted out"

What have you to do with me

This idiom means "Why are you bothering me?" (See:)

Son of the Most High God

This is an important title for Jesus. (See:)

Verse 8:29

²⁹ For Jesus had commanded the unclean spirit to come out of the man. For many times it had seized him, and though he was bound with chains and shackles and kept under guard, he had broken his chains and he would be driven by the demon into the wilderness.

Translation note 8:29

many times it had seized him

"many times it had taken control of the man" or "many times it had gone into him." This tells about what the demon had done many times before Jesus met the man.

though he was bound ... and kept under guard

This can be stated in active form. Alternate translation: "though the people had bound him ... and guarded him" (See:)

he would be driven by the demon

This can be stated in active form. Alternate translation: "the demon would make him go" (See:)

Verse 8:30

³⁰ Then Jesus asked him, "What is your name?"

Translation note 8:30

Legion

Translate this with a word that refers to a large number of soldiers or people. Some other translations say "Army." Alternate translation: "Battalion" or "Brigade"

Verse 8:31

³¹ They kept begging him not to command them to go away into the abyss.

Translation note 8:31

kept begging him

"kept begging Jesus"

Verse 8:32

³² Now a large herd of pigs was there feeding on the hillside. The demons begged him to let them go into them, and he gave them permission.

Translation note 8:32

Now a large herd of pigs was there feeding on the hillside

This is supplied as background information to introduce the pigs. (See:)

was there feeding on the hillside

"was nearby eating grass on a hill"

Verse 8:33

³³ So the demons came out of the man and went into the pigs, and the herd rushed down the steep slope into the lake and was drowned.

Translation note 8:33

So the demons came out

The word "so" is used here to explain that the reason the demons came out of the man was because Jesus had told them that they could go into the pigs.

rushed

ran very fast

the herd ... was drowned

"the herd ... drowned." No one caused the pigs to drown once they were in the water.

Verse 8:34

³⁴ When those tending the pigs saw what had happened, they ran off and told about it in the city and countryside.

Translation note 8:34

General Information:

This page has intentionally been left blank.

Verse 8:35

³⁵ So the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out. He was sitting at the feet of Jesus, clothed and in his right mind; and they were afraid.

Translation note 8:35

found the man from whom the demons had gone out

"saw the man whom the demons had left"

in his right mind

"sane" or "behaving normally"

sitting at the feet of Jesus

"sitting at the feet" here is an idiom that means "sitting humbly nearby" or "sitting in front of." Alternate translation: "sitting on the ground in front of Jesus" (See:)

they were afraid

It may be helpful to state explicitly that they were afraid of Jesus. Alternate translation: "they were afraid of Jesus" (See:)

Verse 8:36

³⁶ Then those who had seen it told them how the man who had been possessed by demons had been healed.

Translation note 8:36

those who had seen it

"those who had seen what had happened"

the man who had been possessed by demons had been healed

This can be stated in active form. Alternate translation: "Jesus had healed the man whom demons had possessed" or "Jesus had healed the man whom demons had controlled" (See:)

Verse 8:37

³⁷ Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat and returned. He said, "Legion," for many demons had entered into him.

Translation note 8:37

the region of the Gerasenes

"that area of the Gerasenes" or "the area where the Gerasene people lived." See how you translated this in 8:26 [Luke 8:26](#)

they were overwhelmed with great fear

This can be stated in active form. Alternate translation: "they were very afraid" (See:)

and returned

This is not the last thing that Jesus did in that place, so this can also be stated as "in order to return" or "to go back."

returned

The destination can be stated. Alternate translation: "returned across the lake" (See:)

Verse 8:38

³⁸ The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying,

Translation note 8:38

The man

The events in these verses happened before Jesus left in the boat. It may be helpful to state this clearly at the beginning. Alternate translation: "Before Jesus and his disciples left, the man" or "Before Jesus and his disciples set sail, the man"

Verse 8:39

³⁹ "Return to your home and give a full account of what God has done for you." The man went on his way, proclaiming throughout the whole city what Jesus had done for him.

Translation note 8:39

your home

"your household" or "your family"

give a full account of what God has done for you

"tell them everything about what God has done for you"

Verse 8:40

⁴⁰ Now when Jesus returned, the crowd welcomed him, for they were all expecting him.

Translation note 8:40

Connecting Statement:

When Jesus and his disciples return to Galilee on the other side of the lake, he heals the 12-year-old daughter of the ruler of the synagogue as well as a woman who has been bleeding for 12 years (8:43-48).

the crowd welcomed him

"the crowd joyfully greeted him"

Verse 8:41

⁴¹ Behold, a man named Jairus, who was one of the leaders of the synagogue, came and fell down at Jesus' feet, and he begged him to come to his house

Translation note 8:41

one of the leaders of the synagogue

"one of the leaders at the local synagogue" or "a leader of the people who met at the synagogue in that city"

fell down at Jesus' feet

Possible meanings are 1) "bowed down at Jesus' feet" or 2) "lay down on the ground at Jesus' feet." Jairus did not fall accidentally. He did this as a sign of humility and respect for Jesus. (See:)

Verse 8:42

⁴² because his only daughter, a girl of about twelve years of age, was dying. As Jesus was on his way, the crowds of people pressed together around him.

Translation note 8:42

was dying

"was about to die"

As Jesus was on his way

Some translators may need to first say that Jesus had agreed to go with Jairus. Alternate translation: "So Jesus agreed to go with him. As he was on his way" (See:)

the crowds of people pressed together around him

"the people were crowding tightly around Jesus"

Verse 8:43

⁴³ Now a woman was there who had been bleeding for twelve years ^{[J]/[L]}_{[L]/[11]} and could not be healed by anyone.

Translation note 8:43

a woman was there

This introduces a new character in the story. (See:)

had been bleeding

"had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition. (See:)

and could not be healed by anyone

This can be stated in active form. Alternate translation: "but no one could heal her" (See:)

Verse 8:44

⁴⁴ She came behind Jesus and touched the edge of his coat, and immediately her bleeding stopped.

Translation note 8:44

touched the edge of his coat

"touched the fringe of his robe." Jewish men wore tassels on the edges of their robes as a part of their ceremonial dress as commanded in God's Law. This is likely what she touched.

Verse 8:45

⁴⁵ Jesus said, "Who was it who touched me?"

Translation note 8:45

the crowds of people are all around you and they are pressing in against you

By saying this, Peter was implying that anyone could have touched Jesus. This implicit information can be made explicit if necessary. Alternate translation: "there are many people crowding around you and pressing in against you, so any one of them might have touched you" (See:)

Verse 8:46

⁴⁶ But Jesus said, "Someone did touch me, for I know that power has gone out from me."

Translation note 8:46

Someone did touch me

It may be helpful to distinguish this intentional "touch" from the accidental touches of the crowd. Alternate translation: "Someone deliberately touched me" (See:)

I know that power has gone out from me

Jesus did not lose power or become weak, but his power healed the woman. Alternate translation: "I know that healing power went out from me" or "I felt my power heal someone" (See:)

Verse 8:47

⁴⁷ When the woman saw that she could not escape notice, she came trembling and fell down before him. In the presence of all the people she declared why she had touched him and how she had been immediately healed.

Translation note 8:47

that she could not escape notice

"that she could not keep secret what she had done." It may be helpful to state what she did. Alternate translation: "that she could not keep it a secret that she was the one who had touched Jesus" (See:)

she came trembling

"she came trembling with fear"

fell down before him

Possible meanings are 1) "bowed down in front of Jesus" or 2) "lay down on the ground at Jesus's feet." She did not fall accidentally. This was a sign of humility and respect for Jesus.

In the presence of all the people

"In the sight of all the people"

Verse 8:48

⁴⁸ Then he said to her, "Daughter, your faith has made you well. Go in peace."

Translation note 8:48

Daughter

This was a kind way of speaking to a woman. Your language may have another way of showing this kindness.

your faith has made you well

"because of your faith, you have become well." The abstract noun "faith" could be stated as an action. Alternate translation: "because you believe, you are healed" (See:)

Go in peace

This idiom is a way of saying, "Goodbye" and giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or

"May God give you peace as you go" (See:)

Verse 8:49

⁴⁹ While he was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Do not trouble the teacher any longer."

Translation note 8:49

While he was still speaking

"While Jesus was still speaking to the woman"

synagogue leader

This refers to Jairus ([Luke 8:41](#)).

Do not trouble the teacher

This statement implies that Jesus will not be able to do anything to help now that the girl is dead. (See:)

the teacher

This refers to Jesus.

Verse 8:50

⁵⁰ But when Jesus heard this, he answered Jairus, "Do not be afraid; only believe, and she will be healed."

Translation note 8:50

she will be healed

"she will be well" or "she will live again"

Verse 8:51

⁵¹ When he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father of the child and her mother.

Translation note 8:51

When he came to the house

"When they came to the house." Jesus went there with Jairus. Some of Jesus's disciples also went with them.

he allowed no one to enter with him, except Peter ... mother

This double negative emphasizes that Peter and the others were the only ones whom Jesus allowed to enter. This could be stated positively. Alternate translation: "he allowed only Peter ... mother to enter with him" (See:)

the father of the child

This refers to Jairus.

Verse 8:52

⁵² Now all were mourning and wailing for her, but he said, "Do not weep; she is not dead but asleep."

Translation note 8:52

all were mourning and wailing for her

This was the normal way of showing grief in that culture. Alternate translation: "all the people there were showing how sad they were and crying loudly because the girl had died" (See:)

Verse 8:53

⁵³ But they began to mock him, knowing that she was dead.

Translation note 8:53

began to mock him, knowing that she

"laughed at him because they knew the girl"

Verse 8:54

⁵⁴ But he took her by the hand and called out, saying, "Child, get up!"

Translation note 8:54

he took her by the hand

"Jesus took hold of the girl's hand"

Verse 8:55

⁵⁵ Her spirit returned, and she rose up immediately. He ordered them to get her something to eat.

Translation note 8:55

Her spirit returned

"Her spirit returned to her body." The Jews understood that life was the result of the spirit coming into a person. Alternate translation: "She started breathing again" or "She came back to life" or "She became alive again" (See:)

Verse 8:56

⁵⁶ Her parents were astonished, but he ordered them to tell no one what had happened.

Translation note 8:56

to tell no one

This could be stated differently. Alternate translation: "not to tell anyone"

Chapter 9

Luke 09 General Notes

Special concepts in this chapter

"To preach the kingdom of God"

No one knows for sure what the words "kingdom of God" here refer to. Some say it refers to the reign of God on earth, and others say it refers to the gospel message that Jesus died to pay for his people's sins. It is best to translate this as "to preach about the kingdom of God" or "to teach them about how God was going to show himself as king." (See:)

Elijah

God had promised the Jews that the prophet Elijah would return before the Messiah came, so some people who saw Jesus do miracles thought Jesus was Elijah ([Luke 9:9](#), [Luke 9:19](#)). However, Elijah did come to earth to speak with Jesus ([Luke 9:30](#)). (See: and and)

"Kingdom of God"

The term "kingdom of God" is used in this chapter to refer to a kingdom that was still in the future when the words were spoken. (See:)

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Luke says in this chapter that Jesus's clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: and)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. An example in this chapter is: "Whoever would save his life will lose it, but whoever loses his life for my sake will save it." ([Luke 9:24](#)).

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 9:22](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

"Receiving"

This word appears several times in this chapter and means different things. When Jesus says, "If someone receives a little child like this in my name, he also is receiving me, and if someone receives me, he is also receiving the one who sent me" ([Luke 9:48](#)), he is speaking of people serving the child. When Luke says, "the people there did not receive him" ([Luke 9:53](#)), he means that the people did not believe in or accept Jesus. (See:)

Verse 9:1

¹ He called the twelve together and gave them power and authority to drive out all demons and to cure diseases.

Translation note 9:1

Connecting Statement:

Jesus reminds his disciples not to depend on money and their things, gives them power, and then sends them out to various places.

power and authority

These two terms are used together to show that the twelve had both the ability and the right to heal people. Translate this phrase with a combination of words that include both of these ideas.

all demons

Possible meanings are 1) "every demon" or 2) "every kind of demon."

diseases

sicknesses

Verse 9:2

² He sent them out to preach the kingdom of God and to heal the sick.

Translation note 9:2

sent them out

"sent them to various places" or "told them to go"

Verse 9:3

³ He said to them, "Take nothing for your journey—no staff, no wallet, no bread, no money, and no extra tunic.

Translation note 9:3

He said to them

"Jesus said to the twelve." It may be helpful to state that this happened before they went out. Alternate translation: "Before they left, Jesus said to them"

Take nothing

"Do not take anything with you" or "Do not bring anything with you"

staff

large stick that people use for balance when climbing or walking on uneven ground, as well as for defense against attackers

wallet

a bag a traveler uses for carrying what he needs on a journey

bread

This is here used as a general reference to "food."

Verse 9:4

⁴ Whatever house you enter, stay there until you leave.

Translation note 9:4

Whatever house you enter

"Any house you enter"

stay there

"remain there" or "temporarily live in that house as a guest"

until you leave

"until you leave that town" or "until you leave that place"

Verse 9:5

⁵ Wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them."

Translation note 9:5

Wherever they do not receive you, when you leave

"Here is what you should do in any town where people do not receive you: When you leave"

shake off the dust from your feet as a testimony against them

To "shake off the dust from your feet" was an expression of strong rejection in that culture. It showed they did not want even the dust of that town to remain on them. (See:)

Verse 9:6

⁶ Then they departed and went through the villages, proclaiming the gospel and healing everywhere.

Translation note 9:6

they departed

"they left the place where Jesus was"

healing everywhere

"healing wherever they went"

Verse 9:7

⁷ Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had risen from the dead,

Translation note 9:7

General Information:

Verses 7-9 interrupt the story to give information about Herod.

Now Herod

The word "Now" marks a pause in the main story. Here Luke tells background information about Herod. (See:)

Herod the tetrarch

This refers to Herod Antipas, who was the ruler of one-fourth of Israel.

perplexed

unable to understand, confused

it was said by some

This can be stated in active form. Alternate translation: "some people said" (See:)

Verse 9:8

⁸ and others said that Elijah had appeared, and still others that one of the prophets of long ago had risen.

Translation note 9:8

still others that one of the prophets of long ago had risen

The word "said" is understood from the previous phrase. Alternate translation: "still others said that one of the prophets of long ago had risen" (See:)

Verse 9:9

⁹ Herod said, "I beheaded John. Who is this about whom I hear such things?" And so he tried to see him.

Translation note 9:9

I beheaded John. Who is this

Herod assumes that it is impossible for John to rise from the dead. This can be stated clearly. Alternate translation: "It cannot be John because I had his head cut off. So who is this man" (See:)

I beheaded John

Herod's soldiers would have carried out executions. Alternate translation: "I commanded my soldiers to cut off John's head" (See:)

Verse 9:10

¹⁰ When the apostles returned, they told him everything they had done. Then he took them with him, and they went away privately to a town called Bethsaida.

Translation note 9:10

Connecting Statement:

Though the disciples return to Jesus and they go to Bethsaida to spend time together, the crowds follow Jesus for healing and to listen to his teaching. He performs a miracle to provide bread and fish to the crowds as they return home.

apostles returned

"apostles came back to where Jesus was"

everything they had done

This refers to the teaching and healing that they did when they went to the other cities.

Bethsaida

This is the name of a city. (See:)

Verse 9:11

¹¹ But when the crowds heard about this, they followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing.

Translation note 9:11

General Information:

This page has intentionally been left blank.

Verse 9:12

¹² Now the day was about to come to an end, and the twelve came to him and said, "Send the crowd away that they may go into the surrounding villages and countryside to find lodging and food, because we are here in an isolated place."

Translation note 9:12

the day was about to come to an end

"the day was about to end" or "it was near the end of the day." The end of the day was at sunset. Alternate translation: "it was almost sunset"

an isolated place

This was a place far away from where people lived. Alternate translation: "a remote place" or "a place where no one lives"

Verse 9:13

¹³ But he said to them, "You give them something to eat."

Translation note 9:13

five loaves of bread

A loaf of bread is a lump of dough that is shaped and baked.

two fish—unless we go and buy food for all these people

If "unless" is difficult to understand in your language, you could make a new sentence. "two fish. In order to feed all these people, we would have to go and buy food"

Verse 9:14

¹⁴ (There were about five thousand men.) He said to his disciples, "Have them sit down in groups of about fifty each."

Translation note 9:14

about five thousand men

"about 5,000 men." This number does not include the women and children who might have been present. (See:)

Have them sit down

"Tell them to sit down"

fifty each

"50 each" (See:)

Verse 9:15

¹⁵ So they did this, and made the people sit down.

Translation note 9:15

So they did this

"This" refers to what Jesus told them to do [Luke 9:14](#). They told the people to sit down in groups of about fifty people.

Verse 9:16

¹⁶ Taking the five loaves and the two fish, he looked up to heaven, he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd.

Translation note 9:16

Taking the five loaves

"Jesus took the five loaves of bread"

up to heaven

This refers to looking up, toward the sky. The Jews believed that heaven was located above the sky. (See:)

he blessed them

This refers to the loaves of bread and the fish.

to set before

"to pass out to" or "to give to"

Verse 9:17

¹⁷ They all ate and were satisfied, and what was left over was picked up—twelve baskets of broken pieces.

Translation note 9:17

were satisfied

This idiom means they ate enough food so they were not hungry. Alternate translation: "they had as much as they wanted to eat" (See:)

Verse 9:18

¹⁸ It came about while Jesus was praying by himself, the disciples were with him. He questioned them, saying, "Who do the crowds say that I am?"

Translation note 9:18

Connecting Statement:

Jesus is praying, with only his disciples near him, and they begin to talk about who Jesus is. Jesus tells them that he will soon die and resurrect and urges them to follow him even if it becomes very hard to do that.

It came about

This phrase is used here to mark the beginning of a new event. (See:)

praying by himself

"praying alone." The disciples were with Jesus, but he was praying personally and privately by himself.

Verse 9:19

¹⁹ They answered, "John the Baptist. But others say Elijah, and others say that one of the prophets from long ago has risen."

Translation note 9:19

John the Baptist

It may be helpful to restate part of the question here. Alternate translation: "The crowds say you are John the Baptist" (See:)

that one of the prophets from long ago has risen

It may be helpful to clarify how this answer relates to Jesus's question. Alternate translation: "that you are one of the prophets from long ago and have risen" (See:)

has risen

"has come back to life"

Verse 9:20

²⁰ Then he said to them, "But who do you say that I am?"

Translation note 9:20

Then he said to them

"Then Jesus said to his disciples"

Verse 9:21

²¹ But he warned and instructed them to tell this to no one,

Translation note 9:21

he warned and instructed them

The combination of "warned" and "instructed" is a hendiadys that means "strongly warned" or "strictly instructed." Alternate translation: "he strongly warned them" or "he strictly instructed them" (See:)

them to tell this to no one.

"not to tell anyone." or "that they should not tell anyone." This could be stated as a direct quote. Alternate translation: "them, 'Do not tell anyone.'" (See:)

Verse 9:22

²² saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and he will be killed and on the third day be raised."

Translation note 9:22

The Son of Man must suffer many things

"People will cause the Son of Man to suffer greatly"

The Son of Man ... and he will

Jesus is referring to himself. Alternate translation: "I, the Son of Man ... and I will" (See:)

be rejected by the elders and chief priests and scribes

This can be stated in active form. Alternate translation: "the elders, chief priests, and scribes will reject him" (See:)

he will be killed

This can be stated in active form. Alternate translation: "they will kill him" (See:)

on the third day

"three days after he dies" or "on the third day after his death" (See:)

be raised

This can be stated in active form. Alternate translation: "God will make him alive again" or "he will live again" (See:)

Verse 9:23

²³ Then he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross daily and follow me.

Translation note 9:23

he said

"Jesus said"

to them all

This refers to the disciples who were with Jesus.

come after me

Coming after Jesus represents being one of his disciples. Alternate translation: "be my disciple" or "be one of my disciples" (See:)

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross daily and follow me

"carry his cross and follow me every day." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. To follow Jesus represents obeying him. Alternate translation: "must obey me every day even to the point of suffering and dying" (See: and)

Verse 9:24

²⁴ Whoever would save his life will lose it, but whoever loses his life for my sake will save it.

Translation note 9:24

General Information:

This page has intentionally been left blank.

Verse 9:25

²⁵ What profit is there for a person to gain the whole world and yet lose or forfeit himself?

Translation note 9:25

What profit is there for a person to gain the whole world and yet lose or forfeit himself?

The implied answer to this question is that it is not good. Alternate translation: "It will not benefit someone at all to gain the whole world and yet lose or forfeit himself." (See:)

to gain the whole world

"to get everything in the world"

lose or forfeit himself

"ruin himself or give up his life"

Verse 9:26

²⁶ Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his own glory and the glory of the Father and of the holy angels.

Translation note 9:26

my words

"what I say" or "what I teach"

of him will the Son of Man be ashamed

This can be stated in active form. Alternate translation: "the Son of Man will also be ashamed of him" (See:)

the Son of Man ... when he comes in his own glory

Jesus was speaking about himself. Alternate translation: "I, the Son of Man ... when I come in my own glory" (See:)

the Father

This is an important title for God. (See:)

Verse 9:27

²⁷ But truly I say to you, there are some standing here who will not taste death before they see the kingdom of God."

Translation note 9:27

But truly I say to you

Jesus uses this phrase to emphasize the importance of what he will say next.

there are some standing here who will not taste death

"some of you who are standing here will not taste death"

before they see

Jesus was speaking to the people he was talking about. Alternate translation: "before you see" (See:)

will not taste death before they see the kingdom of God

"Taste death" is an idiom that means "die." This can be stated in positive form. Alternate translation: "will see the kingdom of God before they die" or "will see the kingdom of God before you die" (See:)

Verse 9:28

²⁸ Now about eight days after Jesus said these words, he took with him Peter and John and James and went up on the mountain to pray.

Translation note 9:28

Connecting Statement:

Eight days after Jesus tells his disciples that some would not die before they saw the kingdom of God, Jesus goes up the mountain to pray with Peter, James, and John, who all fall asleep while Jesus is changed to a dazzling appearance.

these words

This refers to what Jesus said to his disciples in the preceding verses.

Verse 9:29

²⁹ As he was praying, the form of his face was changed, and his clothes became brilliant white.

Translation note 9:29

General Information:

This page has intentionally been left blank.

Verse 9:30

³⁰ Behold, two men were talking with him, Moses and Elijah,

Translation note 9:30

Behold

The word "Behold" here alerts us to pay attention to the surprising information that follows. Alternate translation: "Suddenly"

Verse 9:31

³¹ who appeared in glory, talking with him about his departure, which he was about to bring to completion in Jerusalem.

Translation note 9:31

who appeared in glory

This phrase gives information about how Moses and Elijah looked. Some languages would translate it as a separate clause. Alternate translation: "and they appeared in glorious splendor" or "and they were shining brightly" (See:)

his departure

"his leaving" or "how Jesus would leave this world." This was a polite way of talking about his death. Alternate translation: "his death" (See:)

Verse 9:32

³² Now Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who were standing with him.

Translation note 9:32

Now

This word is used here to mark a pause in the main story. Here Luke tells about Peter, James, and John. (See:)

heavy with sleep

This idiom means "very sleepy."

they saw his glory

This refers to the brilliant light that surrounded them. Alternate translation: "they saw brilliant light coming from Jesus" or "they saw very bright light coming out of Jesus"

the two men who were standing with him

This refers to Moses and Elijah.

Verse 9:33

³³ As they were going away from Jesus, Peter said to him, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah." (He did not know what he was saying.)

Translation note 9:33

As they were going away

"As Moses and Elijah were going away"

shelters

simple, temporary places in which to sit or sleep

Verse 9:34

³⁴ As he was saying this, a cloud came and overshadowed them, and they were afraid as they entered into the cloud.

Translation note 9:34

As he was saying this

"While Peter was saying these things"

they were afraid

These adult disciples were not afraid of clouds. This phrase indicates that some kind of unusual fear came over them with the cloud. Alternate translation: "they were terrified" (See:)

they entered into the cloud

This can be expressed in terms of what the cloud did. Alternate translation: "the cloud surrounded them"

Verse 9:35

³⁵ A voice came out of the cloud, saying, "This is my Son, the one who is chosen; listen to him."

Translation note 9:35

A voice came out of the cloud

It is understood that the voice could only have belonged to God. Alternate translation: "God spoke to them from the cloud" (See:)

Son

This is an important title for Jesus, the Son of God. (See:)

the one who is chosen

This can be stated with an active form. Alternate translation: "the one I have chosen" or "I have chosen him" (See:)

Verse 9:36

³⁶ When the voice had spoken, Jesus was found alone. They kept silent and told no one in those days anything of what they had seen.

Translation note 9:36

They kept silent ... what they had seen

This is information that tells what happened after the story as a result of the events in the story itself. (See:)

kept silent ... told no one

The first phrase refers to their immediate response, and the second refers to what they did in the following days.

Verse 9:37

³⁷ Now on the next day, when they came down from the mountain, a large crowd met him.

Translation note 9:37

Connecting Statement:

The next day after Jesus's dazzling appearance, Jesus heals a demon-possessed boy that the disciples were unable to make better.

Verse 9:38

³⁸ Behold, a man from the crowd cried out, saying, "Teacher, I beg you to look at my son, for he is my only child."

Translation note 9:38

Behold, a man from the crowd

The word "behold" alerts us to the new person in the story. Your language may have a way of doing this. English uses "There was a man in the crowd who" (See:)

Verse 9:39

³⁹ You see, a spirit takes control over him and he suddenly screams; it causes him to have convulsions so that he foams at the mouth. It hardly ever leaves him and it bruises him badly.

Translation note 9:39

You see, a spirit

The phrase "You see" introduces us to the evil spirit in the man's story. Your language may have a way of doing this. Alternate translation: "There is an evil spirit that" (See:)

he foams at the mouth

"foam comes out of his mouth." When a person has a seizure, he can have trouble breathing or swallowing. This causes white foam to form

around his mouth.

Verse 9:40

⁴⁰ I begged your disciples to force it out, but they could not."

Translation note 9:40

General Information:

This page has intentionally been left blank.

Verse 9:41

⁴¹ Jesus answered and said, "You unbelieving and perverse generation, how long must I be with you and put up with you? Bring your son here."

Translation note 9:41

Jesus answered and said

"Jesus answered by saying"

You unbelieving and perverse generation

Jesus says this to the crowd that has gathered, and not to his disciples.

perverse generation

"corrupt generation"

how long must I be with you and put up with you?

Here "you" is plural. Jesus uses these questions to express his sadness that the people do not believe. They can be written as statements. Alternate translation: "I have been with you so long, yet you do not believe. I wonder how long I must put up with you." (See: and)

Bring your son here

Here "your" is singular. Jesus is speaking directly to the father who addressed him. (See:)

Verse 9:42

⁴² While the boy was coming, the demon threw him to the ground and shook him with convulsions. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.

Translation note 9:42

General Information:

This page has intentionally been left blank.

Verse 9:43

⁴³ Then they were all amazed at the greatness of God. While they all were marveling at everything he was doing, he said to his disciples,

Translation note 9:43

they were all amazed at the greatness of God

Jesus performed the miracle, but the crowd recognized that God was the power behind the healing.

everything he was doing

"everything Jesus was doing"

Verse 9:44

⁴⁴ "Let these words go deeply into your ears: The Son of Man will be betrayed into the hands of men."

Translation note 9:44

Let these words go deeply into your ears

This is an idiom that means they should pay attention. Alternate translation: "Listen carefully and remember" or "Do not forget this" (See:)

The Son of Man will be betrayed into the hands of men

This can be stated with an active clause. Here "hands" refers to power or control. Alternate translation: "Someone will betray the Son of Man and put him under the control of men" (See: and)

The Son of Man will be betrayed into the hands of men

Jesus is speaking about himself in the third person. The word "hands" is a synecdoche for the people whose hands they are or a metonym for the power that uses those hands. You may need to make explicit who these men are. Alternate translation: "I, the Son of Man will be betrayed into the hands of men" or "The Son of Man will be betrayed into the power of his enemies" or "I, the Son of Man will be betrayed to my enemies" (See: and and and)

Verse 9:45

⁴⁵ But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.

Translation note 9:45

It was hidden from them

This can be stated in active form. Alternate translation: "God hid the meaning from them" (See:)

Verse 9:46

⁴⁶ Then an argument started among them about which of them would be the greatest.

Translation note 9:46

General Information:

The disciples begin to argue about who will be the most powerful among them.

among them

"among the disciples"

Verse 9:47

⁴⁷ But Jesus, knowing the reasoning in their hearts, took a little child and put him by his side

Translation note 9:47

knowing the reasoning in their hearts

Here "hearts" is a metonym for their minds. Alternate translation: "knowing the reasoning in their minds" or "knowing what they were thinking" (See:)

Verse 9:48

⁴⁸ and said to them, "Whoever welcomes this child in my name, welcomes me; and whoever welcomes me, welcomes the one who sent me. For whoever is least among you all is the one who is great."

Translation note 9:48

in my name

This refers to a person doing something as a representative of Jesus. Alternate translation: "because of me" (See:)

in my name, welcomes me

This metaphor could also be stated as a simile. Alternate translation: "in my name, it is like he is welcoming me" (See:)

the one who sent me

"God, who sent me"

the one who is great

"the one whom God considers to be most important"

Verse 9:49

⁴⁹ John answered, "Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us."

Translation note 9:49

John answered

"In reply, John said" or "John replied to Jesus." John was responding to what Jesus had said about being the greatest. He was not answering a question.

we saw

John speaks of himself but not Jesus, so "we" here is exclusive. (See:)

in your name

This means the person was speaking with the power and authority of Jesus. (See:)

Verse 9:50

⁵⁰ "Do not stop him," Jesus said, "because whoever is not against you is for you."

Translation note 9:50

Do not stop him

This can be stated positively. Alternate translation: "Allow him to continue"

whoever is not against you is for you

Some modern languages have sayings that mean the same thing. Alternate translation: "if a person does not keep you from working, it is as if he were helping you" or "if someone is not working against you, he is working with you"

Verse 9:51

⁵¹ When the days drew near for him to be taken up, he set his face to go to Jerusalem.

Translation note 9:51

General Information:

It is now obvious that Jesus has decided to go to Jerusalem.

When the days drew near for him to be taken up

Here "be taken up" implies that Jesus will be taken up to heaven. This can be stated in active form. Alternate translation: "When the time was coming for him to go up heaven" or "When it was almost time for him to leave this world" (See: and)

set his face

This idiom means he "firmly decided." Alternate translation: "made up his mind" or "decided" (See:)

Verse 9:52

⁵² He sent messengers on ahead of him, and they went and entered into a Samaritan village to prepare everything for him.

Translation note 9:52

to prepare everything for him

This means to make arrangements for his arrival there, possibly including a place to speak, a place to stay, and food.

Verse 9:53

⁵³ But the people there did not welcome him because he had set his face to go to Jerusalem.

Translation note 9:53

did not welcome him

"did not want him to stay"

because he had set his face to go to Jerusalem

The Samaritans and the Jews hated each other. Therefore the Samaritans would not help Jesus on his journey to Jerusalem, the Jewish capital. (See:)

Verse 9:54

⁵⁴ When the disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven and destroy them?"

Translation note 9:54

saw this

"saw that the Samaritans did not receive Jesus"

command fire to come down from heaven and destroy them

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had judged people who rejected God. (See:)

Verse 9:55

⁵⁵ But he turned and rebuked them,

Translation note 9:55

he turned and rebuked them

"Jesus turned and rebuked James and John." Jesus did not condemn the Samaritans as the disciples expected.

Verse 9:56

⁵⁶ and they went on to another village.

Translation note 9:56

General Information:

This page has intentionally been left blank.

Verse 9:57

⁵⁷ As they were going along the road, someone said to him, "I will follow you wherever you go."

Translation note 9:57

someone

This was not one of the disciples.

Verse 9:58

⁵⁸ Jesus said to him, "Foxes have holes, and birds in the sky have nests, but the Son of Man has nowhere to lay his head."

Translation note 9:58

Foxes have holes ... nowhere to lay his head

Jesus responds with a proverb to teach the man about being Jesus's disciple. Jesus implies that if the man were to follow him, that man too might not have a home. Alternate translation: "Foxes have holes ... nowhere to lay his head. So do not expect that you will have a home" (See: and)

Foxes

These are land animals similar to small dogs. They sleep in a den or a burrow in the ground.

birds in the sky

"birds that fly in the air"

the Son of Man has ... his head

Jesus is speaking about himself in the third person. Alternate translation: "I, the Son of Man, have ... my head" (See:)

nowhere to lay his head

"nowhere to rest my head" or "nowhere to sleep." Jesus exaggerates to emphasize that he has no permanent home and that people did not often invite him to stay with them. (See:)

Verse 9:59

⁵⁹ Then he said to another, "Follow me."

Translation note 9:59

Connecting Statement:

Jesus continues to talk with the people along the road.

Follow me

By saying this Jesus is asking the person to become his disciple and to go with him.

first let me go and bury my father

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is the man wants to do something else first before he follows Jesus.

first let me go

"before I do that, let me go"

Verse 9:60

⁶⁰ But he said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim far and wide the kingdom of God."

Translation note 9:60

Leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead" are 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus. (See:)

the dead

This refers to dead people in general. Alternate translation: "the dead people" (See:)

Verse 9:61

⁶¹ Then someone else said, "I will follow you, Lord, but first let me say goodbye to those in my home."

Translation note 9:61

I will follow you

"I will join you as a disciple" or "I am ready to follow you"

first let me say goodbye to those in my home

"before I do that, let me tell my people at my home that I am leaving"

Verse 9:62

⁶² Jesus replied to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Translation note 9:62

No one ... fit for the kingdom of God

Jesus responds with a proverb to teach the man about being his disciple. Jesus means that a person is not suitable for the kingdom to God if he focuses on people in his past instead of following Jesus. (See: and)

No one who puts his hand to the plow

Here "puts his hand to" something is an idiom that means the person starts to do something. Alternate translation: "No one who starts to plow his field" (See: and)

looks back

Anyone who is looking back while plowing cannot guide the plow where it needs to go. That person must focus on looking forward in order to plow well.

fit for the kingdom of God

"useful for the kingdom of God" or "suitable for the kingdom of God"

Chapter 10

Luke 10 General Notes

Special concepts in this chapter

Harvest

Harvest is when people go out to get the food they have planted so they can bring it to their houses and eat it. Harvest can also refer to the food that is gathered. Jesus used this as a metaphor to teach his followers that they need to go and tell other people about Jesus so those people can be part of God's kingdom. (See: and)

Neighbor

A neighbor is anyone who lives nearby. The Jews helped their Jewish neighbors who needed help, and they expected their Jewish neighbors to help them. Jesus wanted them to understand that people who were not Jews were also their neighbors, so he told them a parable ([Luke 10:29-36](#)). (See:)

Verse 10:1

¹ Now after these things, the Lord appointed seventy [\[L\]/\[L\]/\[L\]](#)^[1] others, and sent them out two by two ahead of him to every town and place where he himself was about to go.

Translation note 10:1

General Information:

Jesus sends out 70 more people ahead of him.

Now

This word is used here to mark a new event in the story. (See:)

seventy

"70." Some versions say "seventy-two" or "72." You may want to include a footnote that says that. (See:)

sent them out two by two

"sent them out in groups of two" or "sent them out with two people in each group"

Verse 10:2

² He said to them, "The harvest is plentiful, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest.

Translation note 10:2

He said to them

This was before the men actually went out. Alternate translation: "He had said to them" or "Before they went out he told them" (See:)

The harvest is plentiful, but the laborers are few

"There is a big crop, but not enough workers to bring it in." Jesus means there are many people ready to enter God's kingdom, but there are not enough disciples to go teach and help the people. (See:)

Verse 10:3

³ Go on your way. See, I send you out as lambs in the midst of wolves.

Translation note 10:3

Go on your way

"Go to the cities" or "Go to the people"

I send you out as lambs in the midst of wolves

Wolves attack and kill sheep. This metaphor therefore means that there are people who would attempt to harm the disciples that Jesus is sending out. The names of other animals could be substituted. Alternate translation: "when I send you out, people will want to harm you, as wolves attack sheep" (See:)

Verse 10:4

⁴ Do not carry a money bag, or a traveler's bag, or sandals, and greet no one on the road.

Translation note 10:4

Do not carry a money bag, or a traveler's bag, or sandals

"Do not take with you a bag, a traveler's bag, or sandals"

greet no one on the road

"do not greet anyone on the road." Jesus was emphasizing that they should go quickly to the towns and do this work. He was not telling them to be rude.

Verse 10:5

⁵ Whatever house you enter, first say, 'May peace be on this house!'

Translation note 10:5

May peace be on this house

This was both a greeting and a blessing. Here "house" refers to those who live in the house. Alternate translation: "May the people in this household receive peace" (See:)

Verse 10:6

⁶ If a son of peace is there, your peace will rest upon him, but if not, it will return to you.

Translation note 10:6

a son of peace

The phrase "son of peace" here is a metaphor for a person who wants peace with God and with people. Alternate translation: "a peaceful person" (See:)

your peace will rest upon him

Here "peace" is described as a living thing that can choose where to stay. Alternate translation: "he will have the peace you blessed him with" (See:)

if not

It may be helpful to restate the entire phrase. Alternate translation: "if there is no person of peace there" or "if the owner of the house is not a peaceful person" (See:)

it will return to you

Here "peace" is described as a living thing that can choose to leave. Alternate translation: "you will have that peace" or "he will not receive the peace you blessed him with" (See:)

Verse 10:7

⁷ Remain in that same house, eating and drinking what they provide, for the laborer is worthy of his wages. Do not move around from house to house.

Translation note 10:7

Remain in that same house

Jesus was not saying that they should stay in the house all day, but that they should sleep at the same house every night they were there. Alternate translation: "Continue to sleep at that house"

for the laborer is worthy of his wages

This is a general principle that Jesus was applying to the men he was sending out. Since they would be teaching and healing the people, the people should provide them with a place to stay and with food.

Do not move around from house to house

Moving around from house to house means going to different houses. It can be made clear that he was talking about staying overnight at different houses. "Do not go sleep at a different house each night" (See: and)

Verse 10:8

⁸ Whatever town you enter, and they receive you, eat what is set before you

Translation note 10:8

and they receive you

"if they welcome you"

eat what is set before you

This can be stated in active form. Alternate translation: "eat whatever food they give you" (See:)

Verse 10:9

⁹ and heal the sick that are there. Say to them, 'The kingdom of God has come close to you.'

Translation note 10:9

the sick

This refers to sick people in general. Alternate translation: "the sick people" (See:)

The kingdom of God has come close to you

The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." Possible meanings are 1) the kingdom of God will begin soon. Alternate translation: "God will soon rule everywhere as king" or 2) the activities of kingdom of God are happening all around you. Alternate translation: "The proof that God is reigning is all around you" (See:)

Verse 10:10

¹⁰ Whenever you enter a town and they do not receive you, go out into its streets and say,

Translation note 10:10

and they do not receive you

"and the people of the city reject you"

Verse 10:11

¹¹ 'Even the dust from your town that clings to our feet we wipe off against you! But know this: The kingdom of God is near.'

Translation note 10:11

Even the dust from your town that clings to our feet we wipe off against you

This is a symbolic action to show that they reject the people of the city. Alternate translation: "Just as you rejected us, we thoroughly reject you. We even reject the dust from your town that clings to our feet" (See:)

we wipe off

Since Jesus was sending these people out in groups of two, it would be two people saying this. So languages that have a dual form of "we" would use it. (See:)

But know this: The kingdom of God is near

The phrase "But know this" emphasizes the importance of what is said next. Alternate translation: "But be aware that the kingdom of God is near" or "But be sure of this: The kingdom of God is near"

The kingdom of God is near

The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." See how you translated a similar sentence in [Luke 10:8](#). Alternate translation: "God will soon rule everywhere as king" or "The proof that God is reigning is all around you" (See:)

Verse 10:12

¹² I say to you that on that day it will be more tolerable for Sodom than for that town.

Translation note 10:12

I say to you

Jesus was saying this to the 70 people he was sending out. He said this to show that he was about to say something very important.

that day

The disciples would have understood that this refers to the time of final judgment of sinners. Alternate translation: "judgment day" (See:)

it will be more tolerable for Sodom than for that town

"God will not judge Sodom as severely as he will judge that town." Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom" (See:)

Verse 10:13

¹³ Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

Translation note 10:13

Woe to you, Chorazin! Woe to you, Bethsaida!

Jesus speaks as if the people of the cities of Chorazin and Bethsaida are there listening to him, but they are not. (See: and and)

If the mighty works which were done in you had been done in Tyre and Sidon

Jesus is describing a situation that could have happened in the past but did not. Alternate translation: "If someone had performed the miracles for the people of Tyre and Sidon that I performed for you" (See: and)

they would have repented long ago, sitting

"the wicked people who lived there would have shown that they were sorry for their sins by sitting"

sitting in sackcloth and ashes

"wearing sackcloth and sitting in ashes"

Verse 10:14

¹⁴ But it will be more tolerable for Tyre and Sidon at the judgment than for you.

Translation note 10:14

But it will be more tolerable for Tyre and Sidon at the judgment than for you

It may be helpful to clearly state the reason for their judgment. Alternate translation: "But because you did not repent and believe in me even though you saw me do miracles, God will judge you more severely than he will judge the people of Tyre and Sidon" (See: and)

at the judgment

"on that final day when God judges everyone"

Verse 10:15

¹⁵ You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades.

Translation note 10:15

You, Capernaum

Jesus now speaks to the people in the city of Capernaum as if they are listening to him, but they are not. (See: and)

do you think you will be exalted to heaven?

Jesus uses a question to rebuke the people of Capernaum for their pride. The expression "exalted to heaven" means "greatly exalted" or "honored." Alternate translation: "you will certainly not go up to heaven!" or "God will not honor you!" (See: and)

you will be brought down to Hades

This can be stated in active form. Alternate translation: "you will go down to Hades" or "God will send you to Hades" (See:)

Verse 10:16

¹⁶ The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me."

Translation note 10:16

The one who listens to you listens to me

The comparison can be clearly stated as a simile. Alternate translation: "When someone listens to you, it is as if they were listening to me" (See:)

the one who rejects you rejects me

The comparison can be clearly stated as a simile. Alternate translation: "when someone rejects you, it is as if they were rejecting me" (See:)

the one who rejects me rejects the one who sent me

The comparison can be clearly stated as a simile. Alternate translation: "when someone rejects me, it is as if they were rejecting the one who sent me" (See:)

the one who sent me

This refers to God the Father, who appointed Jesus for this special task. Alternate translation: "God, who sent me" (See:)

Verse 10:17

¹⁷ The seventy returned with joy, saying, "Lord, even the demons submitted to us in your name."

Translation note 10:17

The seventy returned

Some languages will need to say that the seventy actually went out first, as the UDB does. This is implicit information that can be made explicit. (See:)

seventy

You may want to add a footnote: "Some versions have '72' instead of '70.'" (See:)

in your name

Here "name" refers to Jesus's power and authority. (See:)

Verse 10:18

¹⁸ Jesus said to them, "I was watching Satan fall from heaven as lightning.

Translation note 10:18

I was watching Satan fall from heaven as lightning

Jesus used a simile to compare how God was defeating Satan when his 70 disciples were preaching in the towns to the way lightning strikes. (See:)

fall from heaven as lightning

Possible meanings are 1) fall as quickly as lightning strikes, or 2) fall down from heaven as lightning strikes downward. Since both meaning are possible, it may be best to keep the image.

Verse 10:19

¹⁹ See, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will in any way hurt you.

Translation note 10:19

authority to tread on serpents and scorpions

"authority to trample on snakes and crush scorpions." Possible meanings are 1) snakes and scorpions are a metaphor for evil spirits. Alternate translation: "the right to defeat evil spirits" or 2) this refers to actual snakes and scorpions. (See:)

tread on serpents and scorpions

This implies that they would do this and not be injured. Alternate translation: "walk on snakes and scorpions, which will not hurt you," (See:)

scorpions

Scorpions are small animals with two claws and a poisonous stinger on their tail.

over all the power of the enemy

"I have given you authority to crush the power of the enemy" or "I have given you authority to defeat the enemy." The enemy is Satan. (See:)

and)

Verse 10:20

²⁰ Nevertheless do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven."

Translation note 10:20

do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven

"do not rejoice only because the spirits submit to you" can also be stated in positive form. Alternate translation: "rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you"

your names are engraved in heaven

This can be stated in active form. Alternate translation: "God has written your names in heaven" or "your names are on the list of people who are citizens of heaven" (See:)

Verse 10:21

²¹ At that same hour he rejoiced greatly in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding and revealed them to those who are untaught, like little children. Yes, Father, for so it was well pleasing in your sight.

Translation note 10:21

that same hour

"that same time"

Father

This is an important title for God. (See:)

Lord of heaven and earth

The phrase "heaven" and "earth" represents everything that exists. Alternate translation: "Master over everyone and everything in heaven and earth" (See:)

these things

This refers to Jesus's previous teaching about the authority of the disciples. It may be best to simply say "these things" and let the reader determine the meaning.

the wise and understanding

The words "wise" and "understanding" are nominal adjectives that refer to people with these qualities. Because God had concealed truth from them, these people were not actually wise and understanding, even though they thought they were. Alternate translation: "from people who think they are wise and have understanding" (See: and)

those who are untaught, like little children

This refers to those who may not have much education but who are willing to accept Jesus's teachings in the same way that little children willingly listen to those they trust. Alternate translation: "people who may have little education, but who listen to God as little children do" (See: and)

for so it was well pleasing in your sight

"for it pleased you to do this"

Verse 10:22

²² "All things have been entrusted to me from my Father, and no one knows who the Son is except the Father, and no one knows who the

Father is except the Son and those to whom the Son chooses to reveal him."

Translation note 10:22

All things have been entrusted to me from my Father

This can be stated in active form. Alternate translation: "My Father has handed everything over to me" (See:)

Father ... Son

These are important titles that describe the relationship between God and Jesus. (See:)

no one knows who the Son is except the Father

This double negative emphasizes that the Father is the only one who knows. Alternate translation: "The only one who knows who the Son is, is the Father" (See:)

knows ... knows

The word that is translated as "knows" means to know from personal experience. God the Father knows Jesus in this way.

the Son

Jesus is referring to himself in the third person. (See:)

no one knows who the Father is except the Son and those ... him

This double negative emphasizes that the Son is the only one who knows. Alternate translation: "The only one who knows who the Father is, is the Son" (See:)

those to whom the Son chooses to reveal him

"whoever the Son desires to show the Father to"

Verse 10:23

²³ Then he turned around to the disciples and said privately, "Blessed are those who see the things that you see.

Translation note 10:23

Then he turned around to the disciples and said privately

The word "privately" indicates that he was alone with his disciples. Alternate translation: "Later, when he was alone with his disciples, he turned to them and said" (See:)

Blessed are those who see the things that you see

This probably refers to the good works and miracles that Jesus was doing. Alternate translation: "How good it is for those who see the things that you see me doing" (See:)

Verse 10:24

²⁴ I say to you, many prophets and kings desired to see the things you see, and they did not see them, and to hear the things that you hear, and they did not hear them."

Translation note 10:24

and they did not see them

This implies that Jesus was not yet doing those things. Alternate translation: "but they could not see them because I was not doing them yet" (See:)

the things that you hear

This probably refers to the teaching of Jesus. Alternate translation: "the things that you have heard me say" (See:)

and they did not hear them

This implies that Jesus was not yet teaching. Alternate translation: "but they could not hear them because I had not yet started to teach" (See:)

Verse 10:25

²⁵ Behold, an expert in the law stood up so that he might test him, saying, "Teacher, what must I do to inherit eternal life?"

Translation note 10:25

Connecting Statement:

Jesus replies with a story to a Jewish teacher who wants to test Jesus. (See:)

Behold, an expert in the law

This alerts us to a new event and a new person in the story. (See: and)

stood up

This is an idiom that probably here means "began to act." Your language may have a different way of showing that the expert in the law had been present, listening to Jesus, and was now beginning to act. He was not necessarily sitting before he "stood up" and began to speak. (See:)

test him

"challenge Jesus"

Verse 10:26

²⁶ Jesus said to him, "What is written in the law? How do you read it?"

Translation note 10:26

What is written in the law? How do you read it?

Jesus is not seeking information. He uses these questions to test the Jewish teacher's knowledge. Alternate translation: "Tell me what Moses wrote in the law and what you think it means." (See:)

What is written in the law?

This can be asked in active form. Alternate translation: "What did Moses write in the law?" (See:)

How do you read it?

"What have you read in it?" or "What do you understand it to say?"

Verse 10:27

²⁷ He gave an answer and he said, "You will love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself."

Translation note 10:27

You will love ... neighbor as yourself

The man is quoting what Moses wrote in the law.

with all your heart, with all your soul, with all your strength, and with all your mind

Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly." (See: and)

your neighbor as yourself

This simile can be stated more clearly. Alternate translation: "love your neighbor as much as you love yourself" (See:)

Verse 10:28

²⁸ Jesus said to him, "You have answered correctly. Do this, and you will live."

Translation note 10:28

General Information:

This page has intentionally been left blank.

Verse 10:29

²⁹ But he, desiring to justify himself, said to Jesus, "Who is my neighbor?"

Translation note 10:29

But he, desiring to justify himself, said

"But the expert in the law wanted to find a way to justify himself, so he said" or "But wanting to appear righteous, the expert in the law said"

Who is my neighbor?

The man wanted to know whom he was required to love. Alternate translation: "Whom should I consider to be my neighbor and love as I love myself?" or "Which people are my neighbors that I should love?" (See:)

Verse 10:30

³⁰ Jesus answered him and said, "A certain man was going down from Jerusalem to Jericho. He fell among robbers, who stripped him of his belongings, and beat him, and left him half dead."

Translation note 10:30

Jesus answered him and said

Jesus answers the man by telling a parable. Alternate translation: "In response, Jesus told him this story" (See:)

A certain man

This introduces a new character in the parable. (See:)

He fell among robbers, who

"He was surrounded by robbers, who" or "Some robbers attacked him. They"

stripped him of his belongings

"took everything he had" or "stole all his things"

half dead

This idiom means "almost dead." (See:)

Verse 10:31

³¹ By chance a certain priest was going down that way, and when he saw him, he passed by on the other side.

Translation note 10:31

By chance

This was not something that any person had planned.

a certain priest

This expression introduces a new person in the story, but does not identify him by name. (See:)

and when he saw him

"and when the priest saw the injured man." A priest is a very religious person, so the audience would assume that he would help the injured man. Since he did not, this phrase could be stated as "but when he saw him" to call attention to this unexpected result. (See:)

he passed by on the other side

It is implied that he did not help the man. Alternate translation: "he did not help the injured man but instead walked past him on the other side of the road" (See:)

Verse 10:32

³² In the same way, a Levite also, when he came to the place and saw him, passed by on the other side.

Translation note 10:32

a Levite ... the other side

The Levite served in the temple. He would be expected to help his fellow Jewish man. Since he did not, it may be helpful to state that. Alternate translation: "a Levite ... the other side and did not help him" (See:)

Verse 10:33

³³ But a certain Samaritan, as he journeyed, came to where he was. When he saw him, he was moved with compassion.

Translation note 10:33

But a certain Samaritan

This introduces a new person in the story without giving his name. We know only that he was from Samaria. (See:)

a certain Samaritan

The Jews despised the Samaritans and would have assumed that he would not help the injured Jewish man. (See:)

When he saw him

"When the Samaritan saw the injured man"

he was moved with compassion

"he felt sorry for him"

Verse 10:34

³⁴ He approached him and bound up his wounds, pouring oil and wine on them. He set him on his own animal, and brought him to an inn, and took care of him.

Translation note 10:34

bound up his wounds, pouring oil and wine on them

He would have put the oil and wine on the wounds first. Alternate translation: "he put wine and oil on the wounds and wrapped them with cloth" (See:)

pouring oil and wine on them

Wine was used to clean the wound, and oil was probably used to prevent infection. This can be stated. Alternate translation: "pouring oil and wine on them to help heal them" (See:)

his own animal

"his own pack animal." This was an animal that he used to carry heavy loads. It was probably a donkey.

Verse 10:35

³⁵ The next day he took out two denarii, and gave them to the host, and said, 'Take care of him, and whatever extra you spend, when I return, I will repay you.'

Translation note 10:35

two denarii

"two day's wages." "Denarii" is the plural of "denarius." (See:)

the host

"the innkeeper" or "the person who took care of the inn"

whatever extra you spend, when I return, I will repay you

This could be reordered. Alternate translation: "when I return, I will repay you whatever extra amount you spend"

Verse 10:36

³⁶ Which of these three do you think was a neighbor to him who fell among the robbers?"

Translation note 10:36

Which of these three do you think ... robbers?

This could be written as two questions. Alternate translation: "What do you think? Which of these three men ... robbers?"

was a neighbor

"showed himself to be a true neighbor"

to him who fell among the robbers

"to the man whom the robbers attacked"

Verse 10:37

³⁷ He said, "The one who showed mercy to him."

Translation note 10:37

He said, "The one who showed mercy to him."

"The expert in the law said, 'The one who showed mercy to him.'"

Go and do the same

Here "do the same" refers to showing mercy to others. Alternate translation: "In the same way, go and show mercy to anyone else who needs

help" or "In the same way, go and help everyone you can"

Verse 10:38

³⁸ Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house.

Translation note 10:38

General Information:

Jesus comes to Martha's house, where her sister Mary listens to Jesus with great attention.

Now

This word is used here to mark a new event. (See:)

as they were traveling along

"as Jesus and his disciples were traveling along"

a certain village

This introduces the village as a new location, but does not name it.

a certain woman named Martha

This introduces Martha as a new character. Your language may have a way of introducing new people. (See:)

Verse 10:39

³⁹ She had a sister named Mary, who sat at the Lord's feet and heard his word.

Translation note 10:39

sat at the Lord's feet

This was the normal and respectful position for a learner at that time. Alternate translation: "sat on the floor near Jesus" (See:)

heard his word

This refers to everything that Jesus taught while at Martha's house. Alternate translation: "listened to the Lord teach" (See:)

Verse 10:40

⁴⁰ But Martha was overly busy with preparing to serve a meal. She came up to Jesus and said, "Lord, do you not care that my sister left me to serve alone? Therefore tell her to help me."

Translation note 10:40

overly busy

"very busy" or "too busy"

do you not care ... alone?

Martha is complaining that the Lord is allowing Mary to sit listening to him when there is so much work to do. She respects the Lord, so she uses a rhetorical question to make her complaint more polite. Alternate translation: "it seems like you do not care ... alone." (See:)

Verse 10:41

⁴¹ But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things,

Translation note 10:41

Martha, Martha

Jesus repeats Martha's name for emphasis. Alternate translation: "Dear Martha" or "You, Martha"

Verse 10:42

⁴² but only one thing is necessary. Mary has chosen what is best, which will not be taken away from her."

Translation note 10:42

only one thing is necessary

Jesus is contrasting what Mary is doing with what Martha is doing. It may be helpful to make this explicit. Alternate translation: "the only thing that is really necessary is to listen to my teaching" or "listening to my teaching is more necessary than preparing a meal" (See:)

which will not be taken away from her

Possible meanings are 1) "and I will not take this opportunity away from her" or 2) "and she will not lose what she has gained as she was listening to me" (See:)

Chapter 11

Luke 11 General Notes

Structure and formatting

The ULB sets the lines in 11:2-4 farther to the right on the page than the rest of the text because they are a special prayer.

Special concepts in this chapter

The Lord's Prayer

When Jesus's followers asked him to teach them how to pray, he taught them this prayer. He did not expect them to use the same words every time they prayed, but he did want them to know what God wanted them to pray about.

Jonah

Jonah was an Old Testament prophet who was sent to the Gentile city of Nineveh to tell them to repent. When he told them to repent, they repented. (See: and and)

Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See:)

Washing

The Pharisees would wash themselves and the things they ate with. They would even wash things that were not dirty. The law of Moses did not tell them to wash these things, but they would wash them anyway. This was because they thought that if they obeyed both the rules that God had made and some rules that God had not made, God would think that they were better people. (See: and)

Verse 11:1

¹ It happened one day that Jesus was praying in a certain place. When he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."

Translation note 11:1

General Information:

The is the beginning of the next part of the story. Jesus teaches his disciples to pray.

It happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See:)

Verse 11:2

² Jesus said to them, "When you pray say,

Translation note 11:2

Jesus said to them

"Jesus said to his disciples"

Father

Jesus is commanding the disciples to honor the name of God the Father by addressing him as "Father" when praying to him. This is an important title for God. (See:)

may your name be honored as holy

"cause everyone to honor your name." "Name" often refers to the entire person. Alternate translation: "may all people honor you" (See:)

May your kingdom come

The action of God ruling over everyone is spoken of as if it were God himself. Alternate translation: "May you come and rule over everyone" (See:)

Verse 11:3

³ Give us our daily bread each day.

Translation note 11:3

Connecting Statement:

Jesus continues to teach his disciples how to pray.

Give us

This is an imperative, but it should be translated as a request, rather than as a command. It may be helpful to add something such as "please" to it to make this clear. Alternate translation: "Please give us" (See:)

our daily bread

Bread was an inexpensive food that people ate every day. It is used here to refer to food in general. Alternate translation: "the food we need each day" (See:)

Verse 11:4

⁴ Forgive us our sins,

Translation note 11:4

Forgive us ... Do not lead us

These are imperatives, but they should be translated as requests, rather than as commands. It may be helpful to add something such as "please" to them to make this clear. Alternate translation: "Please forgive us ... Please do not lead us" (See:)

Forgive us our sins

"Forgive us for sinning against you" or "Forgive our sins"

as we forgive

"since we also forgive"

who is in debt to us

"who has sinned against us" or "who has done wrong things to us"

Do not lead us into temptation

This can be stated in positive form. Alternate translation: "Lead us away from temptation"

Verse 11:5

⁵ Jesus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, 'Friend, lend to me three loaves of bread,

Translation note 11:5

Connecting Statement:

Jesus continues to teach his disciples about prayer.

lend to me three loaves of bread

"let me borrow three loaves of bread" or "give me three loaves of bread and I will pay you later." The host does not have any food ready to give to his guest.

three loaves of bread

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "some food" (See:)

Verse 11:6

⁶ since a friend of mine just came in from the road, and I do not have anything to set before him"?

Translation note 11:6

Connecting Statement:

Jesus finishes asking a question that begins in verse 5.

since a friend ... to set before him"?

Jesus finishes asking the question that begins with the words "Which of you will have a friend" in verse 5. The whole question can be translated as a statement. Alternate translation: "Suppose you have a friend and will go to him at midnight and say to him, 'Friend, lend to me three loaves of bread, since a friend ... to set before him.'" (See:)

just came in from the road

It is implied that the visitor has come far from his home. Alternate translation: "was traveling and just came to my house" (See:)

anything to set before him

"any food ready to give him"

Verse 11:7

⁷ Then the one inside who answered him may say, 'Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.'

Translation note 11:7

I am not able to get up

"It is not convenient for me to get up"

give bread to you

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "give you some food" (See:)

Verse 11:8

⁸ I say to you, even if he does not get up and give bread to you because you are his friend, yet because of your shameless persistence, he will get up and give you as many loaves of bread as you need.

Translation note 11:8

I say to you

Jesus was speaking to the disciples. The word "you" is plural. (See:)

give bread to you ... give you as many loaves of bread

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "give you some food ... give you as much food" (See:)

give bread to you because you are ... your ... you ... you need

Jesus addresses the disciples as if they were the ones asking for bread. Alternate translation: "give bread to him because he is ... his ... him ... he needs"

because of your shameless persistence

The phrase can be reworded to eliminate the abstract noun "persistence." Alternate translation: "because you persist shamelessly" or "because you boldly continue to ask him" (See:)

Verse 11:9

⁹ I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Translation note 11:9

ask ... seek, and you will find ... knock

Jesus gives these commands to encourage his disciples to pray continually. Some languages may also require more information with these verbs. Use the form of "you" that would be most appropriate in this context. Alternate translation: "keep asking for what you need ... keep seeking what you need from God, and you will find it ... keep knocking on the door" (See: and)

it will be given to you

This can be stated in active form. Alternate translation: "God will give it to you" or "you will receive it" (See:)

knock

To knock at a door is to hit it a few times to let a person inside the house know you are standing outside. It can also be translated using the way people in your culture show that they have arrived, such as "call out" or "cough" or "clap." Here, it means a person should keep praying to God until he answers. (See:)

it will be opened to you

This can be stated in active form. Alternate translation: "God will open the door for you" or "God will welcome you inside" (See:)

Verse 11:10

¹⁰ For every asking person receives; and the seeking person finds; and to the person who knocks, it will be opened.

Translation note 11:10

General Information:

This page has intentionally been left blank.

Verse 11:11

¹¹ Which father among you, if your son asks for a fish, will give him a snake instead of a fish? [\[U\]](#)/[\[U\]](#)/[\[U\]](#)/[\[1\]](#)

Translation note 11:11

Connecting Statement:

Jesus finishes teaching his disciples about prayer.

Which father among you ... will ... a fish?

Jesus uses a question to teach his disciples. It could also be written as a statement. Alternate translation: "None of you fathers ... would ... a fish." (See:)

Verse 11:12

¹² Or if he asks for an egg, will you give a scorpion to him?

Translation note 11:12

Or ... egg, will you give a scorpion to him?

Jesus uses a question to teach his disciples. It could also be written as a statement. Alternate translation: "And you would never give him a scorpion ... egg." (See:)

scorpion

A scorpion is similar to a spider, but it has a tail with a poisonous sting. If scorpions are not known where you are, you could translate this as "poisonous spider" or "spider that stings" (See:)

Verse 11:13

¹³ Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to those who ask him?"

Translation note 11:13

if you who are evil know

"since you who are evil know" or "even though you are sinful, you know"

how much more will ... give ... him?

Jesus again uses a question to teach his disciples. This can be translated as a statement. Alternate translation: "you can be sure that ... will give ... him." (See:)

Verse 11:14

¹⁴ Now Jesus was driving out a demon that was mute. When the demon had gone out, the man who had been mute spoke, and the crowd was

amazed.

Translation note 11:14

Now

The author uses this word to mark the beginning of a new event. (See:)

Jesus was driving out a demon

It may be helpful to add extra information. Alternate translation: "Jesus was driving a demon out of a person" or "Jesus was making a demon leave a person" (See:)

demon that was mute

The demon has power to prevent people from speaking. Alternate translation: "demon that caused the man to be unable to speak" (See:)

Now

This word is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here. When the demon comes out of the man, some of the people criticize Jesus, and that leads to Jesus teaching about evil spirits.

When the demon had gone out

It may be helpful to add extra information. Alternate translation: "When the demon had gone out of the man" or "When the demon left the man" (See:)

the man who had been mute spoke

"the man who had been unable to speak now spoke"

Verse 11:15

¹⁵ But some of the people said, "By Beelzebul, the ruler of demons, he is driving out demons."

Translation note 11:15

General Information:

Jesus is accused of using Satan's power to drive a demon out of a mute man.

By Beelzebul, the ruler of demons, he is driving out demons

"He is driving out demons by the power of Beelzebul, the ruler of demons"

Beelzebul

another name for Satan

Verse 11:16

¹⁶ Others tested him and sought from him a sign from heaven.

Translation note 11:16

Others tested him

"Other people tested Jesus." They wanted him to prove that his authority was from God.

and sought from him a sign from heaven

"and asked him to give a sign from heaven" or "by demanding that he give a sign from heaven." This was how they wanted him to prove that

his authority was from God.

Verse 11:17

¹⁷ But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and a house divided against itself falls.

Translation note 11:17

General Information:

Jesus begins to respond to the crowd.

Every kingdom divided against itself is made desolate

"kingdom" here refers to the people in it. This can also be stated in active form. Alternate translation: "If people of a kingdom fight among themselves, they will destroy their kingdom" (See: and)

a house divided against itself falls

Here "house" refers to a family. Alternate translation: "if family members fight each other, they will ruin their family" (See:)

falls

"crashes down and is destroyed." This image of the house collapsing refers to the destruction of a family when the members fight each other. (See:)

Verse 11:18

¹⁸ If Satan is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul.

Translation note 11:18

If Satan is divided against himself

"Satan" here is referring to the demons who follow Satan as well as to Satan himself. Alternate translation: "If Satan and members of his kingdom are fighting among themselves" (See:)

If Satan ... how will his kingdom stand?

Jesus uses a question to teach the people. This can be translated as a statement. Alternate translation: "If Satan ... his kingdom will not last." or "If Satan ... his kingdom will fall apart." (See:)

For you say I cast out demons by Beelzebul

"For you say that it is by the power of Beelzebul that I make demons leave people." The next part of his argument can be stated explicitly: Alternate translation: "For you say that it is by the power of Beelzebul that I make demons leave people. That would mean that Satan is divided against himself" (See:)

Verse 11:19

¹⁹ If I drive out demons by Beelzebul, by whom do your followers drive them out? Because of this, they will be your judges.

Translation note 11:19

If I ... by whom do your followers drive them out?

"If I ... by whose power do your followers force demons to leave people?" Jesus uses a question to teach the people. The meaning of Jesus's question can be made explicit. Alternate translation: "If I ... then we must agree that your followers also drive out demons by Beelzebul's power. But you do not believe that it is true." (See: and)

they will be your judges

"your followers who cast out demons by God's power will judge you for saying that I cast out demons by Beelzebul's power"

Verse 11:20

²⁰ But if I drive out demons by the finger of God, then the kingdom of God has come to you.

Translation note 11:20

by the finger of God

The "finger of God" refers to God's power. (See:)

then the kingdom of God has come to you

"this shows that God's kingdom has come to you"

Verse 11:21

²¹ When a strong man who is fully armed guards his own palace, his possessions are safe,

Translation note 11:21

Connecting Statement:

Jesus begins a parable about a strong man who is defeated by a stronger man. (See:)

When a strong man ... are safe

The "strong man" here is a metaphor for Satan. (See:)

his own palace

Possible meanings of the word "palace" are 1) the entire premises of the "strong man" or 2) it refers to the courtyard of a palace and is a synecdoche for the palace. If you have a word for the house and other areas close to it that the strong man can constantly guard, you may want to use it here.

his possessions are safe

"no one can steal his things"

Verse 11:22

²² but when a stronger man overcomes him, the stronger man takes away the armor in which the man trusted and plunders the man's possessions.

Translation note 11:22

a stronger man

The stronger man in the parable is a metaphor for Jesus, who is stronger than Satan. (See: and)

takes away the armor

"removes the weapons and protection"

plunders the man's possessions

"steals his possessions" or "takes away anything that he wants"

Verse 11:23

²³ The one who is not with me is against me, and the one who does not gather with me scatters.

Translation note 11:23

The one who is not with me is against me, and the one who does not gather with me scatters

This refers to any person or any group of people. "Anyone who is not with me is against me, and anyone who does not gather with me scatters" or "Those who are not with me are against me, and those who do not gather with me scatter"

one who is not with me

"one who does not support me" or "one who does not work with me"

is against me

"works against me"

the one who does not gather with me scatters

Jesus is referring to gathering disciples who follow him. This can be stated explicitly. Alternate translation: "anyone who does not cause people to come and follow me causes them to go away from me" (See:)

Verse 11:24

²⁴ When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest. Finding none, it says, 'I will return to my house from which I came.'

Translation note 11:24

waterless places

This refers to "desolate places" where the evil spirits wander.

Finding none

"If the spirit does not find any rest there"

my house from which I came

This refers to the person in which he used to live. Alternate translation: "the person in whom I used to live" (See:)

Verse 11:25

²⁵ Having returned, it finds the house had been swept clean and put in order.

Translation note 11:25

finds the house had been swept clean and put in order

This metaphor speaks about the person as if he were a house that is swept clean, with things put in their places. It is implied that the house is still empty. This can be stated in active form with that information made explicit. Alternate translation: "finds that the person is like a house that someone has swept clean and organized by putting everything where it belongs, but has left empty" or "finds that the person is like a house that is clean and organized, but empty" (See: , , and)

Verse 11:26

²⁶ Then it goes and takes along with it seven other spirits more evil than itself and they all come in to live there. Then the final condition of that man becomes worse than the first."

Translation note 11:26

worse than the first

The word "first" refers to the condition of the man while he had the unclean spirit before it left him. Alternate translation: "worse than his

condition was before the spirit left" (See:)

Verse 11:27

²⁷ It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, "Blessed is the womb that bore you and the breasts that nursed you."

Translation note 11:27

General Information:

This is a break in Jesus's teachings. A woman speaks a blessing and Jesus responds.

It happened that

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

raised her voice above the crowd

This idiom means "spoke loudly above the noise of the crowd" (See:)

Blessed is the womb that bore you and the breasts that nursed you

The parts of a woman's body are used to refer to the whole woman. Alternate translation: "How good it is for the woman who bore you and nursed you at her breasts" or "How happy the woman who bore you and nursed you at her breasts must be" (See:)

Verse 11:28

²⁸ But he said, "Rather, blessed are they who hear the word of God and keep it."

Translation note 11:28

Rather, blessed are they

"It is even better for those"

hear the word of God

"hear the message God has spoken"

and keep it

"and obey it"

Verse 11:29

²⁹ As the crowds were increasing, Jesus began to say, "This generation is an evil generation. It seeks a sign, though no sign will be given to it except the sign of Jonah.

Translation note 11:29

Connecting Statement:

Jesus continues teaching the crowd.

As the crowds were increasing

"As more people were joining the crowd" or "As the crowd was growing larger"

This generation is an evil generation. It seeks ... to it

Here "generation" refers to the people in it. Alternate translation: "The people living at this time are evil people. They seek ... to them" or "You people living at this time are evil people. You seek ... to you"

It seeks a sign

The information about what kind of sign it seeks can be made explicit. Alternate translation: "It wants me to perform a miracle as proof that I have come from God" (See:)

no sign will be given to it except the sign of Jonah

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah" (See:)

no sign will be given to it

This can be stated in active form. Alternate translation: "God will not give it a sign" (See:)

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

Verse 11:30

³⁰ For just as Jonah became a sign to the Ninevites, so too the Son of Man will be a sign to this generation.

Translation note 11:30

For just as Jonah became a sign ... so too ... this generation

This means that Jesus will serve as a sign from God for the Jews of that day in exactly the same way as Jonah served as a sign from God to the people of Nineveh.

Son of Man will

Jesus is referring to himself. Alternate translation: "I, the Son of Man, will" (See:)

this generation

"the people living today"

Verse 11:31

³¹ The Queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here.

Translation note 11:31

Queen of the South

This refers to the Queen of Sheba. Sheba was a kingdom south of Israel.

will rise up

"will appear"

she came from the ends of the earth

This idiom means that she came from very far away. Alternate translation: "she came a very great distance" or "she came from a place very far away" (See:)

someone greater than Solomon is here

Jesus is speaking about himself. Alternate translation: "I, who am greater than Solomon, am here" (See:)

Verse 11:32

³² The men of Nineveh will stand up at the judgment with this generation of people and will condemn it, for they repented at the preaching of Jonah, and see, someone greater than Jonah is here.

Translation note 11:32

The men of Nineveh

It may be helpful to state explicitly that this refers to the ancient city of Nineveh. Alternate translation: "The men who lived in the ancient city of Nineveh" (See:)

The men

This includes both men and woman. Alternate translation: "The people" (See:)

this generation of people

"the people of this time"

for they repented

"for the people of Nineveh repented"

someone greater than Jonah is here

Jesus is speaking about himself. It may be helpful to explicitly state that they have not listened to him. Alternate translation: "even though I am greater than Jonah, you still have not repented" (See:)

Verse 11:33

³³ No one, after lighting a lamp, puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light.

Translation note 11:33

General Information:

Jesus begins a parable in which he speaks of his teaching as light that he wants his disciples to obey and share with others. (See:)

puts it in a hidden place or under a basket

"hides it or puts it under a basket"

but on a lampstand

The understood subject and verb in this clause may be supplied. Alternate translation: "but a person places it on a lampstand" or "but a person puts it on a table" (See:)

Verse 11:34

³⁴ Your eye is the lamp of the body. When your eye is good, the whole body is filled with light. But when your eye is bad, your body is full of darkness.

Translation note 11:34

General Information:

Jesus continues his parable, in which he speaks of his teaching as light that he wants his disciples to obey and share with others. He speaks of people who do not know or accept his teaching as being in darkness. (See:)

Your eye is the lamp of the body

In this part of the metaphor, the things they saw Jesus do provided understanding just as an eye provides light for the body. Alternate translation: "Your eye is like the lamp of the body" (See:)

Your eye

The eye is a metonym for vision. (See:)

the body

The body is a synecdoche for a person's life. (See:)

When your eye is good

Here "eye" here is a metonym for vision. Alternate translation: "When your vision is good" or "when you see well" (See:)

the whole body is filled with light

This can be stated in active form. Alternate translation: "the light will fill your whole body" or "you will be able to see everything clearly" (See:)

when your eye is bad

Here "eye" is a metonym for vision. Alternate translation: "When your vision is bad" or "when you see poorly" (See:)

your body is full of darkness

"you will not be able to see anything"

Verse 11:35

³⁵ Therefore, watch out that the light in you is not darkness.

Translation note 11:35

General Information:

Jesus continues his parable, in which he speaks of his teaching as light that he wants his disciples to obey and share with others. He speaks of people who do not know or accept his teaching as being in darkness. (See:)

watch out that the light in you is not darkness

"look carefully to make sure that what you think is light is not actually darkness"

Verse 11:36

³⁶ If then your whole body is full of light, not having any member in darkness, then your whole body will be like when a lamp shines its brightness on you."

Translation note 11:36

General Information:

Jesus ends his parable.

If then your whole body is full of light, not having any member in darkness

Jesus speaks of his teaching as light that he wants his disciples to obey and share with others. He speaks of people who do not know or accept his teaching as being in darkness. (See:)

not having any member in darkness

"with none of its parts in darkness"

then your whole body will be like when a lamp shines its brightness on you

Jesus states the same truth he has just presented as a metaphor, but this time he uses a simile. He speaks of people who are full of truth as if they are a lamp that shines brightly. (See:)

Verse 11:37

³⁷ When he had finished speaking, a Pharisee asked him to eat with him at his house, so Jesus went in and reclined.

Translation note 11:37

General Information:

Jesus finishes teaching the crowd, and a Pharisee invites Jesus to eat at his house.

When he had finished speaking

The author uses these words to mark the beginning of a new event. (See:)

at his house

This refers to the Pharisee's house.

reclined

It was the custom at a relaxed meal such as this dinner for men to eat while lying down comfortably around the table. You might want to translate using the word your language uses for the way people's bodies are when they eat. Alternate translation: "sat down at the table" (See:)

Verse 11:38

³⁸ The Pharisee was surprised that Jesus did not first wash before dinner.

Translation note 11:38

wash

The Pharisees had a rule that people must wash their hands in order to be ceremonially clean before God. Alternate translation: "wash his hands" or "wash his hands in order to be ritually clean" (See:)

Verse 11:39

³⁹ But the Lord said to him, "Now then, you Pharisees clean the outside of cups and bowls, but the inside of you is filled with robbery and evil.

Translation note 11:39

General Information:

Jesus begins to speak to the Pharisee using a metaphor. He compares the way they clean cups and bowls to how they clean themselves. (See:)

the outside of cups and bowls

Washing of the outside of containers was a part of the ritual practices of the Pharisees. (See:)

but the inside of you is filled with robbery and evil

This part of the metaphor contrasts the careful way they clean the outside of the dishes with the way they ignore their own internal condition. (See:)

Verse 11:40

⁴⁰ You senseless men! Did not the one who made the outside also make the inside?

Translation note 11:40

You senseless men

This expression can refer to men or women, even though all of the Pharisees to whom Jesus was speaking to here were men.

Did not the one who made the outside also make the inside?

Jesus uses a question to rebuke the Pharisees for not understanding that what is in their hearts matters to God. This can be translated as a statement. Alternate translation: "The one who made the outside also made the inside!" (See:)

Verse 11:41

⁴¹ Give what is inside as alms, and then all things will be clean for you.

Translation note 11:41

Give what is inside as alms

This refers to what they should be doing with their cups and bowls. Alternate translation: "Give what is inside your cups and bowls as alms" or "Be generous to the poor" (See:)

all things will be clean for you

"you will be completely clean" or "you will be clean both inside and outside"

Verse 11:42

⁴² "But woe to you Pharisees, because you tithe mint and rue and every other garden herb, but you neglect justice and the love of God. It is necessary to act justly and love God, without failing to do the other things also.

Translation note 11:42

you tithe mint and rue and every other garden herb

"you give God one tenth of your mint and rue and other herbs from your garden." Jesus was giving an example of how extreme the Pharisees were in giving a tenth of their income.

mint and rue

These are herbs. People put just a little bit of these leaves into their food to give it flavor. If people do not know what mint and rue are, you can use the name of herbs they know or a general expression such as "herbs." (See:)

every other garden herb

Possible meanings are 1) "every other vegetable" 2) "every other garden herb" or 3) "every other garden plant."

the love of God

"to love God" or "love for God." God is the one who is loved.

without failing to do the other things also

"without failing" emphasizes that this should always be done. This can be stated in positive form. Alternate translation: "and to always do the other good things as well" (See:)

Verse 11:43

⁴³ Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces.

Translation note 11:43

the front seats

"the best seats"

respectful greetings

"you like people to greet you with special honor"

Verse 11:44

⁴⁴ Woe to you, for you are like unmarked graves that people walk over without knowing it."

Translation note 11:44

Connecting Statement:

Jesus finishes speaking to the Pharisees.

you are like unmarked graves that people walk over without knowing it

The Pharisees are like unmarked graves because they look ceremonially clean, but they cause people around them to become unclean. (See:)

unmarked graves

These graves were holes dug in the ground where a dead body was buried. They did not have the white stones that people normally place over graves so that others would see them.

without knowing it

When the Jews walked over a grave, they would become ceremonially unclean. These unmarked graves caused them to accidentally do that. This can be stated clearly. Alternate translation: "without realizing it and become ceremonially unclean" (See:)

Verse 11:45

⁴⁵ One of the experts in the law said to him, "Teacher, what you say insults us too."

Translation note 11:45

General Information:

Jesus begins to respond to a Jewish teacher.

One of the experts in the law

This introduces a new character into the story. (See:)

what you say insults us too

Jesus's comments about the Pharisees also seemed to apply to the teachers of the Jewish laws.

Verse 11:46

⁴⁶ Jesus said, "Woe to you, teachers of the law! For you put people under burdens that are hard to carry, but you do not touch the burdens with one of your own fingers."

Translation note 11:46

Woe to you, teachers of the law!

Jesus makes it clear that he intended to condemn the actions of the teachers of the law along with the Pharisees.

you put people under burdens that are hard to carry

"you put burdens on people that are too heavy and they cannot carry them." Jesus speaks about someone giving people many rules as if the person were giving them heavy things to carry. Alternate translation: "you burden people by giving them too many rules to follow" (See:)

touch the burdens with one of your own fingers

Possible meanings are 1) "do anything at all to help people carry those burdens" or 2) "make any effort to carry those burdens yourselves."

Verse 11:47

⁴⁷ Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them.

Translation note 11:47

General Information:

This page has intentionally been left blank.

Verse 11:48

⁴⁸ So you are witnesses and you consent to the works of your ancestors, for they indeed killed them and you build their tombs.

Translation note 11:48

So you are witnesses and you consent

Jesus is rebuking the Pharisees and teachers of the law. They know about the murder of the prophets, but do not condemn their ancestors for killing them. Alternate translation: "So, rather than denouncing them, you confirm and agree" (See:)

Verse 11:49

⁴⁹ For this reason also, God's wisdom said, 'I will send to them prophets and apostles, and they will persecute and kill some of them.'

Translation note 11:49

For this reason

This refers back to the previous statement that the teachers of the law burdened people with rules.

God's wisdom said

"wisdom" is treated as if it was able to speak for God. Alternate translation: "God in his wisdom said" or "God wisely said" (See:)

I will send to them prophets and apostles

"I will send prophets and apostles to my people." God had declared beforehand that he would send prophets and apostles to the ancestors of the Jewish audience to whom Jesus was speaking.

they will persecute and kill some of them

"my people will persecute and kill some of the prophets and apostles." God had declared beforehand that the ancestors of the Jewish audience to whom Jesus was speaking would persecute and kill the prophets and apostles.

Verse 11:50

⁵⁰ As a result, this generation will be charged for all the blood of the prophets shed since the foundation of the world,

Translation note 11:50

this generation will be charged for all the blood of the prophets shed since the foundation of the world

God will hold the people to whom Jesus is speaking responsible for the murder of the prophets by their ancestors. Alternate translation: "God will hold this generation responsible for the deaths of all the prophets whom people have killed since the foundation of the world" (See:)

for all the blood of the prophets shed

The "blood ... shed" refers to the blood that was spilled when the prophets were killed. Alternate translation: "for all the murders of the prophets" (See:)

since the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since the creation of the world" or "since God created the world" (See:)

Verse 11:51

⁵¹ from Abel's blood to the blood of Zechariah, who was killed between the altar and the temple. Yes, I say to you, this generation will be held responsible.

Translation note 11:51

Zechariah

This was probably the priest in the Old Testament who rebuked the people of Israel for idolatry. This was not the Father of John the Baptist.

who was killed

This could be stated in active form. Alternate translation: "that the people killed" (See:)

Verse 11:52

⁵² Woe to you experts in the law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering."

Translation note 11:52

Connecting Statement:

Jesus finishes responding to the Jewish teacher.

you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering

Jesus speaks about life in God's kingdom as if it were in a house that the teachers will neither enter nor allow others to enter. This means the teachers do not truly know God, and they prevent others from knowing him as well by teaching about scripture things that are not true. Alternate translation: "you have made it impossible for people to know how to live in God's kingdom; you do not want to live in it yourselves, and you keep others from knowing" (See:)

the key of knowledge

Possible meanings are 1) "the key that opens the door to knowledge," in which case "knowledge" is what is behind the door, or 2) "the key, which is the knowledge of how to open the door," in which case Jesus is not telling what is behind the door.

you do not enter in yourselves

"you yourselves do not go in to get knowledge"

Verse 11:53

⁵³ After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things,

Translation note 11:53

General Information:

This is the end of the part of the story where Jesus eats at the Pharisee's house.

After Jesus left there

"After Jesus left the Pharisee's house"

argued with him about many things

The scribes and Pharisees did not argue in order to defend their views, but to try to trap Jesus so they could accuse him of breaking the law of God.

Verse 11:54

⁵⁴ lying in wait to catch him in something he might say.

Translation note 11:54

lying in wait to catch him in something he might say

The scribes and Pharisees hoped Jesus would say something wrong so that they could accuse him of breaking God's law. They did not want to learn from him. (See:)

lying in wait to catch him

The writer speaks of the Pharisees as if they were thieves hiding by the side of a road waiting for someone to come by whom they could overpower and rob. In this case, they were waiting for Jesus to say something for which they could accuse him. Alternate translation: "waiting and hoping to accuse him" (See:)

Chapter 12

Luke 12 General Notes

Special concepts in this chapter

"Blasphemy against the Spirit"

No one knows for sure what actions people perform or what words they say when they commit this sin. However, they probably insult the Holy Spirit and his work. Part of the Holy Spirit's work is to make people understand that they are sinners and that they need to have God forgive them. Therefore, anyone who does not try to stop sinning is probably committing blasphemy against the Spirit. (See: and)

Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not.

Division

Jesus knew that those who did not choose to follow him would hate those who did choose to follow him. He also knew that most people love their families more than they love anyone else. So he wanted his followers to understand that following and pleasing him had to be more important to them than having their family love them ([Luke 12:51-56](#)).

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 12:8](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

Verse 12:1

¹ In the meantime, when many thousands of the people were gathered together so much that they trampled on each other, he began to say to

his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy.

Translation note 12:1

General Information:

Jesus begins to teach his disciples in front of thousands of people.

In the meantime

This is probably while the scribes and Pharisees were looking for a way to trap him. The author uses these words to mark the beginning of a new event. (See:)

when many thousands of the people ... they trampled on each other

This is background information that tells the setting of the story. (See:)

many thousands of the people

"a very great crowd"

they trampled on each other

This is probably an exaggeration to emphasize that so many people were crowded close together that they would step on each other. Alternate translation: "they were stepping on each other" or "they were stepping on one another's feet" (See:)

he began to say to his disciples first of all

"Jesus first started speaking to his disciples, and said to them"

Beware of the yeast of the Pharisees, which is hypocrisy

Just as yeast spreads through a whole lump of bread dough, their hypocrisy was spreading through the whole community. Alternate translation: "Guard yourself against the hypocrisy of the Pharisees, which is like yeast" or "Be careful that you do not become hypocrites like the Pharisees. Their evil behavior influences everyone just as yeast affects a lump of dough" (See:)

Verse 12:2

² But there is nothing concealed that will not be revealed, and nothing hidden that will not be known.

Translation note 12:2

But there is

The word "But" connects this verse to the previous verse about the hypocrisy of the Pharisees. (See:)

there is nothing concealed that will not be revealed

"everything that is hidden will be shown." This can be stated in active form. Alternate translation: "people will find out about everything that people do secretly" (See:)

nothing hidden that will not be known

This means the same thing as the first part of the sentence in order to emphasize its truth. It can also be stated in active form. Alternate translation: "people will learn about everything that others try to hide" (See: and)

Verse 12:3

³ So whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops.

Translation note 12:3

whatever you have said in the darkness will be heard in the light

Here "darkness" is a metonym for "night" which is a metonym for "private. And "light" is a metonym for "day" which is a metonym for "public. The phrase "will be heard" can be stated in active form. Alternate translation: "whatever you have said privately at night, people will hear it in the daylight" (See: and)

spoken in the ear

whispered

in the inner rooms

"in a closed room." This refers to private speech. Alternate translation: "in privacy" or "secretly"

will be proclaimed

"will be shouted loudly." This can be stated in active form. Alternate translation: "people will proclaim" (See:)

upon the housetops

Houses in Israel had flat roofs, so people could go up and stand on top of them. If readers would be distracted trying to imagine how people would get up on the house tops, this could also be translated with a more general expression, such as "from a high place so that everyone will be able to hear."

Verse 12:4

⁴ I say to you, my friends, do not be afraid of those who kill the body, and after that they have no more that they can do.

Translation note 12:4

I say to you, my friends

Jesus readdresses his disciples to mark a shift in his speech to a new topic, in this case, to speak about not being afraid.

they have no more that they can do

"they cannot cause any more harm"

Verse 12:5

⁵ But I will warn you about whom to fear. Fear the one who, after he has killed, has authority to throw you into hell. Yes, I say to you, fear him.

Translation note 12:5

Fear the one who, after ... has authority

The phrase "the one" refers to God. This could be reworded. Alternate translation: "Fear God who, after ... has authority" or "Fear God, because after ... he has authority" (See:)

after he has killed

"after he kills you"

has authority to throw you into hell

This is a general statement about God's authority to judge people. It does not mean this will happen to the disciples. Alternate translation: "has authority to throw people into hell"

Verse 12:6

⁶ Are not five sparrows sold for two small coins? Yet not one of them is forgotten in the sight of God.

Translation note 12:6

Are not five sparrows sold for two small coins?

Jesus uses a question to teach the disciples. Alternate translation: "You know that five sparrows are sold for only two small coins." (See:)

sparrows

very small, seed-eating birds

not one of them is forgotten in the sight of God

This could be stated in active form and in positive form. Alternate translation: "God never forgets any of them" or "God indeed remembers every sparrow" (See: and)

Verse 12:7

⁷ But even the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows.

Translation note 12:7

even the hairs of your head are all numbered

This could be stated in active form. Alternate translation: "God knows even how many hairs are on your head" (See:)

Do not fear

The reason for the fear is not stated. Possible meanings are 1) "Do not be afraid of what will happen to you" or 2) "So do not be afraid of people who could hurt you."

You are more valuable than many sparrows

"You are worth more to God than many sparrows"

Verse 12:8

⁸ I say to you, everyone who confesses me before men, the Son of Man will also confess before the angels of God,

Translation note 12:8

I say to you

Jesus readdresses his audience to mark a shift in his speech to a new topic, in this case, to speak about confession.

everyone who confesses me before men

What is confessed can be stated clearly. Alternate translation: "whoever tells others that he is my disciple" or "anyone who acknowledges before others that he is loyal to me" (See:)

the Son of Man

Jesus is referring to himself. Alternate translation: "I, the Son of Man"

Verse 12:9

⁹ but he who denies me before men will be denied before the angels of God.

Translation note 12:9

he who denies me before men will be denied

"I will deny before the angels of God that I know anyone who denies me" or "I, the Son of Man will deny before the angels of God that I

know anyone who denies me" (See: and)

denies me

"claims that he does not know me" or "claims that he is not my disciple"

before men

where people can hear

will be denied

"will be treated as though I do not know him" or "will be treated as if he is not my disciple"

Verse 12:10

¹⁰ Everyone who speaks a word against the Son of Man, it will be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven.

Translation note 12:10

Everyone who speaks a word against the Son of Man

"Everyone who says something bad about the Son of Man"

it will be forgiven him

"he will be forgiven." This can be stated in active form. Alternate translation: "God will forgive him for that" (See:)

blasphemes against the Holy Spirit

"speaks evil against the Holy Spirit"

but to him ... it will not be forgiven

This can be expressed with an active verb. Alternate translation: "but he ... God will not forgive him" or "but he ... God will consider him guilty forever" (See: and)

Verse 12:11

¹¹ When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will speak in your defense, or what you will say,

Translation note 12:11

When they bring you

It is not stated who brings them into judgment.

before the synagogues

"into the synagogues to question you before the religious leaders"

rulers ... authorities

It may be necessary to combine these into one statement. Alternate translation: "other people who have power in the country"

Verse 12:12

¹² for the Holy Spirit will teach you in that hour what you should say."

Translation note 12:12

in that hour

"at that time" or "then"

Verse 12:13

¹³ Then someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

Translation note 12:13

General Information:

This is a break in Jesus's teachings. A man asks Jesus to do something and Jesus responds to him.

divide the inheritance with me

In that culture, inheritances came from the father, usually after the father had died. You may need to make explicit that the speaker's father had probably died. Alternate translation: "share my father's property with me now that our father is dead" (See:)

Verse 12:14

¹⁴ Jesus said to him, "Man, who appointed me a judge or a mediator over you?"

Translation note 12:14

Man

Possible meanings are 1) this is simply a way to address a stranger or 2) Jesus is rebuking the man. Your language might have a way of addressing people in either of these ways. Some people do not translate this word at all.

who appointed me a judge or a mediator over you?

Jesus uses a question to rebuke the man. Alternate translation: "no one appointed me a judge or mediator over you." or "I am not your judge or mediator." (See:)

you

This word refers to the man and his brother and so is plural. (See:)

Verse 12:15

¹⁵ He said to them, "Watch that you keep yourselves from all greedy desires, because a person's life does not consist of the abundance of his possessions."

Translation note 12:15

He said to them

The word "them" here probably refers to the whole crowd of people. Alternate translation: "And Jesus said to the crowd"

keep yourselves from all greedy desires

"guard yourself from every form of greed." Alternate translation: "do not allow yourself to love having things" or "do not let the urge to have more things control you"

a person's life

This is a general statement of fact. It does not refer to any specific person. Some languages have a way of expressing that.

the abundance of his possessions

"how many things he owns" or "how much wealth he has"

Verse 12:16

¹⁶ Then Jesus told them a parable, saying, "The field of a rich man yielded abundantly,

Translation note 12:16

Connecting Statement:

Jesus continues his teaching by telling a parable. (See:)

Then Jesus told them

Jesus was probably still speaking to the entire crowd.

yielded abundantly

"grew a very good harvest"

Verse 12:17

¹⁷ and he reasoned with himself, saying, 'What will I do, because I do not have a place to store my crops?'

Translation note 12:17

What will I do, because I do not have a place to store my crops?

This question reflects what the man was thinking to himself. Alternate translation: "I do not know what to do, because I do not have any place big enough to store all my crops!" (See:)

Verse 12:18

¹⁸ He said, 'This is what I will do. I will tear down my barns and build bigger ones, and there I will store all of my grain and other goods.

Translation note 12:18

barns

buildings where farmers store the crops they have harvested

all of my grain and other goods

"all of my grain and the other good things that I own"

Verse 12:19

¹⁹ I will say to my soul, "Soul, you have many goods stored up for many years. Rest easy, eat, drink, be merry."

Translation note 12:19

I will say to my soul, "Soul, you have ... years. Rest ... merry."

"I will say to myself, 'I have ... years. Rest ... merry.'" or "I will tell myself that I have ... years, so I can rest ... merry." (See:)

many goods

"many good things" or "many possessions"

Verse 12:20

²⁰ But God said to him, 'Foolish man, tonight your soul is required of you, and the things you have prepared, whose will they be?'

Translation note 12:20

Connecting Statement:

Jesus quotes how God responds to the rich man, as he finishes telling his parable.

tonight your soul is required of you

The "soul" refers to the life of a person. Alternate translation: "you will die tonight" or "I will take your life from you tonight" (See: and)

the things you have prepared, whose will they be?

"who will own what you have stored up?" or "who will have what you prepared?" God uses a question to make the man realize that he would no longer possess those things. Alternate translation: "the things that you have prepared will belong to someone else!" (See:)

Verse 12:21

²¹ That is what someone is like who stores up treasure for himself and is not rich toward God."

Translation note 12:21

stores up treasure

"saves up valuable things"

is not rich toward God

has not used his time and possessions for the things that are important to God

Verse 12:22

²² Jesus said to his disciples, "Therefore I say to you, do not worry about your life, what you will eat; or about your body, what you will wear.

Translation note 12:22

Connecting Statement:

Jesus continues teaching his disciples in front of the crowd.

Therefore

"For that reason" or "Because of what this story teaches"

I say to you

"I want to tell you something important" or "you need to listen carefully to this"

about your body, what you will wear

"about your body and what you will wear" or "about having enough clothes to put on your body"

Verse 12:23

²³ For life is more than food, and the body is more than clothes.

Translation note 12:23

life is more than food

This is a general statement of value. Alternate translation: "life is more important than the food you eat"

the body is more than clothes

"your body is more important than the clothes you wear"

Verse 12:24

²⁴ Think about the ravens, that they do not sow or reap. They have no storeroom or barn, but God feeds them. How much more valuable you are than the birds!

Translation note 12:24

ravens

This refers either to 1) crows, a kind of bird that eats mostly grain, or 2) ravens, a kind of bird that eats the flesh of dead animals. Jesus's audience would have considered the ravens worthless since the Jewish people could not eat these types of birds.

storeroom ... barn

These are places where food is stored.

How much more valuable you are than the birds!

This is an exclamation, not a question. Jesus emphasizes the fact that people are much more valuable to God than birds. (See:)

Verse 12:25

²⁵ Which of you by being anxious can add a cubit to his lifespan?

Translation note 12:25

Which of you by being anxious can add a cubit to his lifespan?

Jesus uses a question to teach his disciples. Alternate translation: "None of you can make your life any longer by being anxious!" (See:)

add a cubit to his lifespan

This is a metaphor because a cubit is a measure of length rather than of time. The image is of a person's life stretched out as if it were a board, a rope, or some other physical object. (See:)

cubit

the length from a man's elbow to the end of his fingers

Verse 12:26

²⁶ If then you are not able to do such a very little thing, why do you worry about the rest?

Translation note 12:26

If then you are not able to do such a very little thing, why do you worry about the rest?

Jesus uses another question to teach his disciples. Alternate translation: "Since you cannot do even this small thing, you should not worry about the other things." (See:)

Verse 12:27

²⁷ Think about the lilies—how they grow. They do not labor, neither do they spin. Yet I say to you, even Solomon in all his glory was not clothed like one of these.

Translation note 12:27

Think about the lilies—how they grow

"Think about how the lilies grow."

lilies

Lilies are beautiful flowers that grow wild in the fields. If your language does not have a word for lily, you can use the name of another flower like that or translate it as "flowers" (See:)

neither do they spin

The process of making thread or yard for cloth is called "spinning." It may be helpful to make this explicit. Alternate translation: "neither do they make thread in order to make cloth" or "and they do not make yarn" (See:)

Solomon in all his glory was

"Solomon, who had great wealth, was" or "Solomon, who wore beautiful clothes, was"

Verse 12:28

²⁸ If God so clothes the grass in the field, which exists today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!

Translation note 12:28

If God so clothes the grass in the field, which

"If God clothes the grass in the field like that, and it" or "If God gives the grass in the field such beautiful clothing, and it." God making the grass beautiful is spoken of as if God were putting beautiful clothes on the grass. Alternate translation: "If God makes the grass in the field beautiful like this, and it" (See:)

is thrown into the oven

This can be stated in active form. Alternate translation: "someone throws it into a fire" (See:)

how much more will he clothe you

This is an exclamation, not a question. Jesus emphasizes that he will certainly take care of people even better than he does the grass. This could be stated clearly. Alternate translation: "he will certainly clothe you even better" (See:)

Verse 12:29

²⁹ Do not seek what you will eat and what you will drink, and do not be anxious.

Translation note 12:29

Do not seek what you will eat and what you will drink

"Do not focus on what you will eat and drink" or "Do not greatly desire more to eat and drink"

Verse 12:30

³⁰ For all the nations of the world seek these things, and your Father knows that you need them.

Translation note 12:30

all the nations of the world

Here "nations" refers to "unbelievers." Alternate translation: "all people of other nations" or "all the unbelievers in the world" (See:)

your Father

This is an important title for God. (See:)

Verse 12:31

³¹ But seek his kingdom, and these things will be added to you.

Translation note 12:31

seek his kingdom

"focus on God's kingdom" or "greatly desire God's kingdom"

these things will be added to you

"these things also will be given to you." "These things" refers to food and clothing. This could be stated in active form. Alternate translation: "God will also give you these things" (See:)

Verse 12:32

³² Do not fear, little flock, because your Father is very pleased to give you the kingdom.

Translation note 12:32

little flock

Jesus is calling his disciples a flock. A flock is a group of sheep or goats that a shepherd cares for. As a shepherd cares for his sheep, God cares for Jesus's disciples. Alternate translation: "small group" or "dear group" (See:)

your Father

This is an important title for God. (See:)

Verse 12:33

³³ Sell your possessions and give alms. Make for yourselves purses which will not wear out—treasure in the heavens that does not run out, where no thief comes near, and no moth destroys.

Translation note 12:33

give alms

It may be helpful to state what they receive. Alternate translation: "give alms from the money you earn from the sales" (See:)

Make for yourselves purses ... treasure in the heavens

The purses and treasure in the heavens are the same thing. They both represent God's blessing in heaven. (See:)

Make for yourselves

This is the result of giving to the poor. Alternate translation: "In this way you will make for yourselves"

purses which will not wear out

"money bags that will not get holes in them"

does not run out

"does not diminish" or "does not become less"

no thief comes near

"thieves do not come near"

no moth destroys

"moths do not destroy"

moth

A "moth" is a small insect that eats holes in fabric. You may need to use a different insect, such as an ant or termite.

Verse 12:34

³⁴ For where your treasure is, there your heart will be also.

Translation note 12:34

where your treasure is, there your heart will be also

"your heart will be focused on where you store your treasure"

your heart

Here "heart" refers to a person's thoughts. (See:)

Verse 12:35

³⁵ "Keep your loins girded and your lamps lit,

Translation note 12:35

General Information:

Jesus begins to tell a parable. (See:)

Keep your loins girded

These words are a metaphor for being ready to do hard work. People in Jesus's culture wore long flowing robes. They would tuck these robes into their belts to keep them out of the way while they worked. Alternate translation: "Always be ready to serve" or "Be dressed and ready to serve" (See: and)

and your lamps lit

This is a metaphor or metonym for staying awake at night and another metaphor for always being ready to work, even when it would otherwise be time to rest. It can be stated in active form. Alternate translation: "keep your lamps burning" (See:)

Verse 12:36

³⁶ and be like people waiting expectantly for their master when he returns from the marriage feast, so that when he comes and knocks, they may immediately open the door for him.

Translation note 12:36

be like people waiting expectantly for their master

Jesus commands the disciples to be ready for him to return the same way servants should be ready for their master to return. (See:)

waiting expectantly

If your language has a word for one person waiting and looking for someone he expects will come soon, you may want to use it here.

returns from the marriage feast

"returns home from a marriage feast"

open the door for him

This refers to the door of the master's house. It was the responsibility of his servants to open it for him. (See:)

Verse 12:37

³⁷ Blessed are those servants whom the master will find watching when he comes. Truly I say to you, he will gird himself to serve and have them sit down at the table, and he will come and serve them.

Translation note 12:37

Blessed are

"How good it is for"

whom the master will find watching when he comes

"whose master finds them waiting for him when he returns" or "who are ready when the master returns"

he will gird himself to serve and have them sit down

Because the servants have been faithful and ready to serve their master, the master will now reward them by serving them.

he will gird himself to serve

"he will tuck in his robe to serve." If people are not familiar with robes, this can also be translated in a more general way. Alternate translation: "he will dress himself to serve" (See:)

Verse 12:38

³⁸ If the master comes in the second watch of the night, or if even in the third watch, and finds them ready, blessed are those servants.

Translation note 12:38

in the second watch of the night

The second watch was between 9:00 p.m. and midnight. Alternate translation: "late at night" or "just before midnight"

or if even in the third watch

The third watch was from midnight to 3:00 a.m. Alternate translation: "or if he comes very late at night"

Verse 12:39

³⁹ But understand this, that if the master of the house had known the hour the thief was coming, he would not have let his house be broken into.

Translation note 12:39

had known the hour

"had known when"

he would not have let his house be broken into

This can be stated in active form. Alternate translation: "he would not have let the thief break into his house" (See:)

Verse 12:40

⁴⁰ You also must be ready, because the Son of Man is coming at an hour that you do not expect."

Translation note 12:40

because the Son of Man is coming at an hour that you do not expect

The similarity between a thief ([Luke 12:39](#)) and the Son of Man is that people do not know when either one will come, so they need to be ready. Jesus is not saying that he himself is a thief.

the Son of Man is coming

Jesus is talking about himself. Alternate translation: "I, the Son of Man, am coming"

Verse 12:41

⁴¹ Peter said, "Lord, are you telling this parable only to us, or also to everyone?"

Translation note 12:41

General Information:

Here there is a stop in the story as Peter asks Jesus a question about the previous parable.

Verse 12:42

⁴² The Lord said, "Who then is the faithful and wise manager whom his lord will set over his other servants to give them their portion of food at the right time?"

Translation note 12:42

Connecting Statement:

Jesus begins to tell another parable.

Who then is ... right time?

Jesus uses a question to answer Peter's question indirectly. He expected those who wanted to be faithful managers to understand that the parable was about them. Alternate translation: "I said it for everyone who is ... right time." (See:)

the faithful and wise manager

Jesus tells another parable about how servants should be faithful while they wait for their master to return. (See:)

whom his lord will set over his other servants

"whom his lord puts in charge of his other servants"

Verse 12:43

⁴³ Blessed is that servant whom his lord finds doing that when he comes.

Translation note 12:43

Blessed is that servant

"How good it is for that servant"

whom his lord finds doing that when he comes

"if his lord finds him doing that work when he comes back"

Verse 12:44

⁴⁴ Truly I say to you that he will set him over all his property.

Translation note 12:44

Truly I say to you

This expression means they should pay special attention to what he is about to say.

will set him over all his property

"will put him in charge of all his property"

Verse 12:45

⁴⁵ But if that servant says in his heart, 'My lord delays his return,' and begins to beat the male servants and female servants and to eat and drink and to become drunk,

Translation note 12:45

that servant

This refers to the servant whose lord has put him in charge of the other servants.

says in his heart

Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "thinks to himself" (See:)

My lord delays his return

"My master will not return soon"

male servants and female servants

The words that are translated here as "male servants and female servants" are normally translated as "boys" and "girls." They may indicate that the servants were young or that they were dear to their master. If your language can shorten this phrase to "male and female servants," you may want to do so here.

Verse 12:46

⁴⁶ the lord of that servant will come in a day when he does not expect and in an hour that he does not know and will cut him in pieces and appoint a place for him with the unfaithful.

Translation note 12:46

in a day when he does not expect and in an hour that he does not know

The words "day" and "hour" form a merism of time that refers to any time, and the words "expect" and "know" have similar meanings, so the two phrases here are parallel to emphasize that the coming of the lord will be a total surprise to the servant. However, the phrases should not be combined unless your language has no different words for "know" and "expect" or "day" and "hour." Alternate translation: "at a time when the servant is not expecting him" (See: and)

cut him in pieces and appoint a place for him with the unfaithful

Possible meanings are 1) this is an exaggeration for the master dealing out harsh punishment toward the slave, or 2) this describes the manner in which the servant will be executed and buried as punishment. (See:)

Verse 12:47

⁴⁷ That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows.

Translation note 12:47

That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows

This can be translated in active form. Alternate translation: "But as for the servant who knows his lord's will does not prepare or do according to it, the master will beat him with many blows" (See:)

his lord's will ... according to his will

"what his master wanted him to do ... it"

Verse 12:48

⁴⁸ But the one who did not know and did what deserved a beating, he will be beaten with a few blows. But everyone who has been given much, from them much will be required, and the one who has been entrusted with much, even more will be asked.

Translation note 12:48

Connecting Statement:

Jesus finishes telling the parable.

But the one ... few blows

Both the servant who knows the master's will and the servant who does not know it are punished, but the words that begin with "That servant" (verse 47) show the servant who intentionally disobeyed his master was punished more severely than the other servant.

But everyone who has been given much, from them much will be required

This can be stated in active form. Alternate translation: "They will require more of anyone who has received much" or "The master will require more of everyone he has given much to" (See:)

the one ... much, even more will be asked

This can be stated in active form. Alternate translation: "the master will ask even more of the one ... much" or "the master will require even more of the one ... much" (See:)

the one who has been entrusted with much

This can be stated in active form. Alternate translation: "the one to whom the master has given much property to take care of" or "the one to whom the master has given much responsibility" (See:)

Verse 12:49

⁴⁹ "I came to cast fire upon the earth, and how I wish that it were already kindled.

Translation note 12:49

Connecting Statement:

Jesus continues to teach his disciples.

I came to cast fire upon the earth

"I came to throw fire on the earth" or "I came to set the earth on fire." Possible meanings are 1) Jesus has come to judge people or 2) Jesus has come to purify believers or 3) Jesus has come to cause division among people. (See:)

how I wish that it were already kindled

This exclamation emphasizes how much he wants this to happen. Alternate translation: "I wish very much that it was already lit" or "how I wish that it had already begun" (See:)

Verse 12:50

⁵⁰ But I have a baptism to be baptized with, and how I am distressed until it is completed!

Translation note 12:50

I have a baptism to be baptized with

Here "baptism" refers to what Jesus must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "I must go through a baptism of terrible suffering" or "I must be overwhelmed by suffering as a person being baptized is covered by water" (See: and)

But

The word "but" is used to show that he cannot cast the fire on the earth until after he goes through his baptism.

how I am distressed until it is completed

This exclamation emphasizes how distressed he was. Alternate translation: "I am terribly distressed and will be so until I complete this baptism of suffering" (See:)

Verse 12:51

⁵¹ Do you think that I came to bring peace on the earth? No, I tell you, but rather division.

Translation note 12:51

Do you think that I came to bring peace on the earth? No, I tell you, but rather division

Jesus asks a question to let them know that he is going to correct their wrong understanding. You may need to supply the words "I came" that are omitted in the second sentence. Alternate translation: "You think that I came to bring peace on the earth, but I tell you I did not. Instead, I came to bring division" (See:)

division

"hostility" or "discord"

Verse 12:52

⁵² For from now on there will be five in one house divided—three people against two, and two people against three.

Translation note 12:52

there will be five in one house

It may be helpful to state that this refers to people. Alternate translation: "there will be five people in one house" (See:)

against ... against

"will oppose ... will oppose"

Verse 12:53

⁵³ They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

Translation note 12:53

against

"will oppose"

Verse 12:54

⁵⁴ Jesus was saying to the crowds also, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens.

Translation note 12:54

General Information:

Jesus begins to speak to the crowd.

When you see a cloud rising ... happens

This condition normally meant rain was coming in Israel. (See:)

A shower is coming

"Rain is coming" or "It is going to rain"

Verse 12:55

⁵⁵ When a south wind is blowing, you say, 'There will be a scorching heat,' and it happens.

Translation note 12:55

When a south wind is blowing

This condition normally meant hot weather was coming in Israel. (See:)

Verse 12:56

⁵⁶ Hypocrites, you know how to interpret the appearance of the earth and the heavens, but how is it that you do not know how to interpret the present time?

Translation note 12:56

the earth and the heavens

"the earth and the sky"

how is it that you do not know how to interpret the present time?

Jesus uses a question to rebuke the crowd. Jesus uses this question to convict them. It can be translated as a statement. Alternate translation: "you should know how to interpret the present time." (See:)

Verse 12:57

⁵⁷ Why do you not judge what is right for yourselves?

Translation note 12:57

Why do you not judge what is right for yourselves?

Jesus uses a question to rebuke the crowd. It can be translated as a statement. Alternate translation: "You yourselves should discern what is right." (See:)

for yourselves

"on your own initiative"

Verse 12:58

⁵⁸ For when you go with your adversary before the magistrate, on the way make an effort to be reconciled with him so that he does not drag you to the judge, and so that the judge does not deliver you to the officer, and the officer does not throw you into prison.

Translation note 12:58

For when you go ... prison

Jesus presents a situation here that continues through verse 59. This may be a parable to teach Jesus's hearers that they need to repent of their sins before God condemns them on the day of judgment. Alternate translation: "If when you go ... prison" (See:)

when you go

Though Jesus is talking to a crowd, the situation he is presenting is something that a person would go through alone. So in some languages

the word "you" would be singular. (See:)

be reconciled with him

"be reconciled with your adversary"

the judge

This refers to the magistrate, but the term here is more specific and threatening.

does not deliver you

"does not take you"

Verse 12:59

⁵⁹ I say to you, you will never come out from there until you have paid the very last bit of money."

Translation note 12:59

Connecting Statement:

This is the end of the situations that begins in verse 58.

the very last bit of money

"the entire amount of money that your adversary demands"

Chapter 13

Luke 13 General Notes

Possible translation difficulties in this chapter

Unknown events

The people and Jesus speak about two events that they knew about but about which no one today knows anything except what Luke has written ([Luke 13:1-5](#)). Your translation should tell only what Luke tells.

Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in this chapter: "those who are least important will be first, and those who are most important will be last" ([Luke 13:30](#)).

Verse 13:1

¹ At that time, some people there told him about the Galileans whose blood Pilate mixed with their own sacrifices.

Translation note 13:1

Connecting Statement:

Jesus is still speaking in front of the crowd. Some people in the crowd ask him a question and he begins to respond. This continues the story that begins in [Luke 12:1](#).

At that time

This phrase connects this event to the end of chapter 12, when Jesus was teaching a crowd of people.

whose blood Pilate mixed with their own sacrifices

Here "blood" refers to the death of the Galileans. They were probably killed while they were offering their sacrifices. This could be stated

explicitly as in the UDB. (See:)

whose blood Pilate mixed with their own sacrifices

Pilate probably ordered his soldiers to kill people rather than doing it himself. Alternate translation: "whom Pilate's soldiers killed as they were sacrificing animals" (See:)

Verse 13:2

² Jesus answered and said to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way?

Translation note 13:2

Do you think that these Galileans were more sinful ... way?

"Were these Galileans more sinful ... way?" or "Does this prove that these Galileans were more sinful ... way?" Jesus uses this question to challenge the understanding of the people. He answers the question in verse 3. (See:)

Verse 13:3

³ No, I tell you. But if you do not repent, all of you will perish in the same way.

Translation note 13:3

No, I tell you. But if you do not repent ... same way

Jesus answers the question he asked in 13:2. Jesus explains that the Galileans who were killed were not more sinful than other Galileans.

No, I tell you

Here "I tell you" emphasizes "no." Alternate translation: "They certainly were not more sinful" or "You are wrong to think that their suffering proves that they were more sinful"

all of you will perish in the same way

"all of you also will die." The phrase "in the same way" means they will experience the same result, not that they will die by the same method.

perish

die

Verse 13:4

⁴ Or those eighteen people in Siloam on whom a tower fell and killed them, do you think they were worse sinners than other men in Jerusalem?

Translation note 13:4

Or those

This is Jesus's second example of people who suffered. Alternate translation: "Or consider those" or "Think about those"

eighteen people

"18 people" (See:)

Siloam

This is the name of an area in Jerusalem. (See:)

do you think they were worse sinners ... Jerusalem?

Jesus uses this question to challenge the understanding of the people. He answers the question in 13:4. Alternate translation: "does this prove that they were more sinful ... Jerusalem?" (See:)

they were worse sinners

The crowd assumed that they died in this terrible way because they were especially sinful. This could be explicitly stated. Alternate translation: "they died because they were worse sinners" (See:)

other men

"other people." The word here is the general term for a person. (See:)

Verse 13:5

⁵ No, I say. But if you do not repent, all of you will also perish."

Translation note 13:5

No, I say

Jesus answers the question he asked in 13:4. Alternate translation: "They certainly did not die because they were more sinful"

perish

die

Verse 13:6

⁶ Jesus told this parable, "Someone had a fig tree planted in his vineyard and he came and looked for fruit on it but found none.

Translation note 13:6

General Information:

Jesus begins to tell the crowd a parable to explain his last statement, "But if you do not repent, all of you will also perish." (See:)

Someone had a fig tree planted in his vineyard

The owner of a vineyard had another person plant a fig tree in the vineyard.

vineyard

Possible meanings are 1) this was a garden where grapes were grown, or 2) this was a garden where fruit trees were grown. Alternate translation: "garden" or "orchard"

Verse 13:7

⁷ The man said to the gardener, 'Look, for three years I have come and tried to find fruit on this fig tree and found none. Cut it down. Why let it waste the ground?'

Translation note 13:7

Why let it waste the ground?

The man uses a question to emphasize that the tree is useless and the gardener should cut it down. Alternate translation: "Do not let it waste the ground." (See:)

Verse 13:8

⁸ "The gardener answered and said, 'Sir, leave it alone this year while I dig around it and put manure on it.

Translation note 13:8

leave it alone

"do not do anything to the tree" or "do not cut it down"

put manure on it

"put manure in the soil." Manure is animal dung. People put it in the ground to make the soil good for plants and trees. Alternate translation: "put fertilizer on it" (See:)

Verse 13:9

⁹ If it bears fruit next year, good; but if it does not, cut it down!"

Translation note 13:9

Connecting Statement:

Jesus finishes telling his parable. This is the end of the story that began in [Luke 12:1](#).

If it bears fruit next year, good

It may be helpful to state what will happen. Alternate translation: "If it has figs on it next year, good; we can allow it to keep growing" (See:)

cut it down

The servant was making a suggestion; he was not giving a command to the owner. Alternate translation: "tell me to cut it down" or "I will cut it down"

Verse 13:10

¹⁰ Now Jesus was teaching in one of the synagogues during the Sabbath.

Translation note 13:10

General Information:

Verses 10-11 give background information about the setting of this part of the story and about a crippled woman who is introduced into the story. (See:)

Now

The author uses this word to mark the beginning of a new event. (See:)

during the Sabbath

"on a Sabbath day." Some languages would say "a Sabbath" because we do not know which particular Sabbath day it was.

Verse 13:11

¹¹ Behold, a woman was there who for eighteen years had a spirit of weakness. She was bent over and was not able to straighten up completely.

Translation note 13:11

Behold, a woman was there

The word "behold" here alerts us to a new person in the story. (See:)

eighteen years

"18 years" (See:)

a spirit of weakness

"an evil spirit that made her weak"

Verse 13:12

¹² When Jesus saw her, he called to her and said, "Woman, you are freed from your weakness."

Translation note 13:12

Woman, you are freed from your weakness

"Woman, you are healed from your disease." This can be expressed with an active verb: Alternate translation: "Woman, I have set you free from your weakness" (See:)

Woman, you are freed from your weakness

By saying this, Jesus healed her. This can be expressed with a sentence that shows that he was causing it to happen, or by a command. Alternate translation: "Woman, I now free you from your weakness" or "Woman, be freed from your weakness" (See:)

Verse 13:13

¹³ He placed his hands on her, and immediately she was made straight again and glorified God.

Translation note 13:13

He placed his hands on her

"He touched her"

she was made straight again

This could be stated in active form. Alternate translation: "she was able to stand up straight again" (See:)

Verse 13:14

¹⁴ But the synagogue ruler was indignant because Jesus had healed on the Sabbath. So the ruler answered and said to the crowd, "There are six days in which it is necessary to labor. Come and be healed then, not on the Sabbath day."

Translation note 13:14

was indignant

"was very angry"

answered and said

"said" or "responded"

be healed then

This could be stated in active form. Alternate translation: "let someone heal you during those six days" (See:)

on the Sabbath day

"on a Sabbath day." Some languages would say "a Sabbath" because we do not know which particular Sabbath day it was.

Verse 13:15

¹⁵ The Lord answered him and said, "Hypocrites! Does not each of you untie his ox or his donkey from the stall and lead it to drink on the

Sabbath?

Translation note 13:15

The Lord answered him

"The Lord responded to the synagogue ruler"

Hypocrites

Jesus speaks directly to the synagogue ruler, but the plural form includes the other religious rulers also. This can be stated explicitly. Alternate translation: "You and your fellow religious leaders are hypocrites" (See:)

Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath?

Jesus uses a question to get them to think about something they already knew. Alternate translation: "Every one of you unties his ox or his donkey from the stall and leads it to drink on the Sabbath." (See:)

ox ... donkey

These are animals that people care for by giving them water.

on the Sabbath

"on a Sabbath." Some languages would say "a Sabbath" because we do not know which particular Sabbath day it was.

Verse 13:16

¹⁶ So too this daughter of Abraham, whom Satan bound for eighteen long years, should her bonds not be untied on the Sabbath day?"

Translation note 13:16

daughter of Abraham

This is an idiom that means, "descendant of Abraham" (See:)

whom Satan bound

Jesus compares people tying animals to the way Satan restricted the woman with this disease. Alternate translation: "whom Satan kept crippled by her illness" or "whom Satan bound with this disease" (See:)

eighteen long years

"18 long years." The word "long" here emphasizes that eighteen years was a very long time for the woman to suffer. Other languages may have other ways of emphasizing this. (See:)

should her bonds not be untied ... day?

Jesus uses a question to tell the synagogue rulers that they are wrong. Jesus speaks about the woman's disease as if it were ropes that bound her. This can be translated as an active statement. Alternate translation: "it is right to release her from the bonds of this illness ... day." (See: and)

Verse 13:17

¹⁷ As he said these things, all those who opposed him were ashamed, but the whole crowd was rejoicing over all the glorious things he did.

Translation note 13:17

As he said these things

"When Jesus said these things"

the glorious things he did

"the glorious things Jesus was doing"

Verse 13:18

¹⁸ Then Jesus said, "What is the kingdom of God like, and what can I compare it to?

Translation note 13:18

Connecting Statement:

Jesus begins to tell a parable to the people in the synagogue. (See:)

What is the kingdom of God like, and what can I compare it to?

Jesus uses two questions to introduce what he is about to teach. Alternate translation: "I will tell you what the kingdom of God is like and what I can compare it to." (See:)

what can I compare it to?

This is basically the same as the previous question. Some languages can use both questions, and some would use only one. (See:)

Verse 13:19

¹⁹ It is like a mustard seed that a man took and threw into his garden, and it grew into a big tree, and the birds of heaven built their nests in its branches."

Translation note 13:19

It is like a mustard seed

Jesus compares the kingdom to a mustard seed. Alternate translation: "The kingdom of God is like a mustard seed" (See:)

a mustard seed

A mustard seed is a very small seed that grows into a large plant. If this seed is not known, the phrase can be translated with the name of another seed like it or simply as "a small seed." (See:)

threw into his garden

"planted in his garden." People planted some kinds of seeds by throwing them so that they scattered in the garden. (See:)

a big tree

The word "big" is an exaggeration that contrasts the tree with the tiny seed. Alternate translation: "a very large shrub" (See:)

birds of heaven

"birds of the sky." Alternate translation: "birds that fly in the sky" or "birds"

Verse 13:20

²⁰ Again he said, "To what can I compare the kingdom of God?

Translation note 13:20

To what can I compare the kingdom of God?

Jesus uses another question to introduce what he is about to teach. Alternate translation: "I will tell you another thing to which I can compare to the kingdom of God." (See:)

Verse 13:21

²¹ It is like yeast that a woman took and mixed with three measures of flour until all the flour was leavened."

Translation note 13:21

Connecting Statement:

Jesus finishes speaking to the people in the synagogue. This is the end of this part of the story.

It is like yeast

Jesus compares the kingdom of God to yeast in bread dough. Alternate translation: "The kingdom of God is like yeast" (See:)

like yeast

Only a little bit of yeast is needed to make a lot of dough rise. This can be made clear, as it is in the UDB. (See:)

three measures of flour

This is a large amount of flour, since each measure was about 13 liters. You may need to use a term that your culture uses to measure flour. Alternate translation: "a large amount of flour"

Verse 13:22

²² Then Jesus traveled through the towns and villages, teaching and making his way toward Jerusalem.

Translation note 13:22

General Information:

This page has intentionally been left blank.

Verse 13:23

²³ Someone said to him, "Lord, are only a few people to be saved?"

Translation note 13:23

are only a few people to be saved?

This could be stated in active form. Alternate translation: "will God save only a few people?" (See:)

Verse 13:24

²⁴ "Struggle to enter through the narrow door, because, I say to you, many will try to enter, but will not be able to enter.

Translation note 13:24

General Information:

Jesus responds to a question by using a metaphor about entering God's kingdom. (See:)

Struggle to enter through the narrow door

"Work hard to go through the narrow doorway." Jesus is speaking about the entrance to God's kingdom as if it were a small doorway to a house. Since Jesus is talking to a group, the "you" implied in this command is plural. (See: and)

the narrow door

The fact that the door is narrow implies that it is difficult to go through it. Translate it in a way to keep this restrictive meaning. (See:)

many will try to enter, but will not be able to enter

It is implied that they will not be able to enter because of the difficulty of entering. The next verse explains the difficulty. (See:)

Verse 13:25

²⁵ Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, 'Lord, Lord, let us in.' So he said to them,

Translation note 13:25

Connecting Statement:

Jesus continues to talk about entering into God's kingdom.

Once the owner

"After the owner"

the owner of the house

This refers to the owner of the house with the narrow door in the previous verses. This is a metaphor for God as the ruler of the kingdom. (See:)

you will stand outside

Jesus was talking to a crowd. The form of "you" is plural. He is addressing them as if they will not enter through the narrow door into the kingdom. (See:)

pound the door

"hit on the door." This is an attempt to gain the owner's attention.

Verse 13:26

²⁶ "Then you will say, 'We ate and drank in front of you and you taught in our streets.'

Translation note 13:26

General Information:

This page has intentionally been left blank.

Verse 13:27

²⁷ "But he will reply, 'I say to you, I do not know where you are from. Get away from me, all you workers of unrighteousness!'

Translation note 13:27

Get away from me

"Go away from me"

Verse 13:28

²⁸ There will be crying and the grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you are thrown out.

Translation note 13:28

crying and the grinding of teeth

These actions are symbolic acts, indicating great regret and sadness. Alternate translation: "crying and grinding of teeth because of your great regret" (See:)

when you see

Jesus continues to speak to the crowd as if they will not enter into the kingdom of heaven.

but you are thrown out

"but you yourselves will have been thrown outside." This can be stated in active form. Alternate translation: "but God will have forced you outside" (See:)

Verse 13:29

²⁹ They will come from the east, west, north, and south, and be seated at a table in the kingdom of God.

Translation note 13:29

from the east, west, north, and south

This means "from every direction." (See:)

be seated at a table in the kingdom of God

It was common to speak of the joy in God's kingdom as a feast. Alternate translation: "they will feast in the kingdom of God" (See:)

Verse 13:30

³⁰ Know this, those who are least important will be first, and those who are most important will be last."

Translation note 13:30

Connecting Statement:

Jesus continues to talk about entering into God's kingdom. This is the end of this conversation.

will be first ... will be last

Being first represents being important or honored. Alternate translation: "will be the most important ... will be the least important" or "God will honor ... God will shame" (See:)

Verse 13:31

³¹ In that same hour, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."

Translation note 13:31

Connecting Statement:

This is the next event in this part of the story. Jesus is still on his way towards Jerusalem when some Pharisees speak to him about Herod.

In that same hour

"Right at that time" or "Soon after Jesus finished speaking"

Go and leave here because Herod wants to kill you

Translate this as a warning to Jesus. They were advising him to go somewhere else and be safe.

Herod wants to kill you

Herod would order people to kill Jesus. Alternate translation: "Herod wants to send his men to kill you"

Verse 13:32

³² Jesus said, "Go and tell that fox, 'Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.'

Translation note 13:32

that fox

Jesus was calling Herod a fox. A fox is a small wild dog. Possible meanings are 1) Herod was not much of a threat at all 2) Herod was deceptive. (See:)

Verse 13:33

³³ In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable for a prophet to be destroyed outside of Jerusalem.

Translation note 13:33

In any case

"Nevertheless" or "However" or "Whatever happens"

it is not acceptable for a prophet to be destroyed outside of Jerusalem

The Jewish leaders claimed to serve God and that Jerusalem was their holy city, but it was in Jerusalem that their ancestors had killed many of God's prophets, and Jesus knew that they would kill him there also. This can be stated in positive terms. Alternate translation: "it is only in Jerusalem that it is acceptable for prophets to be destroyed" or "even though you think you are serving God and Jerusalem is your holy city, you disobey God by killing his prophets, and in doing so you defile Jerusalem" (See: and)

to be destroyed

"to be killed"

Verse 13:34

³⁴ Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. How often I desired to gather your children the way a hen gathers her brood under her wings, but you did not desire this.

Translation note 13:34

Connecting Statement:

Jesus finishes responding to the Pharisees. This is the end of this part of the story.

Jerusalem, Jerusalem

Jesus speaks as if the people of Jerusalem are there listening to him. Jesus says this twice to show how sad he is for them. (See:)

who kills the prophets and stones those sent to you

If it would be strange to address the city, you can make it clear that Jesus was really addressing the people in the city: "you people who kill the prophets and stone those sent to you" (See:)

those sent to you

This can be stated in active form. Alternate translation: "those God has sent to you" (See:)

How often I desired

"I so often desired." This is an exclamation and not a question.

to gather your children

The people of Jerusalem are described as her "children." Alternate translation: "to gather your people" or "to gather the people of Jerusalem"

(See:)

the way a hen gathers her brood under her wings

This describes how a hen protects her young from harm by covering them with her wings. (See:)

Verse 13:35

³⁵ See, your house is abandoned. I say to you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord.'"

Translation note 13:35

your house is abandoned

This is a prophecy about something that would happen soon. It means that God has stopped protecting the people of Jerusalem, so enemies can attack them and drive them away. Possible meanings are 1) God will abandon them. Alternate translation: "God will abandon you" or 2) their city will be empty. Alternate translation: "your house will be abandoned" (See:)

you will not see me until you say

"you will not see me until the time comes when you will say" or "the next time you see me, you will say"

the name of the Lord

Here "name" refers to the Lord's power and authority. (See:)

Chapter 14

Luke 14 General Notes

Structure and formatting

Verse 3 says, "Jesus asked the experts in the Jewish law and the Pharisees, 'Is it lawful to heal on the Sabbath, or not?'" Many times, the Pharisees got angry with Jesus for healing on the Sabbath. In this passage, Jesus dumbfounds the Pharisees. It was normally the Pharisees who tried to trap Jesus.

Changes of subject

Many times in this chapter Luke changes from one subject to another without marking the changes.

Important figures of speech in this chapter

Parable

Jesus told the parable in [Luke 14:15-24](#) to teach that the kingdom of God will be something that everyone can enjoy. But people will refuse to be part of it. (See: and)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in this chapter: "for everyone who exalts himself will be humbled, and he who humbles himself will be exalted" ([Luke 14:11](#)).

Verse 14:1

¹ It happened one Sabbath, when he went into the house of one of the leaders of the Pharisees to eat bread, that they were watching him closely.

Translation note 14:1

General Information:

It is the Sabbath, and Jesus is at a Pharisee's house. Verse 1 gives background information for the event that follows. (See:)

It happened one Sabbath

This indicates a new event. (See:)

to eat bread

"to eat" or "for a meal." Bread was an important part of a meal and is used in this sentence to refer to a meal. (See:)

watching him closely

They wanted to see if they could accuse him of doing anything wrong.

Verse 14:2

² Behold, there in front of him was a man who was suffering from edema.

Translation note 14:2

Behold, there in front of him was a man

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. English uses "There in front of him was a man" (See:)

was suffering from edema

Edema is swelling caused by water building up in parts of the body. Some languages may have a name for this condition. Alternate translation: "was suffering because parts of his body were swollen with water"

Verse 14:3

³ Jesus asked the experts in the Jewish law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?"

Translation note 14:3

Is it lawful to heal on the Sabbath, or not

"Does the law permit us to heal on the Sabbath, or does it forbid it"

Verse 14:4

⁴ But they kept silent. So Jesus took hold of him, healed him, and sent him away.

Translation note 14:4

But they kept silent

The religious leaders refused to answer Jesus's question.

So Jesus took hold of him

"So Jesus took hold of the man who suffered from edema"

Verse 14:5

⁵ He said to them, "Which of you who has a son or an ox that falls into a well on the Sabbath day will not immediately pull him out?"

Translation note 14:5

Which of you who has a son or an ox ... will not immediately pull him out?

Jesus uses a question because he wanted them to admit that they would help their son or ox, even on the Sabbath. Therefore, it was right for him to heal people even on the Sabbath. Alternate translation: "If one of you has a son or an ox ... you would surely pull him out immediately." (See:)

Verse 14:6

⁶ They were not able to give an answer to these things.

Translation note 14:6

They were not able to give an answer

They knew the answer and that Jesus was right, but they did not want to admit that he was correct. Alternate translation: "They had nothing to say"

Verse 14:7

⁷ When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them,

Translation note 14:7

Connecting Statement:

Jesus continues to speak to the guests at the house of the Pharisee who had invited him to a meal.

those who were invited

It may be helpful to identify these people, and to state this in active form. Alternate translation: "those whom the leader of the Pharisees had invited to the meal" (See:)

the seats of honor

"the seats for honored people" or "the seats for important people"

Verse 14:8

⁸ "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you.

Translation note 14:8

When you are invited by someone

This can be stated in active form. Alternate translation: "When someone invites you" (See:)

When you ... than you

These occurrences of "you" are singular. Jesus is speaking to the group as if to each individual person. (See:)

because someone may have been invited who is more honored than you

This can be stated in active form. Alternate translation: "because the host may have invited a person who is more important than you are" (See:)

Verse 14:9

⁹ When the person who invited both of you arrives, he will say to you, 'Give this other person your place,' and then in shame you will proceed to take the lowest place.

Translation note 14:9

say to you ... your place ... you will proceed

These occurrences of "you" and "your" are singular. Jesus is speaking to the group as if to each individual person. (See:)

both of you

This occurrence of "you" refers to the two people who want the same seat of honor. (See:)

in shame

"you will feel ashamed and"

the lowest place

"the least important place" or "the place for the least important person"

Verse 14:10

¹⁰ But when you are invited, go and sit down in the lowest place, so that when the one who has invited you comes, he may say to you, 'Friend, go up higher.' Then you will be honored in the presence of all who sit at the table with you.

Translation note 14:10

Connecting Statement:

Jesus continues speaking to the people at the Pharisee's house.

when you are invited

This can be stated in active form. Alternate translation: "when someone invites you" (See:)

the lowest place

"the seat meant for the least important person"

go up higher

"move to a seat for a more important person"

Then you will be honored

This can be stated in active form. Alternate translation: "Then the one who invited you will honor you" (See:)

Verse 14:11

¹¹ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Translation note 14:11

who exalts himself

"who tries to look important" or "who takes an important position"

will be humbled

"will be shown to be unimportant" or "will be given an unimportant position." This can be stated in active form. Alternate translation: "God will humble" (See:)

humbles himself

"who chooses to look unimportant" or "who takes an unimportant position"

will be exalted

"will be shown to be important" or "will be given an important position." This can be stated in active form. Alternate translation: "God will exalt" (See:)

Verse 14:12

¹² Jesus also said to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or your rich neighbors, as they may also invite you in return, and you will be repaid.

Translation note 14:12

Connecting Statement:

Jesus continues speaking at the Pharisee's house, but addresses his host directly.

the man who had invited him

"the Pharisee who had invited him to his house for a meal"

When you give

"you" is singular because Jesus is speaking directly to the Pharisee that invited him. (See:)

do not invite

This probably does not mean they can never invite these people. More likely it means they should invite others as well. Alternate translation: "do not only invite" or "do not always invite"

as they may

"because they might"

invite you in return

"invite you to their dinner or banquet"

you will be repaid

This can be stated in active form. Alternate translation: "in this way they will repay you" (See:)

Verse 14:13

¹³ But when you give a banquet, invite the poor, the crippled, the lame, and the blind,

Translation note 14:13

Connecting Statement:

Jesus continues speaking to the Pharisee who had invited him to his home.

invite the poor

It may be helpful to add "also" since this statement is probably not exclusive. Alternate translation: "also invite the poor"

Verse 14:14

¹⁴ and you will be blessed, because they cannot repay you. For you will be repaid in the resurrection of the just."

Translation note 14:14

you will be blessed

This can be stated in active form. Alternate translation: "God will bless you" (See:)

they cannot repay you

"they cannot invite you to a banquet in return"

you will be repaid

This can be stated in active form. Alternate translation: "God will repay you" (See:)

in the resurrection of the just

This refers to the final judgment. Alternate translation: "when God brings the righteous people back to life" (See:)

Verse 14:15

¹⁵ When one of them who sat at the table with Jesus heard these things, he said to him, "Blessed is he who will eat bread in the kingdom of God!"

Translation note 14:15**General Information:**

One of the men at the table speaks to Jesus and Jesus responds to him by telling a parable. (See:)

one of them who sat at the table

This introduces a new person. (See:)

Blessed is he

The man was not talking about a specific person. Alternate translation: "Blessed is anyone" or "How good it is for everyone"

he who will eat bread

The word "bread" is used to refer to the whole meal. Alternate translation: "he who will eat at the meal" (See:)

Verse 14:16

¹⁶ But Jesus said to him, "A certain man prepared a large dinner and invited many."

Translation note 14:16**But Jesus said to him**

Jesus begins telling a parable. (See:)

A certain man prepared a large dinner and invited many

The reader should be able to infer that the man probably had his servants prepare the meal and invite the guests. (See:)

A certain man

This phrase is a way of referring to the man without giving any specific information about his identity.

invited many

"invited many people" or "invited many guests"

Verse 14:17

¹⁷ At the dinner hour, he sent his servant to say to those who were invited, 'Come, because everything is now ready.'

Translation note 14:17

At the dinner hour

"At the time for the dinner" or "When the dinner was about to begin"

those who were invited

This can be stated in active form. Alternate translation: "those he had invited" (See:)

Verse 14:18

¹⁸ "They all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please excuse me.'

Translation note 14:18

General Information:

All of the people who were invited gave the servant excuses about why they could not come to the banquet.

Connecting Statement:

Jesus continues telling his parable.

to make excuses

"to say why they could not come to the dinner"

The first said to him

The reader should be able to infer that these people spoke directly to the servant whom the master had sent out ([Luke 14:17](#)). Alternate translation: "The first sent him a message, saying" or "The first told the servant to say" (See:)

Please excuse me

"Please forgive me" or "Please accept my apology"

Verse 14:19

¹⁹ "Another said, 'I have bought five pairs of oxen, and I am going to try them out. Please excuse me.'

Translation note 14:19

Another said

The reader should be able to infer that these people spoke directly to the servant whom the master had sent out ([Luke 14:17](#)). Alternate translation: "Another sent a message, saying" or "Another told the servant to say" (See:)

five pairs of oxen

Oxen were used in pairs to pull farming tools. Alternate translation: "10 oxen to work in my fields" (See:)

I am going to try them out

He wanted to use the oxen and see how well they worked together pulling farm tools.

Verse 14:20

²⁰ "Then another man said, 'I have married a wife, and therefore I cannot come.'

Translation note 14:20

another man said

The reader should be able to infer that these people spoke directly to the servant whom the master had sent out ([Luke 14:17](#)). Alternate translation: "another man sent a message, saying" or "another man told the servant to say" (See:)

married a wife

Use an expression that is natural in your language. Some languages may say "gotten married" or "taken a wife."

Verse 14:21

²¹ "The servant came and told his master these things. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the blind, and the lame.'

Translation note 14:21

became angry

"became angry with the people he had invited"

bring in here

"invite in here to eat the dinner"

Verse 14:22

²² "The servant said, 'Master, what you commanded has been done, and yet there is still room.'

Translation note 14:22

The servant said

It may be necessary to state clearly the implied information that the servant did what the master commanded him. Alternate translation: "After the servant went out and did that, he came back and said" (See:)

what you commanded has been done

This can be stated in active form. Alternate translation: "I have done what you commanded" (See:)

Verse 14:23

²³ "The master said to the servant, 'Go out into the highways and hedges and compel them to come in, that my house may be filled.'

Translation note 14:23

the highways and hedges

This refers to roads and paths outside of the city. Alternate translation: "the main roads and paths outside of the city"

compel them to come in

"demand that they come in"

compel them

The word "them" refers to anyone the servants find. "compel anyone you find to come in"

that my house may be filled

"so that people may fill my house"

Verse 14:24

²⁴ For I say to you, none of those men who were invited will taste my dinner."

Translation note 14:24

Connecting Statement:

Jesus finishes his parable.

For I say to you

The word "you" is plural, so it is unclear to whom it is addressed. (See:)

those men

The word here for "men" means "male adults" and not just people in general.

who were invited

This can be stated in active form. Alternate translation: "whom I invited" (See:)

will taste my dinner

"will enjoy the dinner I have prepared"

Verse 14:25

²⁵ Now large crowds were going with him, and he turned and said to them,

Translation note 14:25

General Information:

Jesus begins to teach the crowds that were traveling with him.

Verse 14:26

²⁶ "If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters, and even his own life, he cannot be my disciple.

Translation note 14:26

If anyone comes to me and does not hate his own father ... he cannot be my disciple

Here, "hate" is an exaggeration for the lesser love people are to show to people other than Jesus. Alternate translation: "If anyone comes to me and does not love me more than he loves his father ... he cannot be my disciple" or "Only if a person loves me more than he loves his own father ... can he be my disciple" (See:)

Verse 14:27

²⁷ Whoever does not carry his own cross and come after me cannot be my disciple.

Translation note 14:27

Whoever does not carry his own cross and come after me cannot be my disciple

This could be stated in positive form. Alternate translation: "Only he who carries his own cross and comes after me can be my disciple" or "If anyone wants to be my disciple, he must carry his own cross and follow me" (See:)

carry his own cross

Jesus does not mean every Christian must be crucified. The Romans often made people carry their own crosses before they crucified them as a sign of their submission to Rome. This metaphor means they must submit to God and be willing to suffer in any way to be Jesus's disciples. (See: and)

Verse 14:28

²⁸ For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it?

Translation note 14:28

General Information:

Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.

For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it?

Jesus uses this question to prove that people count the cost of a project before they begin it. Alternate translation: "If a person wanted to build a tower, he would certainly first sit down and determine if he had enough money to complete it." (See:)

tower

This may have been a watchtower. "a tall building" or "a high lookout platform"

Verse 14:29

²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him,

Translation note 14:29

Otherwise

It may be helpful to give more information. Alternate translation: "If he does not first count the cost" (See:)

when he has laid a foundation

"when he has built a base" or "when he has completed the first part of the building"

is not able to finish

It is understood that he was not able to finish because he did not have enough money. This could be stated. Alternate translation: "does not have enough money to be able to finish" (See:)

Verse 14:30

³⁰ saying, 'This man began to build and was not able to finish.'

Translation note 14:30

General Information:

This page has intentionally been left blank.

Verse 14:31

³¹ Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men?

Translation note 14:31

General Information:

Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.

Or

Jesus used this word to introduce another situation where people count the cost before making a decision.

what king ... will not sit down first and take advice ... men?

Jesus uses another question to teach the crowd about counting the cost. Alternate translation: "you know that a king ... would sit down first and take counsel ... men." (See:)

take advice

Possible meanings are 1) "think carefully " or 2) "listen to his advisors."

ten thousand ... twenty thousand

"10,000 ... 20,000" (See:)

Verse 14:32

³² If not, while the other army is still far away, he sends a delegation and asks for conditions of peace.

Translation note 14:32

If not

It may be helpful to restate the information given in the previous verse. Alternate translation: "If he realizes that he will not be able to defeat the other king" (See:)

conditions of peace

"terms to end the war" or "what the other king wants him to do in order to end the war"

Verse 14:33

³³ So therefore, any one of you who does not give up all his possessions cannot be my disciple.

Translation note 14:33

any one of you who does not give up all his possessions cannot be my disciple

This can be stated with positive verbs. Alternate translation: "only those of you who give up all your possessions can be my disciples" (See:)

give up all his possessions

"leave behind all that he has"

Verse 14:34

³⁴ Salt is good, but if the salt has lost its taste, how can it be made salty again?

Translation note 14:34

Salt is good

"Salt is useful." Jesus is teaching a lesson about those who want to be his disciple. (See:)

how can it be made salty again?

Jesus uses a question to teach the crowd. Alternate translation: "it cannot be made salty again." or "no one can make it salty again." (See: and)

Verse 14:35

³⁵ It is of no use for the soil or even for the manure pile. It is thrown away. He who has ears to hear, let him hear."

Translation note 14:35

Connecting Statement:

Jesus finishes teaching the crowd.

manure pile

People use manure to fertilize gardens and fields. Salt without taste is so useless it is not even worth mixing with manure. Alternate translation: "compost heap" or "fertilizer"

It is thrown away

This can be stated in active form. Alternate translation: "Someone just throws it away" (See:)

He who has ears to hear, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Luke 8:8](#). Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey" (See:)

He who ... let him

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Luke 8:8](#). Alternate translation: "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey" (See:)

Chapter 15

Luke 15 General Notes

Structure and formatting

The parable of the prodigal son

[Luke 15:11-32](#) is the parable of the prodigal son. Most people think that the father in the story represents God (the Father), the sinful younger son represents those who repent and come to faith in Jesus, and the self-righteous older son represents the Pharisees. In the story the older son becomes angry at the father because the father has forgiven the younger son's sins, and he will not go into the party the father has thrown because the younger son has repented. Jesus includes the part of the story about the older brother because he knows that the Pharisees want God to think only they are good and to not forgive other people's sins. He is teaching them that they will never be part of God's kingdom because they think that way. (See: and and)

Special concepts in this chapter

Sinners

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. But Jesus told three parables ([Luke 15:4-7](#), [Luke 15:8-10](#), and [Luke 15:11-32](#)) to teach that the people who believe they are sinners and who repent are the people who truly please God. (See: and and)

Verse 15:1

¹ Now all the tax collectors and other sinners were coming to Jesus to listen to him.

Translation note 15:1

General Information:

We do not know where this takes place; it simply occurs one day when Jesus is teaching.

Now

This marks the beginning of a new event. (See:)

all the tax collectors

This is an exaggeration to stress that there were very many of them. Alternate translation: "many tax collectors" (See:)

Verse 15:2

² Both the Pharisees and the scribes grumbled to each other, saying, "This man welcomes sinners, and even eats with them."

Translation note 15:2

This man welcomes sinners

"This man lets sinners into his presence" or "This man associates with sinners"

This man

They were talking about Jesus.

even eats with them

The word "even" shows that they thought it was bad enough that Jesus allowed sinners to come to him, but it was worse that he would eat with them.

Verse 15:3

³ Jesus spoke this parable to them, saying,

Translation note 15:3

General Information:

Jesus begins to tell several parables. These parables are situations about things that anyone could experience. They are not about particular people. The first parable is about what a person would do if one of his sheep was lost. (See:)

to them

Here "them" refers to the religious leaders.

Verse 15:4

⁴ "Which one of you, if he has a hundred sheep and then loses one of them, will not leave the ninety-nine in the wilderness, and go after the lost one until he finds it?

Translation note 15:4

Which one of you ... will not leave ... until he finds it?

Jesus uses a question to remind the people that if any of them lost one of their sheep, they would certainly go looking for it. Alternate translation: "Each of you ... would certainly leave ... until he finds it." (See:)

Which one of you, if he has a hundred sheep ... loses ... he finds it

Since the parable starts with "Which one of you," some languages would continue the parable in the second person. Alternate translation: "Which one of you, if you have a hundred sheep ... lose ... you find it" (See:)

hundred ... ninety-nine

"100 ... 99" (See:)

Verse 15:5

⁵ Then when he has found it, he lays it across his shoulders and rejoices.

Translation note 15:5

Then when he has found it, he lays ... rejoices

Since the parable starts in the previous verse with "Which one of you," some languages would continue the parable in the second person. Alternate translation: "Then when you have found it you will lay ... rejoice" (See:)

lays it across his shoulders

This is the way a shepherd carries a sheep. This could be stated. Alternate translation: "lays it across his shoulders to carry it home" (See:)

Verse 15:6

⁶ When he comes to the house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my lost sheep.'

Translation note 15:6

When he comes to the house, he calls together his friends and his neighbors

Since the parable starts in the verse 4 with "Which one of you," some languages would continue the parable in the second person. Alternate translation: "When you come home you will call together your friends and your neighbors" (See:)

When he comes to the house

"When the owner of the sheep comes home" or "When you come home." Refer to the owner of the sheep as you did in the previous verse.

Verse 15:7

⁷ I say to you that even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who do not need to repent.

Translation note 15:7

even so

"in the same way" or "as the shepherd and his friends and neighbors would rejoice"

there will be joy in heaven

"everyone in heaven will rejoice"

ninety-nine righteous persons who do not need to repent

Jesus uses sarcasm to say that the Pharisees were wrong to think that they did not need to repent. Your language may have a different way to express this idea. Alternate translation: "ninety-nine persons like you, who think they are righteous and do not need to repent" (See:)

ninety-nine

"99" (See:)

Verse 15:8

⁸ Or what woman who has ten silver coins, if she were to lose one coin, would not light a lamp, sweep the house, and seek diligently until she has found it?

Translation note 15:8

Connecting Statement:

Jesus begins telling another parable. It is about a woman with 10 silver coins.

Or what woman ... would not light a lamp ... and seek diligently until she has found it?

Jesus uses a question to remind the people that if they lost a silver coin, they would certainly look for it diligently. Alternate translation: "Any woman ... would certainly light a lamp ... and seek diligently until she has found it." (See:)

Verse 15:9

⁹ When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I lost.'

Translation note 15:9

General Information:

This page has intentionally been left blank.

Verse 15:10

¹⁰ Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

Translation note 15:10

Even so

"In the same way" or "Just as people would rejoice with the woman"

over one sinner who repents

"when one sinner repents"

Verse 15:11

¹¹ Then Jesus said, "A certain man had two sons,

Translation note 15:11

Connecting Statement:

Jesus begins telling another parable. It is about a young man who asks his father for his part of the inheritance. (See:)

A certain man

This introduces a new character in the parable. Some languages might say "There was a man who" (See:)

Verse 15:12

¹² and the younger of them said to his father, 'Father, give me the portion of the wealth that falls to me.' So he divided his property between them.

Translation note 15:12

give me

The son wanted his father to give it to him immediately. Languages that have a command form that means that they want it done immediately should use that form.

the portion of the wealth that falls to me

"the part of your wealth that you plan for me to receive when you die"

between them

"between his two sons"

Verse 15:13

¹³ Not many days later, the younger son gathered together all he owned and went to a country far away, and there he wasted all his wealth by living recklessly.

Translation note 15:13

gathered together all he owned

"packed his things" or "put his things in his bag"

living recklessly

"living without thinking about the consequences of his actions" or "living wildly"

Verse 15:14

¹⁴ Now when he had spent everything, a severe famine spread through that country, and he began to be in need.

Translation note 15:14

Now

This word is used here to mark a stop in the main story. Here Jesus explains how the younger son went from having plenty to being in need.

a severe famine spread through that country

"a drought occurred there and the entire country did not have enough food"

to be in need

"to lack what he needed" or "to not have enough"

Verse 15:15

¹⁵ He went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs.

Translation note 15:15

He went

The word "he" refers to the younger son.

hired himself out to

"took a job with" or "began to work for"

one of the citizens of that country

"a man of that country"

to feed pigs

"to give food to the man's pigs"

Verse 15:16

¹⁶ He was longing to eat the carob pods that the pigs ate because no one gave him anything.

Translation note 15:16

was longing to eat

"wished very much that he could eat." It is understood that this is because he was very hungry. This could be stated. Alternate translation: "he was so hungry that he would have happily eaten" (See:)

carob pods

These are the husks of beans that grow on the carob tree. Alternate translation: "carob bean pods" or "bean husks" (See:)

Verse 15:17

¹⁷ But when the young son came to himself, he said, 'How many of my father's hired servants have more than enough bread, and I am here, perishing from hunger!

Translation note 15:17

came to himself

This idiom means he realized what the truth was, that he had made a terrible mistake. Alternate translation: "clearly understood his situation" (See:)

How many of my father's hired servants have more than enough bread

This is part of an exclamation, and not a question. Alternate translation: "All my father's hired servants have more than enough bread to eat"

bread

This is a synecdoche for any kind and all kinds of food. Alternate translation: "food" (See:)

perishing from hunger

This is probably not an exaggeration. Jesus may have meant that the young man in his parable was actually starving then.

perishing

"dying" or "being destroyed"

Verse 15:18

¹⁸ I will get up and leave here and go to my father, and will say to him, "Father, I have sinned against heaven and against you.

Translation note 15:18

I will get up

This is an idiom that means he will begin to act. It does not mean that he was sitting or lying down when he said these words. (See:)

I have sinned against heaven

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. Alternate translation: "I have sinned against God" (See:)

Verse 15:19

¹⁹ I am no longer worthy to be called your son; make me as one of your hired servants."

Translation note 15:19

I am no longer worthy to be called your son

"I was once worthy to be called your son, but not now." This can be stated in active form. Alternate translation: "You called me son in the past, but now I am not worthy for you to call me son" (See:)

make me as one of your hired servants

"hire me as an employee" or "hire me and I will become one of your servants." This is a request, not a command. It may be helpful to add "please" as the UDB does.

Verse 15:20

²⁰ So the young son got up and left and came toward his father. While he was still far away, his father saw him and was moved with compassion, and he ran and embraced him and kissed him.

Translation note 15:20

So the young son got up and left and came toward his father

"So he left that country and started going back to his father." The word "so" marks an event that happened because of something else that happened first. In this case, the young man was in need and had decided to go home.

got up

This is an idiom that means he began to act. It does not mean that he had been sitting or lying down. See how you translated similar words in [Luke 15:18](#) (See:)

While he was still far away

"While he was still far away from his home" or "While he was still far away from his father's house"

was moved with compassion

"had pity on him" or "loved him deeply from his heart"

embraced him and kissed him

The father did this to show his son that he loved him and was glad that the son was coming home. If people think that it is strange or wrong for a man to embrace or hug and kiss his son, you can substitute a way that men in your culture show affection to their sons. Alternate translation: "welcomed him affectionately"

Verse 15:21

²¹ The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

Translation note 15:21

sinned against heaven

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. See how you translated this in [Luke 15:18](#). Alternate translation: "I have sinned against God" (See:)

I am no longer worthy to be called your son

This can be stated in active form. See how you translated a similar phrase in [Luke 15:18](#). Alternate translation: "I am not worthy for you to call me your son" (See:)

Verse 15:22

²² "The father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and sandals on his feet.'

Translation note 15:22

best robe

"the best robe in the house." Alternate translation: "the best coat" or "the best garment"

put a ring on his hand

A ring was a sign of authority that men wore on one of their fingers.

sandals

Wealthy people of that time wore sandals. However, in many cultures the modern equivalent would be "shoes."

Verse 15:23

²³ Then bring the fattened calf and kill it. Let us feast and be merry!

Translation note 15:23

fattened calf

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. Alternate translation: "the best calf" or "the young animal we have been making fat" (See:)

kill it

The implied information that they were to cook the meat can be made explicit. Alternate translation: "kill it and cook it" (See:)

Verse 15:24

²⁴ For my son was dead, and now he is alive. He was lost, and now he is found.' Then they began to be merry.

Translation note 15:24

my son was dead, and now he is alive

This metaphor speaks of the son being gone as if he were dead. Alternate translation: "it is as if my son were dead and became alive again" or "I felt like my son had died, but he is now alive" (See:)

He was lost, and now he is found

This metaphor speaks of the son being gone as if he had been lost. Alternate translation: "It is as if I had lost my son and now I have found him" or "My son went to where I could not bring him back, but now he has returned home" (See:)

Verse 15:25

²⁵ "Now his older son was out in the field. As he came and approached the house, he heard music and dancing.

Translation note 15:25

Now

This word is used here to mark a stop in the main story. Here Jesus starts to tell about the older son in a new part of the story.

out in the field

It is implied that he was out in the field because he was working there. (See:)

Verse 15:26

²⁶ He called to one of the servants and asked what these things might be.

Translation note 15:26

one of the servants

The word that is translated here as "servant" is normally translated as "boy." It may indicate that the servant was very young.

what these things might be

"what was happening"

Verse 15:27

²⁷ The servant said to him, 'Your brother has come home and your father has killed the fattened calf because he has received him in good health.'

Translation note 15:27

the fattened calf

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. See how you translated this phrase in [Luke 15:23](#). Alternate translation: "the best calf" or "the young animal we have been making fat" (See:)

he has received him in good health

"your father has received your brother, and your brother is healthy" or "your brother is well and has returned to your father"

Verse 15:28

²⁸ "The older son was angry and would not go in, and his father came out and pleaded with him.

Translation note 15:28

General Information:

This page has intentionally been left blank.

Verse 15:29

²⁹ But the older son answered and said to his father, 'Look, these many years I slaved for you, and I never neglected a command of yours, and yet you never gave me a young goat that I might be merry with my friends,

Translation note 15:29

these many years

"for many years"

I slaved for you

"I worked extremely hard for you" or "I worked as hard as a slave for you"

never neglected a command of yours

"never disobeyed any of your commands" or "always obeyed everything you told me to do"

a young goat

A young goat was smaller and less expensive than a fatted calf. Alternate translation: "even a young goat" (See:)

Verse 15:30

³⁰ but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'

Translation note 15:30

your son

"that son of yours." The older son refers to his brother this way in order to show how angry he is.

devoured your living

Food is a metaphor for money. After one eats food, the food is no longer there and there is nothing to eat. The money that the brother had received was no longer there and there was no more to spend. Alternate translation: "wasted all your wealth" or "thrown away all your money" (See:)

with prostitutes

Possible meanings are 1) he assumed this is how his brother spent the money or 2) he speaks of prostitutes to exaggerate the sinfulness of his brother's actions in the "country far away" ([Luke 15:13](#)). (See:)

fattened calf

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. See how you translated this phrase in [Luke 15:23](#). Alternate translation: "the best calf" or "the young animal we have been making fat" (See:)

Verse 15:31

³¹ "The father said to him, 'Child, you are always with me, and all that is mine is yours.'

Translation note 15:31

The father said to him

The word "him" refers to the older son.

Child

"My dear child" or "My dear son." The father was addressing his son tenderly.

Verse 15:32

³² But it was proper for us to be merry and rejoice, for this brother of yours was dead, and is now alive; he was lost, and has now been found."

Translation note 15:32

this brother of yours

The father was reminding the older son that the one who just came home was his brother.

this brother of yours was dead, and is now alive

This metaphor speaks of the brother being gone as if he were dead. See how you translated this phrase in [Luke 15:24](#). Alternate translation: "it was as if this brother of yours were dead and became alive again" or "this brother of yours had died, but he is now alive" (See:)

he was lost, and has now been found

This metaphor speaks of the son being gone as if he had been lost. See how you translated this phrase in [Luke 15:24](#). Alternate translation: "it is as if I had lost him and now I have found him" or "my son went to where I could not bring him back, but now he has returned home" (See:)

Chapter 16

Luke 16 General Notes

Verse 16:1

¹ Jesus also said to the disciples, "There was a certain rich man who had a manager, and it was reported to him that this manager was wasting his possessions.

Translation note 16:1

Connecting Statement:

Jesus begins telling another parable. It is about a master and the manager of his debtors. This is still the same part of the story and the same day that began in [Luke 15:3](#). (See:)

Jesus also said to the disciples

The last section was directed at Pharisees and scribes, though Jesus's disciples may have been part of the crowd listening.

There was a certain rich man

This introduces a new character in the parable. (See:)

it was reported to him

This can be stated in active form. Alternate translation: "people reported to the rich man" (See:)

wasting his possessions

"foolishly managing the rich man's wealth"

Verse 16:2

² So the rich man called him and said to him, 'What is this that I hear about you? Give an account of your management, for you can no longer be manager.'

Translation note 16:2

What is this that I hear about you?

The rich man uses a question to scold the manager. Alternate translation: "I have heard what you are doing." (See:)

Give an account of your management

"Set your records in order to pass on to someone else" or "Prepare the records you have written about my money"

Verse 16:3

³ "The manager said to himself, 'What should I do, since my master is taking away my management job? I do not have strength to dig, and I am ashamed to beg.'

Translation note 16:3

What should I do ... job?

The manager asks this question of himself, as a means of reviewing his options. Alternate translation: "I need to think about what I should do ... job." (See:)

my master

This refers to the wealthy man. The manager was not a slave. Alternate translation: "my employer"

I do not have strength to dig

"I am not strong enough to dig the ground" or "I am not able to dig"

Verse 16:4

⁴ I know what I will do, so that when I am removed from my management job, people will welcome me into their houses.'

Translation note 16:4

when I am removed from my management job

This can be stated in active form. Alternate translation: "when I lose my management job" or "when my master takes away my management job" (See:)

people will welcome me into their houses

This implies that those people will provide a job, or other things that he needs to live. (See:)

Verse 16:5

⁵ Then the manager called for each one of his master's debtors, and he asked the first one, 'How much do you owe to my master?'

Translation note 16:5

his master's debtors

"the people who were in debt to his master" or "the people who owed things to his master." In this story the debtors owed olive oil and wheat.

Verse 16:6

⁶ "He said, 'A hundred baths of olive oil.'

Translation note 16:6

He said ... He said to him

"The debtor said ... The manager said to the debtor"

A hundred baths of olive oil ... fifty

A bath is about 22 liters. Alternate translation: "I owe 2,200 liters of olive oil ... 1,100 liters" (See:)

hundred ... fifty

"100 ... 50" (See:)

Take your bill

A "bill" is a piece of paper that tells how much someone owes.

Verse 16:7

⁷ "Then the manager said to another, 'How much do you owe?'

Translation note 16:7

the manager said to another ... He said ... He said to him

"the manager said to another debtor ... The debtor said ... The manager said to the debtor"

A hundred cors of wheat

A cor is about 220 liters. You may convert this to a modern measure. Alternate translation: "I owe 22,000 liters of wheat" or "I owe one hundred large baskets of wheat" (See:)

write eighty

"write eighty cors of wheat." You may convert this to a modern measure. Alternate translation: "write 17,600 liters of wheat" or "write eighty large baskets of wheat" (See:)

eighty

"80" (See:)

Verse 16:8

⁸ The master then commended the unrighteous manager because he had acted shrewdly. For the sons of this world are more shrewd in dealing with their own people than are the sons of light.

Translation note 16:8

Connecting Statement:

Jesus finishes telling the parable about the master and the manager of his debtors. In verse 9, Jesus continues to teach his disciples.

The master then commended

The text does not say how the master learned of the manager's action.

commended

"praised" or "spoke well of" or "approved of"

he had acted shrewdly

"he had acted cleverly" or "he had done a sensible thing"

the sons of this world

This refers to those who, like the unrighteous manager, do not know or care about God. Alternate translation: "the people of this world" or "worldly people"

the sons of light

Here "light" is a metaphor for everything godly. Alternate translation: "the people of God" or "godly people" (See:)

Verse 16:9

⁹ I say to you, make friends for yourselves by means of unrighteous wealth so that when it is gone, they may welcome you into the eternal dwellings.

Translation note 16:9

I say to you

"I" refers to Jesus. The phrase "I say to you" marks the end of the story and now Jesus tells the people how to apply the story to their lives.

make friends for yourselves by means of unrighteous wealth

The focus here is on using the money to help other people. Alternate translation: "make people your friends by helping them with worldly wealth"

by means of unrighteous wealth

Possible meanings are 1) Jesus uses hyperbole when he calls money "unrighteous" because it has no eternal value. Alternate translation: "by using money, which has no eternal value" or "by using worldly money" or 2) Jesus uses metonymy when he calls money "unrighteous" because people sometimes earn it or use it in unrighteous ways. Alternate translation: "by using even money that you earned dishonestly" (See: and)

they may welcome

Possible meanings are 1) "the friends you helped with your money may welcome" or 2) "God and his angels may welcome"

eternal dwellings

This refers to heaven, where God lives.

Verse 16:10

¹⁰ He who is faithful in very little is also faithful in much, and he who is unrighteous in very little is also unrighteous in much.

Translation note 16:10

He who is faithful ... is also faithful ... he who is unrighteous ... is also unrighteous

"People who are faithful ... are also faithful ... people who are unrighteous ... are also unrighteous." This would include women. (See:)

faithful in very little

"faithful even with small things." Make sure this does not sound like they are not very faithful.

unrighteous in very little

"unrighteous even in small things." Make sure this does not sound like they are not often unrighteous.

Verse 16:11

¹¹ If you have not been faithful in using unrighteous wealth, who will trust you with true wealth?

Translation note 16:11

unrighteous wealth

See how you translated this in [Luke 16:9](#). Possible meanings are 1) Jesus uses metonymy when he calls money "unrighteous" because people sometimes earn it or use it in unrighteous ways. Alternate translation: "even money that you earned dishonestly" or 2) Jesus uses hyperbole when he calls money "unrighteous" because it has no eternal value. Alternate translation: "money, which has no eternal value" or "by using worldly money" (See: and)

who will trust you with true wealth?

Jesus uses a question to teach the people. Alternate translation: "no one will trust you with true wealth." or "no one will give you true wealth to manage." (See:)

true wealth

This refers to wealth that is more genuine, real, or lasting than money.

Verse 16:12

¹² If you have not been faithful in using other people's property, who will give you money of your own?

Translation note 16:12

who will give you money of your own?

Jesus uses this question to teach the people. Alternate translation: "no one will give you wealth for yourself." (See:)

Verse 16:13

¹³ No servant can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth." "He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

Translation note 16:13

No servant can

"A servant cannot"

serve two masters

It is implied that he cannot "serve two different masters at the same time"

for either he will hate the one and love the other, or else he will be devoted to one and despise the other

These two clauses are essentially the same. The only significant difference is that the first master is hated in the first case, but the second master is hated in the second case.

he will hate

"the servant will hate"

be devoted to one

"love one very strongly"

despise the other

"hold the other in contempt" or "hate the other"

despise

This means essentially the same as "hate" in the previous clause.

You cannot serve

Jesus was talking to a group of people, so languages that have a plural form of "you" would use that. (See:)

Verse 16:14

¹⁴ Now the Pharisees, who were lovers of money, heard all these things, and they ridiculed him.

Translation note 16:14

General Information:

This is a break in Jesus teachings, as verse 14 tells us background information about how the Pharisees ridiculed Jesus. In verse 15, Jesus continues teaching and responds to the Pharisees. (See:)

Now

This word marks a shift to the background information.

who were lovers of money

"who loved having money" or "who were very greedy for money"

they ridiculed him

"the Pharisees ridiculed Jesus"

Verse 16:15

¹⁵ He said to them, "You justify yourselves in the sight of men, but God knows your hearts. That which is exalted among men is detestable in the sight of God.

Translation note 16:15

He said to them

"And Jesus said to the Pharisees"

You justify yourselves in the sight of men

"You make yourselves look good to other people"

God knows your hearts

Here "hearts" refers to the desires of people. Alternate translation: "God understands your true desires" or "God knows your motives" (See:)

That which is exalted among men is detestable in the sight of God

This can be stated in active form. Alternate translation: "Those things that men think are very important are things that God hates" (See:)

Verse 16:16

¹⁶ The law and the prophets were in effect until John came. From that time on, the gospel of the kingdom of God is preached, and everyone tries to force their way into it.

Translation note 16:16

The law and the prophets

This refers to all of God's word that had been written up to that time.

were in effect

"had authority" or "were what people needed to obey"

John came

This refers to John the Baptist. Alternate translation: "John the Baptist came" (See:)

the gospel of the kingdom of God is preached

This can be stated in active form. Alternate translation: "I am teaching people about the good news of the kingdom of God" (See:)

everyone tries to force their way into it

This refers to the people who were listening to and accepting the teaching of Jesus. Alternate translation: "many people are doing everything they can to enter it"

Verse 16:17

¹⁷ But it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid.

Translation note 16:17

it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid

This contrast could be stated in the reverse order. Alternate translation: "even the smallest stroke of the letter of the law will last longer than heaven and earth will exist"

than for one stroke of a letter

A "stroke" is the smallest part of a letter. It refers to something in the law that may seem to be insignificant. Alternate translation: "than for even the smallest detail of the law" (See:)

become invalid

"disappear" or "cease to exist"

Verse 16:18

¹⁸ Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from her husband commits adultery.

Translation note 16:18

Everyone who divorces his wife

"Anyone who divorces his wife" or "Any man who divorces his wife"

commits adultery

"is guilty of adultery"

he who marries one

"any man who marries a woman"

Verse 16:19

¹⁹ "Now there was a certain rich man who was clothed in purple and fine linen and was enjoying every day his great wealth.

Translation note 16:19

General Information:

These verses give background information about the story Jesus begins to tell about the rich man and Lazarus. (See:)

Connecting Statement:

As Jesus continues teaching the people he begins to tell a story. It is about a rich man and Lazarus.

Now

This marks a shift in Jesus's speech as he begins to tell a story that will help people understand what he was teaching them.

a certain rich man

This phrase introduces a person in Jesus's story. It is not clear if this is a real person or if it is simply a person in a story that Jesus tells in order to make a point. (See:)

who was clothed in purple and fine linen

"who wore clothing made with fine linen and purple dye" or "who wore very expensive clothes." Purple dye and fine linen cloth were very expensive.

was enjoying every day his great wealth

"enjoyed eating expensive food every day" or "continued to spend much money, buying whatever he desired"

Verse 16:20

²⁰ A certain beggar named Lazarus was laid at his gate, covered with sores,

Translation note 16:20

A certain beggar named Lazarus was laid at his gate

This can be stated in active form. Alternate translation: "People had laid a certain beggar named Lazarus at his gate" (See: and)

A certain beggar named Lazarus

This phrase introduces another person in Jesus's story. It is not clear if this is a real person or simply a person in a story that Jesus tells in order to make a point. (See:)

at his gate

"at the gate to the rich man's house" or "at the entrance to the rich man's property"

covered with sores

"with sores all over his body"

Verse 16:21

²¹ and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

Translation note 16:21

longing to eat what fell

"wishing he could eat the scraps of food that fell"

Even the dogs came

The word "Even" here shows that what follows is worse than what has already been told about Lazarus. Alternate translation: "In addition to that, the dogs came" or "Worse yet, the dogs came"

dogs

The Jews considered dogs to be unclean animals. Lazarus was too sick and weak to stop the dogs from licking his wounds.

Verse 16:22

²² It came about that the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried,

Translation note 16:22

It came about that

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

was carried away by the angels

This can be stated in active form. Alternate translation: "the angels carried him away" (See:)

to Abraham's side

This implies that Abraham and Lazarus were reclining next to each other at a feast, which was a customary style of feasting. The joy in heaven is often represented in the scriptures by the idea of a feast. (See:)

was buried

This can be stated in active form. Alternate translation: "people buried him" (See:)

Verse 16:23

²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far away and Lazarus at his side.

Translation note 16:23

at his side

This implies that Abraham and Lazarus were reclining next to each other at a feast, which was the customary style of feasting. The joy in heaven is often represented in the scriptures by the idea of a feast. (See:)

in Hades, being in torment

"he went to Hades, where, suffering in terrible pain"

he lifted up his eyes

This idiom means "he looked up" (See:)

Verse 16:24

²⁴ So he cried out and said, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.'

Translation note 16:24

he cried out and said

"the rich man called out to say" or "he shouted out to Abraham"

Father Abraham

Abraham was the ancestor of all the Jews, including the rich man.

have mercy on me

"please have pity on me" or "please be merciful to me"

and send Lazarus

"by sending Lazarus" or "and tell Lazarus to come to me"

he may dip the tip of his finger

This indicates the smallness of the amount requested. Alternate translation: "he may wet the tip of his finger"

I am in anguish in this flame

"I am in terrible pain in this flame" or "I am suffering terribly in this fire"

Verse 16:25

²⁵ "But Abraham said, 'Child, remember that in your lifetime you received your good things, and Lazarus in like manner evil things. But now he is comforted here, and you are in agony.'

Translation note 16:25

Child

The rich man was one of Abraham's descendants.

good things

"fine things" or "pleasant things"

in like manner evil things

"in like manner received evil things" or "in like manner received things that caused him to suffer"

in like manner

This refers the fact that they both received something while they lived on earth. It is not saying that what they received was the same. Alternate translation: "while he was living received"

he is comforted here

"he is comfortable here" or "he is happy here"

in agony

"suffering"

Verse 16:26

²⁶ Besides all this, a great chasm has been put in place, so that those who want to cross over from here to you cannot, and no one can cross over from there to us.'

Translation note 16:26

Besides all this

"In addition to this reason"

a great chasm has been put in place

This can be stated in active form. Alternate translation: "God has placed a huge ravine between you and us" (See:)

a great chasm

"a steep, deep and wide valley" or "a big separation" or "a huge ravine"

those who want to cross over ... cannot

"those people who want to cross over the chasm ... cannot" or "if anyone wants to cross over ... he cannot"

Verse 16:27

²⁷ "The rich man said, 'I beg you, Father Abraham, that you would send him to my father's house—

Translation note 16:27

General Information:

This page has intentionally been left blank.

Verse 16:28

²⁸ for I have five brothers—in order that he may warn them, so that it may not be that they come into this place of torment.'

Translation note 16:28

in order that he may warn them

"so that Lazarus may warn them"

this place of torment

"this place where we suffer torment" or "this place where we suffer terrible pain"

Verse 16:29

²⁹ "But Abraham said, 'They have Moses and the prophets; let them listen to them.'

Translation note 16:29

They have Moses and the prophets

It is implied that Abraham refused to send Lazarus to the rich man's brothers. This could be stated. Alternate translation: "No, I will not do that, because your brothers have what Moses and the prophets wrote long ago" (See:)

Moses and the prophets

This refers to their writings. Alternate translation: "what Moses and the prophets wrote" (See:)

let them listen to them

"your brothers should pay attention to Moses and the prophets"

Verse 16:30

³⁰ "The rich man replied, 'No, Father Abraham, but if someone would go to them from the dead, they will repent.'

Translation note 16:30

if someone would go to them from the dead

The rich man would like this to happen. Alternate translation: "if a person who has died would go to them" or "if someone who has died would go and warn them"

from the dead

The expression "the dead" describes all dead people together in the underworld. Alternate translation: "from among all those who have died"

Verse 16:31

³¹ "But Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.'"

Translation note 16:31

Connecting Statement:

Jesus finishes telling the story about the rich man and Lazarus.

If they do not listen to Moses and the prophets

Here "Moses and the prophets" represent the things that they wrote. Alternate translation: "If they do not pay attention to what Moses and the prophets wrote" (See:)

neither will they be persuaded if someone rises from the dead

This can be stated in active form. Alternate translation: "neither will a person who comes back from the dead be able to convince them" or "they will not believe even if a person comes back from the dead" (See:)

rises from the dead

The words "the dead" speak of all dead people together in the underworld. To rise from among them is to become alive again.

Chapter 17

Luke 17 General Notes

Special concepts in this chapter

Old Testament Examples

Jesus used the lives of Noah and of Lot to teach his followers. Noah was ready for the flood when it came, and they needed to be ready for him to return, because he would not warn them when he came. Lot's wife loved the evil city she had been living in so much that God also punished her when he destroyed it, and they needed to love Jesus more than anything else,

Those who read your translation may need help so they can understand what Jesus was teaching here.

Important figures of speech in this chapter

Rhetorical Questions

Jesus asked his disciples three questions ([Luke 17:7-9](#)) to teach them that even those who serve him well are righteous only because of his grace. (See: and and)

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 17:22](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in this chapter: "Whoever seeks to gain his life will lose it, but whoever loses his life will save it" ([Luke 17:33](#)).

Verse 17:1

¹ Jesus said to his disciples, "It is certain there will be stumbling blocks, but woe to that person through whom they come!"

Translation note 17:1

Connecting Statement:

Jesus continues teaching, but he directs his attention back to his disciples. This is still the same part of the story and the same day that began in [Luke 15:3](#).

It is certain there will be stumbling blocks

"Things that tempt people to sin will certainly happen"

to that person through whom they come

"to anyone who causes the temptations to come" or "to any person who causes people to be tempted"

Verse 17:2

² It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble.

Translation note 17:2

It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble

You may need to make explicit that Jesus is comparing the punishment for causing people to sin to being thrown into the sea. Alternate translation: "It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should suffer the more severe punishment for causing one of these little ones to stumble" or "He would suffer less if a millstone were hung around his neck and he were thrown into the sea than if he should cause one of these little ones to stumble" (See:)

if a millstone were hung around his neck and he were thrown into the sea

This was a terrible punishment. It can be stated in active form. Alternate translation: "if they were to put a millstone around his neck and throw him into the sea" or "if someone were to put a heavy stone around his neck and push him into the sea" (See:)

for him ... his neck ... he were ... he should

The words "him," "his," and "he" refer to "that person" through whom things that cause people to sin come. (See [Luke 17:1](#)). They refer to anyone who causes people to sin, to women as well as to men. (See:)

a millstone

This is a very large, heavy circular stone used for grinding wheat grain into flour. Alternate translation: "a heavy stone"

these little ones

This here refers to people whose faith is still weak. Alternate translation: "these people whose faith is small"

to stumble

This was a way of referring to unintentional sin. Alternate translation: "to sin"

Verse 17:3

³ Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

Translation note 17:3

If your brother sins

This is a conditional statement that talks about an event that will probably happen in the future.

your brother

"brother" is here used in the sense of someone with the same belief. Alternate translation: "a fellow believer"

rebuke him

"tell him strongly that what he did was wrong" or "correct him"

Verse 17:4

⁴ If he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you must forgive him!"

Translation note 17:4

seven times in the day, and seven times

The number seven in the Bible is a symbol for completeness. Alternate translation: "many times in a day, and each time" (See:)

Verse 17:5

⁵ The apostles said to the Lord, "Increase our faith."

Translation note 17:5

General Information:

There is a brief break in Jesus's teachings as the disciples speak to him. Then Jesus continues teaching.

Increase our faith

"Please give us more faith" or "Please add more faith to our faith"

Verse 17:6

⁶ The Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted, and be planted in the sea,' and it would obey you.

Translation note 17:6

If you had faith like a mustard seed, you

A mustard seed is a very small seed. Jesus implies that they do not have even a small amount of faith. Alternate translation: "If you had faith that was even as small as a mustard seed, you" or "Your faith is not as big as a mustard seed—but if it were, you" (See: and)

mulberry tree

If this type of tree is not familiar, it may be helpful to substitute another type of tree. Alternate translation: "fig tree" or "tree" (See:)

Be uprooted, and be planted in the sea

These can be stated in active form. Alternate translation: "Uproot yourself and plant yourself in the sea" or "Take your roots out of the ground, and put your roots down into the ocean" (See:)

it would obey you

"the tree would obey you." This result is conditional. It would happen only if they had faith.

Verse 17:7

⁷ But which of you, who has a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?

Translation note 17:7

But which of you, who ... sheep, will say ... sit down to eat?

Jesus asks his disciples a question to help them think about the role of a servant. This could be translated as a statement. Alternate translation: "But none of you who ... sheep would say ... sit down to eat." (See:)

a servant plowing or keeping sheep

"a servant that plows your field or takes care of your sheep"

Verse 17:8

⁸ Will he not say to him, 'Prepare something for me to eat, and put a belt around your clothes and serve me until I have finished eating and drinking. Then afterward you will eat and drink'?

Translation note 17:8

Will he not say to him ... eat and drink?

Jesus uses a second question explain how the disciples would actually treat a servant. This can be a statement. Alternate translation: "He would certainly say to him ... eat and drink" (See:)

put a belt around your clothes and serve me

"tie your clothes at your waist and serve me" or "dress up properly and take care of me." People would tie their clothes closely around their waist so that their clothes would not get in their way while they worked. (See:)

Then afterward

"Then after you serve me"

Verse 17:9

⁹ He does not thank the servant because he did the things that were commanded, does he?

Translation note 17:9

He does not thank the servant ... commanded, does he?

Jesus uses this question to show how people treat servants. This can be a statement. Alternate translation: "He would not thank the servant ... commanded." (See:)

the things that were commanded

This can be stated in active form. Alternate translation: "the things you commanded him to do" (See:)

does he?

"right?" or "is this not true?"

Verse 17:10

¹⁰ Even so you also, when you have done everything that you are commanded, should say, 'We are unworthy servants. We have only done what we ought to do.'"

Translation note 17:10

Connecting Statement:

Jesus finishes teaching. This is the end of this part of the story.

you also

Jesus was speaking to his disciples, so languages that have a plural form of "you" would use it. (See:)

that you are commanded

This can be stated in active form. Alternate translation: "that God has commanded you" (See:)

We are unworthy servants

This is an exaggeration to express that they did not do anything worthy of praise. Alternate translation: "We are ordinary slaves" or "We servants do not deserve your praise" (See:)

Verse 17:11

¹¹ It came about that as he traveled to Jerusalem, he went along the border between Samaria and Galilee.

Translation note 17:11

General Information:

This begins the story of Jesus healing 10 men of leprosy.

It came about that

This phrase is used here to mark the beginning of a new event. If your language has a way for doing this, you could consider using it here. (See:)

as he traveled to Jerusalem

"as Jesus and the disciples were traveling to Jerusalem"

Verse 17:12

¹² As he entered into a certain village, there he was met by ten men who were lepers. They stood far away from him

Translation note 17:12

General Information:

This is the beginning of the background information and the setting of the story of Jesus healing the ten lepers. (See:)

a certain village

This phrase does not identify the village.

there he was met by ten men who were lepers

This can be stated in active form. Alternate translation: "ten men who were lepers met him" or "ten men who had leprosy met him" (See:)

They stood far away from him

This was a respectful gesture, because lepers were not allowed to approach other people. (See:)

Verse 17:13

¹³ and they lifted up their voices, saying, "Jesus, Master, have mercy on us."

Translation note 17:13

General Information:

This is the end of the background information and the setting of the story of Jesus healing the ten lepers. (See:)

they lifted up their voices

The idiom "to lift up one's voice" means to speak loudly. Alternate translation: "they called with loud voices" or "they called aloud" (See:)

have mercy on us

They were specifically asking to be healed. Alternate translation: "please show us mercy by healing us" (See:)

Verse 17:14

¹⁴ When he saw them, he said to them, "Go and show yourselves to the priests." As they went away they were cleansed.

Translation note 17:14

show yourselves to the priests

Lepers were required to have the priests verify that their leprosy was healed. Alternate translation: "show yourselves to the priests so they can examine you" (See:)

they were cleansed

When people were healed, they were no longer ceremonially unclean. This can be made explicit. Alternate translation: "they were healed of their leprosy and so became clean" or "they were cured of their leprosy" (See:)

Verse 17:15

¹⁵ When one of them saw that he was healed, he turned back, with a loud voice glorifying God.

Translation note 17:15

saw that he was healed

"realized that he was healed" or "realized that Jesus had healed him"

he turned back

"he went back to Jesus"

with a loud voice glorifying God

"and glorified God loudly"

Verse 17:16

¹⁶ He fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan.

Translation note 17:16

He fell on his face at Jesus' feet

"he knelt down and put his face close to Jesus' feet." He did this to honor Jesus. (See:)

Now he was a Samaritan

The word "now" is used to mark a break in the main story. Here Luke tells background information about the man who returned to Jesus. (See:)

Verse 17:17

¹⁷ Then Jesus said, "Were not the ten cleansed? Where are the nine?

Translation note 17:17

Then Jesus said

Jesus responded to what the man did, but he was speaking to the group of people around him. Alternate translation: "So Jesus said to the crowd" (See:)

Were not the ten cleansed?

This is the first of three rhetorical questions. Jesus used them to show the people around him how surprised and disappointed he was that only one of the ten men came back to glorify God. Alternate translation: "Ten men were healed." or "God healed ten men." (See:)

Where are the nine?

"Why did not the other nine come back?" This can be a statement. Alternate translation: "The other nine men should have come back, too." (See:)

Verse 17:18

¹⁸ Were there no others who returned to give glory to God, except this foreigner?"

Translation note 17:18

Were there no others who returned to give glory to God, except this foreigner?

This can be a statement. Alternate translation: "There were no others who returned to give glory to God, except this foreigner!" or "God healed ten men, yet only this foreigner came back to give glory to God!" (See: and)

this foreigner

Samaritans had non-Jewish ancestors and they did not worship God in the same way that the Jews did.

Verse 17:19

¹⁹ He said to him, "Arise, and go. Your faith has made you well."

Translation note 17:19

Connecting Statement:

This is the end of the part of the story about Jesus healing the 10 lepers.

Your faith has made you well

"Because of your faith you have become well." The idea of "faith" can be expressed with the verb "believe." Alternate translation: "Because you believe, you are well again" (See:)

Verse 17:20

²⁰ Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God does not come with careful observing.

Translation note 17:20

General Information:

We do not know where this event takes place; it simply happens one day when Jesus is talking with the Pharisees.

Being asked by the Pharisees when the kingdom of God would come,

This is the beginning of a new event. Some translations start it with "One day" or "Once." It can be stated in active form. Alternate translation: "One day the Pharisees asked Jesus, 'When will the kingdom of God come?'" (See: and and)

The kingdom of God does not come with careful observing

People thought that they would be able to see signs of the kingdom coming. The idea of signs can be stated clearly. Alternate translation: "The kingdom of God does not come with signs that people can observe" (See:)

Verse 17:21

²¹ Neither will they say, 'Look, here it is!' or, 'There it is!' For look, the kingdom of God is within you."

Translation note 17:21

the kingdom of God is within you

The idea of the noun "kingdom" can be expressed with the verb "rules." Alternate translation: "God rules within you" (See:)

the kingdom of God is within you

Jesus was speaking to the religious leaders who were hostile to him. Possible meanings are 1) the word "you" refers to people in general. Alternate translation: "the kingdom of God is within people" or 2) the word translated "within" means "among." Alternate translation: "the kingdom of God is among you"

Verse 17:22

²² He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, but you will not see it.

Translation note 17:22

Connecting Statement:

Jesus begins to teach his disciples.

The days are coming when

The idea of days days coming represents something being soon. Alternate translation: "A time is coming when" or "Soon" (See:)

you will desire to see

"you will want very much to see" or "you will wish to experience"

one of the days of the Son of Man

This refers to the kingdom of God. Alternate translation: "one of the days when the Son of Man will rule as king" (See:)

the Son of Man

Jesus is speaking about himself. (See:)

but you will not see it

"you will not experience it"

Verse 17:23

²³ Then they will say to you, 'Look, there! Look, here!' But do not go out or run after them,

Translation note 17:23

Look, there! Look, here!

This refers to seeking the Messiah. Alternate translation: "Look, the Messiah is over there! He is over here!" (See:)

do not go out or run after them

The purpose of going out can be stated clearly. Alternate translation: "do not go with them to look" (See:)

Verse 17:24

²⁴ for as the lightning shines brightly when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day.

Translation note 17:24

as the lightning shines brightly ... so will the Son of Man be

When lightning flashes, people can see it clearly. This is a metaphor for the way the Son of Man will appear: when he does, everyone will see him clearly. Alternate translation: "as the people can see lightning clearly when it flashes ... so they will clearly see the Son of Man" (See:)

so will the Son of Man be in his day

This refers to the future kingdom of God. Alternate translation: "it will be like that on the day when the Son of Man comes to reign" (See:)

so will the Son of Man be

Jesus speaks of himself in the third person. Alternate translation: "so will I, the Son of Man, be" (See:)

Verse 17:25

²⁵ But first he must suffer many things and be rejected by this generation.

Translation note 17:25

But first he must suffer

"But first the Son of Man must suffer." Jesus is speaking about himself in the third person. (See:)

be rejected by this generation

This can be stated in active form. Alternate translation: "the people of this generation must reject him" (See:)

Verse 17:26

²⁶ As it happened in the days of Noah, even so will it also happen in the days of the Son of Man.

Translation note 17:26

As it happened ... even so will it also happen

"As people were doing things ... even so people will be doing the same things"

in the days of Noah

The "days of Noah" refers to the time during Noah's life just before God punished the people of the world. Alternate translation: "when Noah was living"

in the days of the Son of Man

The "days of the Son of Man" refers to the period just before the Son of Man will come. Alternate translation: "when the Son of Man is about to come"

Verse 17:27

²⁷ They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ark—and the flood came and destroyed them all.

Translation note 17:27

They ate, they drank, they married, and they were given in marriage

People were doing ordinary things. They did not know or care that God was about to judge them.

they were given in marriage

This can be stated in active form. Alternate translation: "parents were allowing their daughters to marry men" (See:)

the ark

"the ship" or "the barge"

destroyed them all

This does not include Noah and his family who were in the ark. Alternate translation: "destroyed all those who were not in the boat"

Verse 17:28

²⁸ In the same way, even as it happened in the days of Lot—they were eating and drinking, buying and selling, planting and building.

Translation note 17:28

they were eating and drinking

"the people of Sodom were eating and drinking"

Verse 17:29

²⁹ But in the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all.

Translation note 17:29

it rained fire and sulfur from heaven

"fire and burning sulfur fell from the sky like rain"

destroyed them all

This does not include Lot and his family. Alternate translation: "destroyed all those who stayed in the city"

Verse 17:30

³⁰ After the same manner it will be in the day that the Son of Man is revealed.

Translation note 17:30

After the same manner it will be

"It will be like that." Alternate translation: "In the same way people will not be ready" (See:)

in the day that the Son of Man is revealed

This can be stated in active form. Alternate translation: "when the Son of Man appears" or "when the Son of man comes" (See:)

the Son of Man is revealed

Jesus is speaking about himself. Alternate translation: "I, the Son of Man, am revealed" (See:)

Verse 17:31

³¹ In that day let him who is on the housetop not go down to get his goods out of the house, and in the same way let him who is in the field not return.

Translation note 17:31

let him who is on the housetop not go down

"whoever is on the housetop must not go down" or "if anyone is on his housetop, he must not go down." This is a statement of what people should not do, not a command to the hearers.

on the housetop

Their housetops were flat and people could walk or sit on them.

his goods

"his possessions" or "his things"

return

They are not to go back to the house to get anything. They are to flee quickly. (See:)

Verse 17:32

³² Remember Lot's wife.

Translation note 17:32

Remember Lot's wife

"Remember what happened to Lot's wife" This is a warning. She looked back toward Sodom and God punished her along with the people of Sodom. Alternate translation: "Do not do what Lot's wife did"(See:)

Verse 17:33

³³ Whoever seeks to gain his life will lose it, but whoever loses his life will save it.

Translation note 17:33

Whoever seeks to gain his life will lose it

"People who try save their lives will lose them" or "Whoever tries to save his old way of life will lose his life"

but whoever loses his life will save it

"but people who lose their lives will save them" or "but whoever abandons his old way of life will save his life"

Verse 17:34

³⁴ I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left.

Translation note 17:34

I tell you

As Jesus continues to address his disciples, he emphasizes the importance of what he is telling them.

in that night

This refers to what will happen if he, the Son of Man, comes during the night.

there will be two people in one bed

The emphasis is not on these two people, but on the fact that some people will be taken away and the others will be left.

bed

"couch" or "cot"

One will be taken, and the other will be left

"One person will be taken and the other person will be left behind." This can be stated in active form. Alternate translation: "God will take one person and leave the other" or "Angels will take one and leave behind the other" (See:)

Verse 17:35

³⁵ There will be two women grinding grain together. One will be taken, and the other will be left."

Translation note 17:35

There will be two women grinding grain together

The emphasis is not on these two women or their activity, but on the fact that some people will be taken away and the others will be left.

grinding grain together

"grinding grain together"

Verse 17:36

³⁶[L][L][L][11]

Translation note 17:36

General Information:

This page has intentionally been left blank.

Verse 17:37

³⁷ They asked him, "Where, Lord?"

Translation note 17:37

General Information:

The disciples ask Jesus a question about his teaching and he answers them.

Where, Lord?

"Lord, where will this happen?"

Where there is a body, there will the vultures also be gathered together

Apparently this is a proverb that means "It will be obvious" or "You will know it when it happens." Alternate translation: "As vultures gathering shows that there is a dead body, so these things show that the Son of Man is coming" (See:)

vultures

Vultures are large birds that fly together and eat the flesh of dead animals that they find. You could describe these birds this way or use the word for local birds that do this. (See:)

Chapter 18

Luke 18 General Notes

Structure and formatting

Jesus told two parables ([Luke 18:1-8](#) and [Luke 18:9-14](#)) and then taught that his followers were to be humble ([Luke 18:15-17](#)), to use everything they owned to help the poor ([Luke 18:18-30](#)), and to expect him to die soon ([Luke 18:31-34](#)). Then they all began to walk to Jerusalem, and Jesus healed a blind man ([Luke 18:35-43](#)).

Special concepts in this chapter

Judges

People expected judges always to do what God said was right and to make sure that other people did what was right. But some judges did not care about doing right or making sure others did right. Jesus called this kind of judge unjust. (See:)

Pharisees and tax collectors

The Pharisees thought that they themselves were the best examples of righteous good people, and they thought that tax collectors were the most unrighteous sinners. (See: and and)

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 18:8](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

Verse 18:1

¹ Then he spoke a parable to them about how they should always pray and not become discouraged,

Translation note 18:1

Connecting Statement:

Jesus begins to tell a parable as he continues to teach his disciples. This is the same part of the story that began in [Luke 17:20](#). Here we have a description of the parable Jesus is about to tell. (See:)

Then he

"Then Jesus"

Verse 18:2

² saying, "In a certain city there was a judge who did not fear God and did not respect people.

Translation note 18:2

saying

A new sentence could begin here (if the comma at the end of the previous verse is changed to a period): "He said"

a certain city

Here "certain city" is a way to let the listener know that the narrative that follows takes place in a city, but the name of the city itself is not important. (See:)

did not respect people

"did not care about other people"

Verse 18:3

³ Now there was a widow in that city, and she came often to him, saying, 'Help me get justice against my opponent.'

Translation note 18:3

Now there was a widow

Jesus uses this phrase to introduce a new character to the story. (See:)

widow

A widow is a woman whose husband has died and who has not remarried. Jesus's hearers would have thought of her as a person who had no one to protect her from those who wanted to harm her.

she came often to him

The word "him" refers to the judge.

Help me get justice against

"Give me a just ruling against"

my opponent

"my enemy" or "the person who is trying to harm me." This is an opponent in a lawsuit. It is not clear whether the widow is suing the opponent or the opponent is suing the widow.

Verse 18:4

⁴ For a long time he was not willing to help her, but after a while he said to himself, 'Though I do not fear God or respect man,

Translation note 18:4

man

This refers here to "people" in general. (See:)

Verse 18:5

⁵ yet because this widow causes me trouble, I will help her get justice, so that she does not wear me out by her constant coming."

Translation note 18:5

causes me trouble

"bothers me"

wear me out

"exhaust me"

by her constant coming

"by continually coming to me"

Verse 18:6

⁶ Then the Lord said, "Listen to what the unjust judge says.

Translation note 18:6

General Information:

Jesus has finished telling his parable and is now commenting about it to his disciples.

Listen to what the unjust judge says

"Think about what the unjust judge just said." Translate this in a way that people will understand that Jesus has already told what the judge said.

Verse 18:7

⁷ Now will not God also bring justice to his chosen ones who cry out to him day and night? Will he delay long over them?

Translation note 18:7

Connecting Statement:

This is the beginning of an explanation of the parable in [Luke 18:1-5](#).

Now

This word indicates that Jesus has ended the parable and has started explaining its meaning.

will not God also bring ... night?

Jesus uses a question to teach the disciples. This can be a statement. Alternate translation: "God will also certainly bring ... night!" (See:)

his chosen ones

"the people he has chosen"

Will he delay long over them?

Jesus uses a question to teach the disciples. This can be a statement. Alternate translation: "He will certainly not delay long over them!" (See:)

Verse 18:8

⁸ I say to you that he will bring justice to them speedily. Even so, when the Son of Man comes, will he indeed find faith on the earth?"

Translation note 18:8

Connecting Statement:

This is the end of the explanation of the parable in [Luke 18:1-5](#) that began in [Luke 18:7](#).

when the Son of Man comes, will he indeed find faith on the earth?

Jesus asks this question so that his hearers will stop thinking that God is slow to help those who call to him for justice and will understand that the real problem is that they do not truly have faith in God. Alternate translation: "when the Son of Man comes, you need to be sure that

he will find that you truly have faith in him." or "when the Son of Man comes, he will find few on earth who believe." (See:)

the Son of Man comes, will he indeed find

Jesus is referring to himself. Alternate translation: "I, the Son of Man come, will I indeed find" (See:)

Verse 18:9

⁹ Then he also spoke this parable to some who trusted in themselves that they were righteous and who despised other people,

Translation note 18:9

General Information:

Jesus begins to tell another parable to some other people who were persuaded that they themselves were righteous. (See:)

Then he

"Then Jesus"

to some

"to some people"

who trusted in themselves that they were righteous

"who had convinced themselves that they were righteous" or "who thought they were righteous"

despised

strongly disliked or hated

Verse 18:10

¹⁰ "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector.

Translation note 18:10

into the temple

"into the temple courtyard"

Verse 18:11

¹¹ The Pharisee stood and prayed these things about himself, 'God, I thank you that I am not like other people—robbers, unrighteous people, adulterers—or even like this tax collector.'

Translation note 18:11

The Pharisee stood and prayed these things about himself

The meaning of the Greek text of this phrase is not clear. Possible meanings are 1) "The Pharisee stood and prayed about himself in this way" or 2) "The Pharisee stood by himself and prayed."

robbers

Robbers are people who steal from other people by forcing the other people to give things to them, or by threatening to harm them if they refuse to give what the robbers ask for.

or even like this tax collector

The Pharisees believed that tax collectors were as sinful as robbers, unrighteous people, and adulterers. This could be made explicit. Alternate

translation: "and I am certainly not like this sinful tax collector, who cheats people" (See:)

Verse 18:12

¹² I fast two times every week. I give tithes of all that I get.'

Translation note 18:12

all that I get

"everything I earn"

Verse 18:13

¹³ But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but hit his breast, saying, 'God, have mercy on me, a sinner.'

Translation note 18:13

Connecting Statement:

Jesus finishes telling his parable.

standing at a distance

"stood away from the Pharisee." This was a sign of humility. He did not feel worthy to be near the Pharisee.

lift up his eyes to heaven

To "lift up his eyes" means to look at something. Alternate translation: "look toward heaven" or "look upward" (See:)

hit his breast

This is a physical expression of great sorrow, and shows this man's repentance and humility. Alternate translation: "hit his breast to show his sorrow" (See:)

God, have mercy on me, a sinner

"God, please be merciful to me. I am a sinner" or "God, please have mercy on me even though I have committed many sins"

Verse 18:14

¹⁴ I say to you, this man went back down to his house justified rather than the other, because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."

Translation note 18:14

Connecting Statement:

Jesus comments on what the parable teaches.

this man went back down to his house justified

He was justified because God forgave his sin. Alternate translation: "God forgave the tax collector" (See:)

rather than the other

"rather than the other man" or "and not the other man." Alternate translation: "but God did not forgive the Pharisee" (See:)

because everyone who exalts himself

With this phrase, Jesus switches from the story to state the general principle that the story illustrates.

will be humbled

This can be stated in active form. Alternate translation: "God will humble" (See:)

will be exalted

This can be stated in active form. Alternate translation: "God will greatly honor" (See:)

Verse 18:15

¹⁵ The people were also bringing to him their infants so that he might touch them, but when the disciples saw it, they rebuked them.

Translation note 18:15

Connecting Statement:

This is the next event in the part of the story which began in [Luke 17:20](#). Jesus welcomes the children and talks about them.

touch them, but

This could also be translated as separate sentences: "touch them. But"

they rebuked them

"the disciples tried to stop the parents from bringing their children to Jesus"

Verse 18:16

¹⁶ But Jesus called them to him, saying, "Permit the little children to come to me, and do not forbid them. For the kingdom of God belongs to such ones.

Translation note 18:16

Jesus called them to him

"Jesus told the people to bring their infants to him"

Permit the little children to come to me, and do not forbid them

These two sentences have similar meaning and they are combined for emphasis. Some languages emphasize in a different way. Alternate translation: "You must certainly allow the children to come to me" (See:)

belongs to such ones

This could be stated as a simile. Alternate translation: "belongs to people who are like these little children" (See:)

Verse 18:17

¹⁷ Truly I say to you, whoever will not receive the kingdom of God like a child will definitely not enter it."

Translation note 18:17

Truly I say to you

"Surely I say to you." Jesus used this expression to emphasize the importance of what he was about to say.

whoever will not receive the kingdom of God like a child will definitely not enter it

God requires people to accept his rule over them with trust and humility. Alternate translation: "whoever wants to enter God's kingdom must receive it with trust and humility like a child" (See:)

Verse 18:18

¹⁸ A certain ruler asked him, saying, "Good teacher, what must I do to inherit eternal life?"

Translation note 18:18

Connecting Statement:

This is the next event in the part of the story which began in [Luke 17:20](#). Jesus begins to talk with a ruler about entering the kingdom of heaven.

A certain ruler

This introduces a new character in the story. It only identifies him by his position. (See:)

what must I do

"what do I need to do" or "what is required of me"

inherit eternal life

"receive life that does not end." The term "inherit" usually refers to the property that a man left to his children when he dies. Therefore, this metaphor may mean he understood himself to be a child of God and desired for God to give him eternal life. (See:)

Verse 18:19

¹⁹ Jesus said to him, "Why do you call me good? No one is good, except God alone.

Translation note 18:19

Why do you call me good? No one is good, except God alone

Jesus asks the question because he knows that the ruler will not like Jesus's answer to the ruler's question in verse 18. Jesus does not expect the ruler to answer Jesus's question. Jesus wants the ruler to understand that Jesus's answer to the ruler's question comes from God, who alone is good. Alternate translation: "You know that no one is good, except God alone, so to call me good is to compare me with God" (See:)

No one is good, except God alone

This double negative emphasizes that God is the only one who is good. Alternate translation: "The only one who is good is God" (See:)

Verse 18:20

²⁰ You know the commandments—do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother."

Translation note 18:20

General Information:

This page has intentionally been left blank.

Verse 18:21

²¹ The ruler said, "All these things I have obeyed from the time I was a youth."

Translation note 18:21

All these things

"All of these commandments"

Verse 18:22

²² When Jesus heard that, he said to him, "One thing you still lack. You must sell all that you have and distribute it to the poor, and you will have treasure in heaven—and come, follow me."

Translation note 18:22

When Jesus heard that

"When Jesus heard the man say that"

he said to him

"he answered him"

One thing you still lack

"You still need to do one more thing" or "There is one thing that you have not yet done"

sell all that you have

"sell all your possessions" or "sell everything that you own"

distribute it to the poor

"give away the money to the poor people"

come, follow me

"come with me as my disciple"

Verse 18:23

²³ But when the ruler heard these things, he became extremely sad, for he was very rich.

Translation note 18:23

General Information:

This page has intentionally been left blank.

Verse 18:24

²⁴ Then Jesus, seeing him Ι/Ι/Ι/Ι[11] said, "How difficult it is for those who are rich to enter the kingdom of God!"

Translation note 18:24

How difficult it is ... kingdom of God!

This is an exclamation, and not a question. Alternate translation: "It is so very hard ... kingdom of God!" (See:)

Verse 18:25

²⁵ For it is easier for a camel to go through a needle's eye, than for a rich person to enter the kingdom of God."

Translation note 18:25

a camel to go through a needle's eye

It is impossible for a camel to fit through the eye of a needle. Jesus was probably using hyperbole to mean it is extremely difficult for a rich man to enter God's kingdom. (See:)

needle's eye

The needle's eye is the hole in a sewing needle through which the thread is passed.

Verse 18:26

²⁶ Those hearing it said, "Then who can be saved?"

Translation note 18:26

Those hearing it said

"The people who listening to Jesus said"

Then who can be saved?

It is possible that they were asking for an answer. But it is more likely that they used the question to emphasize their surprise at what Jesus said. Alternate translation: "Then no one can be saved from sin!" or in active form: "Then God will not save anyone!" (See: and)

Verse 18:27

²⁷ Jesus answered, "The things which are impossible with people are possible with God."

Translation note 18:27

are impossible with people are possible with God

"people cannot do are possible for God to do" or "people cannot do, God can do"

Verse 18:28

²⁸ Peter said, "Well, we have left everything that is our own and have followed you."

Translation note 18:28

Well, we

This phrase refers only to the disciples, and contrasts them with the rich ruler.

we have left

"we have given up" or "we have left behind"

everything that is our own

"all our wealth" or "all our possessions"

Verse 18:29

²⁹ Jesus then said to them, "Truly, I say to you that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God,

Translation note 18:29

Truly, I say to you

Jesus uses this expression to stress the importance of what he is about to say.

there is no one who

This expression is intended to include not only the disciples, but also everyone else who has made the same sacrifices.

Verse 18:30

³⁰ who will not receive much more in this time, and in the age to come, eternal life."

Translation note 18:30

Connecting Statement:

This is the end of the conversation about entering the kingdom of heaven.

who will not receive

This could be stated in positive form. First the words "there is not one who" in the previous verse (verse 29) need to be changed to "everyone who" and then these words here need to be changed to "will receive." (See:)

in this time

"in this present world"

in the age to come, eternal life

"he will also receive eternal life in the age to come"

Verse 18:31

³¹ After he gathered the twelve to himself, he said to them, "See, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of Man will be accomplished.

Translation note 18:31

Connecting Statement:

This is the next event in this part of the story that began in [Luke 17:20](#). Jesus is talking to his disciples alone.

gathered the twelve to himself

Jesus took the twelve disciples to a place away from other people where they could be alone.

See, we are going up to Jerusalem

This indicates a significant change in the ministry of Jesus as he goes to Jerusalem for the final time.

that have been written by the prophets

This can be stated in active form. Alternate translation: "that the prophets have written" (See:)

the prophets

This refers to the Old Testament prophets.

Son of Man

Jesus speaks of himself as "the Son of Man." Alternate translation: "me, the Son of Man," (See:)

will be accomplished

This can be stated in active form. Alternate translation: "will happen" or "will occur" (See:)

Verse 18:32

³² For he will be given over to the Gentiles, and will be mocked, and shamefully treated, and spit upon.

Translation note 18:32

For he will be given over to the Gentiles

This can be stated in active form. Alternate translation: "For the Jewish leaders will give him over to the Gentiles" (See:)

he

Jesus speaks of himself. Alternate translation: "I" (See:)

will be mocked, and shamefully treated, and spit upon

This can be stated in active form. Alternate translation: "they will mock him, treat him shamefully, and spit on him" (See:)

Verse 18:33

³³ After whipping him, they will kill him, and on the third day he will rise again."

Translation note 18:33

him ... him ... he

Jesus speaks of himself. Alternate translation: "me ... me ... I" (See:)

on the third day

This refers to the third day after his death. However, the disciples did not yet understand this, so it is best not to add this explanation when translating this verse. (See:)

Verse 18:34

³⁴ They understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

Translation note 18:34

General Information:

This verse is not part of the main story, but rather a comment about this part of the story. (See:)

They understood none of these things

"They did not understand any of these things"

these things

This refers to Jesus's description of how he would suffer and die in Jerusalem, and that he would rise from the dead.

this word was hidden from them

This can be stated in active form, but it is not clear whether it is God or Jesus who hid the word from them. Alternate translation: "Jesus hid his message from them" or "God prevented them from understanding the meaning of what Jesus was telling them" (See:)

the things that were said

This can be stated in active form. Alternate translation: "the things that Jesus said" (See:)

Verse 18:35

³⁵ It came about that, as Jesus approached Jericho, a certain blind man was sitting by the road begging,

Translation note 18:35

General Information:

Jesus heals a blind man as he approaches Jericho. These verses give background information and information about the setting of the story. (See:)

It came about

This phrase is used here to mark the beginning of a new part of the story. (See:)

a certain blind man was sitting

"there was a blind man sitting." Here "certain" means only that the man is an important new participant in the story. Luke does not mention his name. (See:)

Verse 18:36

³⁶ and hearing a crowd going by, he asked what was happening.

Translation note 18:36

and hearing

and hearing

It may be helpful to start a new sentence here after changing the comma at the end of the previous verse (verse 35) to a period. Alternate translation: "When he heard"

Verse 18:37

³⁷ They told him that Jesus of Nazareth was passing by.

Translation note 18:37

They told him

"People in the crowd told the blind man"

Jesus of Nazareth

Jesus came from the town of Nazareth, which was located in Galilee.

was passing by

"was walking past him"

Verse 18:38

³⁸ So the blind man cried out, saying, "Jesus, Son of David, have mercy on me."

Translation note 18:38

So

This word marks an event that happened because of something else that happened first. In this case, the crowd had told the blind man that Jesus was walking by.

cried out

"called out" or "shouted"

Son of David

Jesus was a descendant of David, Israel's most important king.

have mercy on me

"show me pity" or "show me compassion"

Verse 18:39

³⁹ The ones who were walking ahead rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me."

Translation note 18:39

The ones who were walking ahead

"The people who were walking at the front of the crowd"

to be quiet

"to be silent" or "not to shout"

cried out all the more

This could mean that he cried out louder or that he cried out more persistently.

Verse 18:40

⁴⁰ Jesus stood still and commanded that the man be brought to him. Then when the blind man was near, Jesus asked him,

Translation note 18:40

that the man be brought to him

This can be stated in active form. Alternate translation: "the people to bring the blind man to him" (See:)

Verse 18:41

⁴¹ "What do you want me to do for you?"

Translation note 18:41

to receive my sight

"to be able to see"

Verse 18:42

⁴² Jesus said to him, "Receive your sight. Your faith has healed you."

Translation note 18:42

Receive your sight

This is a command, but Jesus is not commanding the man to do anything. Jesus is healing the man by commanding him to be healed. Alternate translation: "You will now receive your sight" (See:)

Your faith has healed you

These words are a metonym. It was because of the man's faith that Jesus healed the man. Alternate translation: "I have healed you because you have believed in me" (See:)

Verse 18:43

⁴³ Immediately he received his sight and followed him, glorifying God. All the people, when they saw this, gave praise to God.

Translation note 18:43

glorifying God

"giving glory to God" or "praising God"

Chapter 19

Luke 19 General Notes

Structure and formatting

After Jesus helped a man named Zacchaeus repent of his sins ([Luke 19:1-10](#)), he taught his followers that when he would begin to rule as king they would need to tell them what they had done with the things he had given them to take care of ([Luke 19:11-27](#)). He did this by telling them a parable. After that, he rode into Jerusalem on a colt ([Luke 19:28-48](#)). (See: and)

Special concepts in this chapter

"Sinner"

The Pharisees referred to a group of people as "sinners." The Jewish leaders thought these people were sinful, but in reality the leaders were also sinful. This can be taken as irony. (See: and)

Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not.

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey had a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Spreading garments and branches

When a king would enter one of the cities he ruled, people would cut branches from trees and would take off the clothes that they wore to stay warm in cold weather and spread them all on the road so the king would ride over them. They did this to honor the king and show that they loved him. (See: and)

The merchants in the temple

Jesus forced the people who were selling animals in the temple to leave. He did this to show everyone that he had authority over the temple and that only those who were righteous, who did what God said was good, could be in it. (See:)

Verse 19:1

¹ Jesus entered and was passing through Jericho.

Translation note 19:1

General Information:

Verses 1-2 begin to give background information for the events that follow. (See:)

Verse 19:2

² Behold, there was a man there named Zacchaeus. He was a chief tax collector and was rich.

Translation note 19:2

Behold, there was a man there

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. Alternate translation: "There was a man who was" (See:)

He was a chief tax collector and was rich

This is background information about Zacchaeus. (See:)

Verse 19:3

³ He was trying to see who Jesus was, but could not see over the crowd, because he was small in height.

Translation note 19:3

General Information:

This verse completes the background information begun in [Luke 19:1-2](#) for the events that follow. (See:)

He was trying

"Zacchaeus was trying"

because he was small in height

"because he was short"

Verse 19:4

⁴ So he ran on ahead of the people and climbed up into a sycamore tree to see him, because Jesus was about to pass that way.

Translation note 19:4

So he ran

The author has finished giving the background to the event and now begins to describe the event itself.

a sycamore tree

"a sycamore fig tree." It produces small round fruit about 2.5 centimeters across. Alternate translation: "a fig tree" or "a tree"

Verse 19:5

⁵ When Jesus came to the place, he looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house."

Translation note 19:5

the place

"the tree" or "where Zacchaeus was"

Verse 19:6

⁶ So he hurried and came down and welcomed him joyfully.

Translation note 19:6

So he hurried

"So Zacchaeus hurried"

Verse 19:7

⁷ When everyone saw this, they all complained, saying, "He has gone in to visit a man who is a sinner."

Translation note 19:7

they all complained

The Jews hated the tax collectors and did not think any good person should associate with them. (See:)

He has gone in to visit a man who is a sinner

"Jesus has gone into the house of a sinner to visit him"

a sinner

"an obvious sinner" or "a real sinner"

Verse 19:8

⁸ Zacchaeus stood and said to the Lord, "Look, Lord, the half of my possessions I give to the poor, and if I have cheated anyone of anything, I will restore four times the amount."

Translation note 19:8

the Lord

This refers to Jesus.

restore four times the amount

"return to them four times as much as I took from them"

Verse 19:9

⁹ Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham."

Translation note 19:9

salvation has come to this house

It was understood that salvation comes from God. Alternate translation: "God has saved this household" (See: and)

this house

The word "house" here refers to the people living in the house or the family. (See:)

he too

"this man too" or "Zacchaeus also"

son of Abraham

Possible meanings are 1) "descendant of Abraham" and 2) "person who has faith as Abraham did."

Verse 19:10

¹⁰ For the Son of Man came to seek and to save the people who are lost."

Translation note 19:10

the Son of Man came

Jesus is speaking about himself. Alternate translation: "I, the Son of Man, came"

the people who are lost

"the people who have wandered away from God" or "those who by sinning have wandered away from God"

Verse 19:11

¹¹ As they heard these things, he continued speaking and told a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to appear immediately.

Translation note 19:11

General Information:

Jesus begins to tell a parable to the crowd. This verse gives background information about why Jesus tells the parable. (See: and)

that the kingdom of God was about to appear immediately

The Jews believed that the Messiah would establish the kingdom as soon as he came to Jerusalem. Alternate translation: "that Jesus would immediately begin to rule over God's kingdom" (See:)

Verse 19:12

¹² He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and then to return.

Translation note 19:12

A certain nobleman

"A certain man who was a member of the ruling class" or "A certain man from an important family"

to receive for himself a kingdom

This is the image of a lesser king going to a greater king. The greater king would give the lesser king the right and authority to rule over his own country. (See:)

Verse 19:13

¹³ He called ten of his servants and gave them ten minas and said to them, 'Conduct business until I come back.'

Translation note 19:13

Connecting Statement:

Jesus continues to tell the parable he began in [Luke 19:11](#).

He called

"The nobleman called." It may be helpful to state that the man did this before he left to receive his kingdom. Alternate translation: "Before he left, he called"

gave them ten minas

"gave each of them one mina"

ten minas

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work, so ten minas would have been about three years' wages. Alternate translation: "ten valuable coins" or "a large amount of money" (See: and)

Conduct business

"Trade with this money" or "Use this money in order to earn more"

Verse 19:14

¹⁴ "But his citizens hated him and sent a delegation after him, saying, 'We will not have this man reign over us.'

Translation note 19:14

his citizens

"the people of his country"

a delegation

"a group of people to represent them" or "several messengers"

Verse 19:15

¹⁵ It happened when he returned, having received the kingdom, he commanded the servants to whom he had given the money to be called to him, that he might know what profit they had made by doing business.

Translation note 19:15

It happened

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

having received the kingdom

"after he had become king"

to be called to him

This can be stated in active form. Alternate translation: "to come to him" (See:)

what profit they had made

"how much money they had earned"

Verse 19:16

¹⁶ "The first came before him, saying, 'Lord, your mina has made ten minas more.'

Translation note 19:16

Connecting Statement:

Jesus continues to tell the parable he began in [Luke 19:11](#).

The first

"The first servant" (See:)

came before him

"came before the nobleman"

your mina has made ten minas more

It is implied that the servant was the one who caused the profit. Alternate translation: "I used your mina to make a profit of ten more minas" (See:)

mina

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13](#). (See:)

Verse 19:17

¹⁷ "The nobleman said to him, 'Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.'

Translation note 19:17

Well done

"You have done well." Your language may have a phrase that an employer would use to show approval, such as "Good job."

very little

This refers to the one mina, which the nobleman apparently did not consider to be a lot of money.

Verse 19:18

¹⁸ "The second came, saying, 'Your mina, lord, has made five minas.'

Translation note 19:18

Connecting Statement:

Jesus continues to tell the parable he began in [Luke 19:11](#).

The second

"The second servant" (See:)

Your mina, lord, has made five minas

It is implied that the servant was the one who caused the profit. Alternate translation: "Lord, I used your mina to make a profit of five more minas" (See:)

mina

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13](#). (See:)

Verse 19:19

¹⁹ "The nobleman said to him, 'You take charge over five cities.'

Translation note 19:19

You take charge over five cities

"You will have authority over five cities"

Verse 19:20

²⁰ "Another came, saying, 'Lord, here is your mina, which I kept safely in a cloth,

Translation note 19:20

Connecting Statement:

Jesus continues to tell the parable he began in [Luke 19:11](#).

Another came

"Another servant came"

mina

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13](#). (See:)

kept safely in a cloth

"wrapped in a cloth and stored away"

Verse 19:21

²¹ for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

Translation note 19:21

a demanding person

"a stern man" or "a man who expects a lot from his servants"

You take up what you did not put in

This was probably a proverb. A person who takes out of storage or out of a bank things that he did not put in is a metaphor for someone who benefits from other people's hard work. Alternate translation: "You take out what you did not put in" or "You are like a person who takes out what other people put in" (See:)

you reap what you did not sow

This was probably a proverb. A person who harvests food that someone else has planted is a metaphor for someone who benefits from other people's hard work. Alternate translation: "you are like a person who reaps the fruit of what other people sowed" (See:)

Verse 19:22

²² "The nobleman said to him, 'By your own words I will judge you, you wicked servant. You knew that I am a demanding person, taking up what I did not put in, and reaping what I did not sow.'

Translation note 19:22

Connecting Statement:

Jesus continues to tell the parable he began in [Luke 19:11](#).

By your own words

His "words" refer to all that he had said. Alternate translation: "Based on what you have said" (See:)

You knew that I am a demanding person

The nobleman was repeating what the servant had said about him. He was not saying that it was true. Alternate translation: "You say that I am a demanding person"

Verse 19:23

²³ Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?'

Translation note 19:23

why did you not put my money ... interest?

The nobleman uses a question to rebuke the wicked servant. Alternate translation: "you should have put my money ... interest." (See:)

put my money in the bank

"lent my money to a bank." Cultures that do not have banks might translate it as "let someone borrow my money."

bank

A bank is a business that safely holds money for people. A bank lends that money to others for a profit. Therefore it pays an extra amount, or interest, to the people who keep their money in the bank.

I would have collected it with interest

"I could have collected that amount plus the interest it would have earned" or "I would have gained a profit from it"

interest

Interest is money that a bank pays people who put their money in the bank.

Verse 19:24

²⁴ The nobleman said to them that stood by, 'Take away from him the mina, and give it to him that has the ten minas.'

Translation note 19:24

Connecting Statement:

Jesus continues to tell the parable he began in [Luke 19:11](#).

The nobleman

The nobleman had become king. See how you translated this in [Luke 19:12](#).

them that stood by

"the people who were standing near them"

mina

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13](#). (See:)

Verse 19:25

²⁵ "They said to him, 'Lord, he has ten minas.'

Translation note 19:25

he has ten minas.

"he already has ten minas!"

Verse 19:26

²⁶ ""I say to you, that everyone who has will be given more, but from him that has not, even that which he has will be taken away.

Translation note 19:26

Connecting Statement:

Jesus continues to tell the parable he began in [Luke 19:11](#).

I say to you

It can be stated clearly that the nobleman is speaking. Alternate translation: "And the nobleman replied, 'I say to you'" or "But the nobleman said 'I tell you this'"

everyone who has will be given more

It is implied that what he has is the money he earned by using his mina faithfully. This can be stated in active form. Alternate translation: "everyone who uses well what he has been given, I will give him more" or "to everyone who uses well what I have given him I will give more" (See: and)

from him that has not

It is implied that the reason he does not have money is because he did not use his mina faithfully. Alternate translation: "from the person who does not use well what I have given him" (See:)

will be taken away

This can be stated in active form. Alternate translation: "I will take away from him" (See:)

Verse 19:27

²⁷ But these enemies of mine, those who did not want me to reign over them, bring them here and kill them before me."

Translation note 19:27

these enemies of mine

Since the enemies were not right there, some languages would say "those enemies of mine."

Verse 19:28

²⁸ When he had said these things, he went on ahead, going up to Jerusalem.

Translation note 19:28

Connecting Statement:

This is the end of the part of the story about the nobleman and his servants. This verse tells us what Jesus does after this part of the story. (See:)

When he had said these things

"When Jesus had said these things"

going up to Jerusalem

Jerusalem was higher than Jericho, so it was normal for Israelites to speak of going up to Jerusalem.

Verse 19:29

²⁹ It came about that when he came near to Bethphage and Bethany, to the mountain that is called Olives, he sent two of the disciples,

Translation note 19:29

General Information:

Jesus approaches Jerusalem.

It came about that

This phrase is used here to mark the beginning of a new event. If your language has a way for doing this, you could consider using it here. (See:)

when he came near

The word "he" refers to Jesus. His disciples were also traveling with him.

Bethphage

Bethphage is a village on the Mount of Olives, which is across the Kidron Valley from Jerusalem. (See:)

the mountain that is called Olives

"the hill that is called the Mount of Olives" or "the hill that is called 'Olive Tree Mountain'"

Verse 19:30

³⁰ saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me.

Translation note 19:30

a colt

"a young donkey" or "a young riding animal"

that has never been ridden

This can be stated in active form. Alternate translation: "that no one has ever ridden" (See:)

Verse 19:31

³¹ If anyone asks you, 'Why are you untying it?' say, 'The Lord has need of it.'"

Translation note 19:31

If anyone asks you, 'Why are you untying it?' say

The inner quote can also be translated as an indirect quote. Alternate translation: "If any one asks you why you are untying it, say" (See: and)

Verse 19:32

³² Those who were sent went and found the colt just as Jesus had told them.

Translation note 19:32

Those who were sent

This can be stated in active form. Alternate translation: "The two disciples that Jesus sent" (See:)

Verse 19:33

³³ As they were untying the colt, the owners said to them, "Why are you untying the colt?"

Translation note 19:33

the owners

"the owners of the colt"

Verse 19:34

³⁴ They said, "The Lord has need of it."

Translation note 19:34

General Information:

This page has intentionally been left blank.

Verse 19:35

³⁵ They brought it to Jesus, and they threw their cloaks upon the colt and set Jesus on it.

Translation note 19:35

threw their cloaks upon the colt

"put their robes on the young donkey." Cloaks are outer robes.

set Jesus on it

"helped Jesus get up on and ride on the colt"

Verse 19:36

³⁶ As he went, they spread their cloaks on the road.

Translation note 19:36

they spread their cloaks

"people spread their cloaks." This is a sign of giving honor to someone. (See:)

Verse 19:37

³⁷ As he was now approaching the place where the Mount of Olives descends, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen,

Translation note 19:37

As he was now approaching

"As Jesus was going near." Jesus's disciples were traveling with him.

where the Mount of Olives descends

"where the road goes down from the Mount of Olives"

mighty works which they had seen

"great things they had seen Jesus do"

Verse 19:38

³⁸ saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!"

Translation note 19:38

Blessed is the king

They were saying this about Jesus.

in the name of the Lord

Here "name" refers to power and authority. Also, "Lord" refers to God. (See:)

Peace in heaven

"May there be peace in heaven" or "We want to see peace in heaven"

glory in the highest

"may there be glory in the highest" or "we want to see glory in the highest." The words "the highest" refer to heaven, which is a metonym for God, who lives in heaven. Alternate translation: "Let everyone give glory to God in the highest heaven" (See:)

Verse 19:39

³⁹ Some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples."

Translation note 19:39

in the multitude

"in the large crowd"

rebuke your disciples

"tell your disciples to stop doing these things"

Verse 19:40

⁴⁰ Jesus answered and said, "I tell you, if these were silent, the stones would cry out."

Translation note 19:40

I tell you

Jesus said this to emphasize what he would say next.

if these were silent

Jesus is describing something that could have happened but did not. Some translators may need to make it clear what Jesus was implying when he said this. Alternate translation: "I will not rebuke them, for if these people were to be silent" (See: and)

the stones would cry out

"the stones would call out praises"

Verse 19:41

⁴¹ When Jesus approached the city, he wept over it,

Translation note 19:41

the city

This refers to Jerusalem.

he wept over it

To weep over something means to weep because of something. The word "it" refers to the city of Jerusalem, but it represents the people who lived in that city. Alternate translation: "he cried about the people of Jerusalem" (See:)

Verse 19:42

⁴² saying, "If only you had known in this day, even you, the things which bring you peace! But now they are hidden from your eyes.

Translation note 19:42

If only you had known ... bring you peace

Jesus expresses his sadness that the people of Jerusalem had missed the opportunity to be at peace with God.

you

The word "you" is singular because Jesus is speaking to the city. But if this would be unnatural in your language, you could use a plural form of "you" to refer to the people of the city. (See:)

they are hidden from your eyes

"your eyes" refer to the ability to see. This can be stated in active form. Alternate translation: "you can no longer see them" (See: and)

Verse 19:43

⁴³ For the days will come upon you when your enemies will build a barricade around you and surround you and press in on you from every side.

Translation note 19:43

Connecting Statement:

Jesus continues speaking.

For

What follows is the reason for Jesus's sadness.

the days will come upon you when your enemies

This indicates that they will experience difficult times. Some languages do not talk about time "coming." Alternate translation: "in the future these things will happen to you: Your enemies" or "soon you will endure troublesome times. Your enemies"

you ... your

The word "you" is singular because Jesus is speaking to the city as he would to a woman. But if this would be unnatural in your language, you could use a plural form of "you" to refer to the people of the city. (See: and)

barricade

This refers to a wall to keep the people from getting out of the city.

Verse 19:44

⁴⁴ They will strike you down to the ground, and your children with you. They will not leave one stone upon another because you did not recognize the time of your visitation."

Translation note 19:44

They will strike you down to the ground, and your children with you

Jesus is speaking to the people of the city as if he were speaking to the city itself as he would speak to a woman. He speaks of the people who live in the city as if they are the woman's children, and thus the city's children. To strike down a city is to destroy its walls and buildings, and to strike down its children is to kill those who live in it. Alternate translation: "They will completely destroy you and kill all who live in you" or "They will completely destroy your city and kill all of you" (See:)

They will not leave one stone upon another

"They will not leave any of the stones in place." Jesus uses hyperbole here to emphasize the extent of the devastation that enemies will cause in Jerusalem. The enemies will completely destroy the city, which is built of stones. Alternate translation: "They will destroy Jerusalem" (See:)

you did not recognize

"you were not aware of" or "you were not grateful during"

the time of your visitation

The abstract noun "visitation" can be translated as a verb phrase. Alternate translation: "the time when God visited you" or "the time during

which God was with you." (See:)

visitation

This is a "visit" by an overseer to make sure that things are going well with those over whom he is in charge, not a casual social visit.

Verse 19:45

⁴⁵ Jesus entered the temple and began to cast out those who were selling,

Translation note 19:45

Connecting Statement:

This is the next event in this part of the story. Jesus enters the temple in Jerusalem.

Jesus entered the temple

You may need to make explicit that he first entered Jerusalem, where the temple was located. Alternate translation: "Jesus entered Jerusalem and then went to the temple courtyard" (See:)

entered the temple

Only priests were allowed to enter the temple building. Alternate translation: "went into the temple courtyard" (See:)

cast out

"throw out" or "force out"

Verse 19:46

⁴⁶ saying to them, "It is written, 'My house will be a house of prayer,' but you have made it a den of robbers."

Translation note 19:46

It is written

This is a quotation from Isaiah. This can be stated in active form. Alternate translation: "The scriptures say" or "A prophet wrote these words in the scriptures" (See:)

My house

The word "My" refers to God and "house" refers to the temple.

house of prayer

"a place where people pray to me"

a den of robbers

Jesus speaks of the temple as if it were a place where thieves come together. Alternate translation: "a place where thieves hide" (See:)

Verse 19:47

⁴⁷ So Jesus was teaching daily in the temple. The chief priests and the scribes were seeking to destroy him, as were the leaders of the people,

Translation note 19:47

Connecting Statement:

This is the end of this part of the story. Verses 47-48 tell about ongoing action that continues after the main part of the story ends. (See:)

in the temple

"in the temple courtyard" or "at the temple"

destroy him

This hyperbole refers to killing Jesus. Alternate translation: "kill him" (See:)

Verse 19:48

⁴⁸ but they could not find a way to do it because all the people were listening to him intently.

Translation note 19:48

were listening to him intently

"were paying close attention to what Jesus was saying"

Chapter 20

Luke 20 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 20:17, 42-43, which is from the Old Testament.

Special concepts in this chapter

Using questions to trap people

When Jesus asked the Pharisees who gave John the authority to baptize ([Luke 20:4](#)), they could not answer because any answer they gave would give someone a reason to say that they were wrong ([Luke 20:5-6](#)). They thought that they would be able to say that Jesus was wrong when they asked him if people should pay taxes to Caesar ([Luke 20:22](#)), but Jesus gave them an answer that they had not thought of.

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. In this chapter, Jesus quotes a psalm that records David calling his son "Lord," that is, "master." However, to the Jews, ancestors were greater than their descendants. In this passage, Jesus is trying to lead his hearers to the true understanding that the Messiah will himself be divine, and that he himself is the Messiah. ([Luke 20:41-44](#)).

Verse 20:1

¹ It came about one day as Jesus was teaching the people in the temple and preaching the gospel that the chief priests and the scribes came to him with the elders.

Translation note 20:1

Connecting Statement:

The chief priests, scribes, and elders question Jesus in the temple.

It came about

This phrase is used here to mark the beginning of a new part of the story. (See:)

in the temple

"in the temple courtyard" or "at the temple"

Verse 20:2

² They spoke, saying to him, "Tell us by what authority you do these things, or who it is who gave you this authority."

Translation note 20:2

General Information:

This page has intentionally been left blank.

Verse 20:3

³ He answered and said to them, "I will also ask you a question, and you tell me."

Translation note 20:3

General Information:

Jesus responds to the chief priests, scribes, and elders.

He answered and said to them

"Jesus replied"

I will also ask you a question, and you tell me

The words "I will ... ask you a question" are a statement. The words "you tell me" are a command.

Verse 20:4

⁴ The baptism of John: Was it from heaven or from men?"

Translation note 20:4

Was it from heaven or from men

Jesus knows that John's authority comes from heaven, so he is not asking for information. He asks the question so the Jewish leaders will have to tell what they think to all who are listening. This question is rhetorical, but you will probably have to translate it as a question. Alternate translation: "Do you think John's authority to baptize people came from heaven or from men" or "Was it God who told John to baptize people, or did people tell him to do it" (See:)

from heaven

"from God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him. (See:)

Verse 20:5

⁵ They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?'

Translation note 20:5

They reasoned

"They discussed" or "They considered their answer"

with themselves

"among themselves" or "with each other"

If we say, 'From heaven,' he

Some languages might prefer an indirect quote. Alternate translation: "If we say that John's authority is from heaven, he" (See:)

From heaven

"From God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him. See how these words are translated in [Luke 20:4](#). (See:)

he will say

"Jesus will say"

Verse 20:6

⁶ But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."

Translation note 20:6

if we say, 'From men,'

Some languages might prefer an indirect quote. Alternate translation: "if we say that John's authority is from men," (See:)

stone us

"kill us by throwing stones on us." God's Law commanded that his people stone those of his people who mocked him or his prophets. (See:)

Verse 20:7

⁷ So they answered that they did not know where it came from.

Translation note 20:7

So they answered

"So the chief priests, scribes and elders answered." The word "so" marks an event that happened because of something else that happened first. In this case, they had reasoned with themselves ([Luke 20:5-6](#)), and they did not have an answer they wanted to say.

they answered that they did not know where it came from.

This could be stated as a direct quote. Alternate translation: "they said, 'We do not know where it came from.'" (See:)

where it came from

"where John's baptism came from." Alternate translation: "where John's authority to baptize came from" or "who authorized John to baptize people"

Verse 20:8

⁸ Jesus said to them, "Neither will I tell you by what authority I do these things."

Translation note 20:8

Neither will I tell you

"And I will not tell you." Jesus knew they were not willing to tell him the answer, so he responded in the same manner. Alternate translation: "Just as you will not tell me, I will not tell you"

Verse 20:9

⁹ He told the people this parable, "A man planted a vineyard, rented it out to vine growers, and went into another country for a long time.

Translation note 20:9

General Information:

Jesus begins to tell a parable to the people in the temple courtyard. (See:)

rented it out to vine growers

"allowed some vine growers to use it in exchange for payment" or "allowed some vine growers to use it and pay him later." Payment might be in the form of money or a portion of the harvest.

vine growers

These are people who tend grape vines and grow grapes. Alternate translation: "grape farmers"

Verse 20:10

¹⁰ At the appointed time he sent a servant to the vine growers, that they should give him of the fruit of the vineyard. But the vine growers beat him, and sent him away empty-handed.

Translation note 20:10

the appointed time

"the time they had agreed to pay him." This would have been at the harvest time.

of the fruit of the vineyard

"some of the grapes" or "some of what they produced in the vineyard." It could also refer to the things they made from grapes or the money they earned by selling the grapes.

sent him away empty-handed

An empty hand is a metaphor for "nothing." Alternate translation: "sent him away without paying him" or "sent him away without the grapes" (See:)

Verse 20:11

¹¹ He then sent yet another servant and they also beat him, treated him shamefully, and sent him away empty-handed.

Translation note 20:11

beat him

"beat that servant"

treated him shamefully

"humiliated him"

sent him away empty-handed

Having an empty hand is a metaphor for having nothing. Alternate translation: "sent him away without paying him" or "sent him away without any grapes" (See:)

Verse 20:12

¹² He also sent yet a third and they also wounded him, and threw him out.

Translation note 20:12

yet a third

"even a third servant" or "yet another servant." The word "yet" hints at the fact that the landowner should not have had to send the second servant, but he went beyond that and sent a third servant. (See:)

wounded him

"injured that servant"

threw him out

"threw him out of the vineyard"

Verse 20:13

¹³ So the lord of the vineyard said, 'What will I do? I will send my beloved son. Maybe they will respect him.'

Translation note 20:13

What will I do?

This question emphasizes that the vineyard owner thought carefully about what he was going to do. Alternate translation: "Here is what I will do:" (See:)

Verse 20:14

¹⁴ "But when the vine growers saw him, they discussed among themselves, saying, 'This is the heir. Let us kill him, that the inheritance may be ours.'

Translation note 20:14

when the vine growers saw him

"when the farmers saw the owner's son"

Let us kill him

They were not asking permission. They said this to encourage each other to kill the heir.

Verse 20:15

¹⁵ They threw him out of the vineyard and killed him. What then will the lord of the vineyard do to them?

Translation note 20:15

They threw him out of the vineyard

"The vine growers forced the son out of the vineyard"

What then will the lord of the vineyard do to them?

Jesus uses a question to get his listeners to pay attention to what the owner of the vineyard will do. Alternate translation: "So now, listen to what the lord of the vineyard will do to them." (See:)

Verse 20:16

¹⁶ He will come and destroy these vine growers, and will give the vineyard to others."

Translation note 20:16

Connecting Statement:

Jesus finishes telling his parable to the crowd.

May it never be

"May it never happen"

Verse 20:17

¹⁷ But Jesus looked at them, and said, "What is the meaning of that which is written:

Translation note 20:17

Connecting Statement:

Jesus continues teaching the crowd.

But Jesus looked at them

"But Jesus stared at them" or "But he looked straight at them." He did this to hold them accountable to understand what he was saying.

What is the meaning of that which is written: 'The stone ... cornerstone'?

Jesus uses a question to teach the crowd. Alternate translation: "You should be able to understand that which is written: 'The stone ... cornerstone.'" (See:)

that which is written

"this scripture"

The stone that the builders rejected has become the cornerstone

This is the first of three metaphors in a prophecy from the book of Psalms. This one refers to the Messiah as if he were a stone that builders chose not to use, but that God made the most important stone. (See:)

The stone that the builders rejected

"The stone that the builders said was not good enough to use for building." In those days people used stones to build the walls of houses and other buildings.

the builders

This refers to the religious rulers who are rejecting Jesus as Messiah.

the cornerstone

"the chief stone of the building" or "the most important stone of the building"

Verse 20:18

¹⁸ Every one who falls on that stone will be broken to pieces, and the one on whom it falls will be crushed."

Translation note 20:18

Every one who falls ... broken to pieces

This second metaphor speaks of people who reject the Messiah as if they fall over a stone and are injured. (See:)

will be broken to pieces

This is a result of falling onto the stone. It can be stated in active form. Alternate translation: "will break up into pieces" (See:)

the one on whom it falls

"the one that stone falls on." This third metaphor speaks about the Messiah judging those who reject him as if he were a large stone that would crush them. (See:)

Verse 20:19

¹⁹ So the scribes and the chief priests sought to lay hands on him in that very hour, for they knew that he had spoken this parable against them. But they were afraid of the people.

Translation note 20:19

sought to lay hands on him

In this verse, to "lay hands on" someone is to arrest that person. Alternate translation: "looked for a way to arrest Jesus" (See:)

in that very hour

"immediately"

they were afraid of the people

This is the reason that they did not arrest Jesus right away. The people respected Jesus, and the religious leaders were afraid of what the people might do if they arrested him. Alternate translation: "they did not arrest him because they were afraid of the people" (See:)

Verse 20:20

²⁰ Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor.

Translation note 20:20

they sent out spies

"the scribes and chief priests sent spies to watch Jesus"

that they might find fault with his speech

"because they wanted to accuse Jesus of saying something bad"

to the rule and to the authority of the governor

"Rule" and "authority" are two ways of saying that they wanted the governor to judge Jesus. It can be translated with one or both expressions. Alternate translation: "so that the governor would punish Jesus" (See:)

Verse 20:21

²¹ They asked him, saying, "Teacher, we know that you say and teach rightly, and are not partial to anyone, but you teach the truth about the way of God.

Translation note 20:21

Connecting Statement:

This is the beginning of the next event in the story. Some time has passed since Jesus was questioned in the temple by the chief priests. The spies are now questioning Jesus.

They asked him

"The spies asked Jesus"

Teacher, we know ... way of God

The spies were trying to deceive Jesus. They did not believe these things about Jesus.

we know

"we" refers only to the spies. (See:)

are not partial to anyone

Possible meanings are 1) "you tell the truth even if important people do not like it" or 2) "you do not favor one person over another" (See:)

but you teach the truth about the way of God

This is part of what the spies were saying that they knew about Jesus.

Verse 20:22

²² Is it lawful for us to pay taxes to Caesar, or not?"

Translation note 20:22

Is it lawful ... or not?

They hoped that Jesus would say either "yes" or "no." If he said "yes," then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said "no," then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws.

Is it lawful

They were asking about God's law, not about Caesar's law. Alternate translation: "Does our law permit us"

Caesar

Because Caesar was the ruler of the Roman government, they could refer to the Roman government by Caesar's name. (See:)

Verse 20:23

²³ But Jesus understood their craftiness, and said to them,

Translation note 20:23

But Jesus understood their craftiness

"But Jesus understood how tricky they were" or "But Jesus saw that they were trying to trap him." The word "their" refers to the spies.

Verse 20:24

²⁴ "Show me a denarius. Whose image and name is on it?"

Translation note 20:24

a denarius

This is a Roman silver coin worth a day's wages. (See:)

Whose image and name is on it?

Jesus uses a question to respond to those who were trying to trick him. Alternate translation: "Tell me, whose image and name do you see on it?" (See:)

image and name

"picture and name"

Verse 20:25

²⁵ He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's."

Translation note 20:25

He said to them

"Then Jesus said to them"

Caesar

Here "Caesar" refers to the Roman government. (See:)

and to God

The word "give" is understood from the previous phrase. It can be repeated here. Alternate translation: "and give to God" (See:)

Verse 20:26

²⁶ They were not able to find fault with what he had said in front of the people, but marveling at his answer, they were silent.

Translation note 20:26

Connecting Statement:

This is the end of this event about the spies and the part of the story which began in [Luke 20:1](#).

They were not able to find fault with what he had said

"The spies could not find anything wrong with what he said"

but marveling at his answer, they were silent

"but they were amazed at his answer and did not say anything"

Verse 20:27

²⁷ When some of the Sadducees came to him, the ones who say that there is no resurrection,

Translation note 20:27

General Information:

We do not know where this takes place, though it possibly takes place in the temple courtyard. Jesus is talking with some Sadducees.

the ones who say that there is no resurrection

This phrase identifies the Sadducees as being the group of Jews that say that no one would rise from the dead. It does not imply that some Sadducees believed that there is a resurrection and some did not. (See:)

Verse 20:28

²⁸ they asked him, saying, "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and being childless, the man should take the brother's wife, and raise up children for his brother.

Translation note 20:28

if a man's brother dies, having a wife, and being childless

"if a man's brother dies when he has a wife but does not have children"

the man should take the brother's wife

"the man should marry his dead brother's widow"

raise up children for his brother

The Jews considered the first son born to a woman who married her dead husband's brother as if he were the son of the woman's first husband. This son inherited the property of his mother's first husband and carried on his name. (See:)

Verse 20:29

²⁹ There were seven brothers and the first took a wife, and died childless,

Translation note 20:29

General Information:

The Sadducees tell Jesus a short story in verses 29-32. This is a story they made up as an example. In verse 33, they ask Jesus a question about the story they told.

There were seven brothers

This may have happened, but it is probably a story that they made up to test Jesus.

the first

"brother number one" or "the oldest" (See:)

died childless

"died without having any children" or "died, but did not have any children"

Verse 20:30

³⁰ and the second as well.

Translation note 20:30

the second as well

The Sadducees kept the story short by not repeating many of the details. Alternate translation: "the second married her and the same thing happened" or "the second brother married her and died without having any children" (See:)

the second

"brother number two" or "the oldest brother who was still alive" (See:)

Verse 20:31

³¹ The third took her, and in the same way the seven also left no children and died.

Translation note 20:31

The third took her

"The third married her"

The third

"Brother number three" or "The oldest brother who was still alive" (See:)

and in the same way the seven also left no children and died

The speakers kept the story short by omitting details. Alternate translation: "in the same way the rest of the seven brothers married her and died without having any children" (See:)

the seven

"all seven of the brothers" or "each of the seven brothers"

Verse 20:32

³² Afterward the woman also died.

Translation note 20:32

General Information:

This page has intentionally been left blank.

Verse 20:33

³³ In the resurrection then, whose wife will she be? For the seven had her as their wife."

Translation note 20:33

Connecting Statement:

The Sadducees finish asking Jesus their question.

In the resurrection

"When people are raised from the dead" or "When dead people become alive again." Some languages have a way of showing that the Sadducees did not believe that there would be a resurrection, such as "In the supposed resurrection" or "When dead people are supposedly raised from the dead."

Verse 20:34

³⁴ Jesus said to them, "The sons of this age marry and are given in marriage.

Translation note 20:34

Connecting Statement:

Jesus begins to answer the Sadducees.

The sons of this age

"The people of this world" or "The people of this time." This is in contrast with those in heaven or the people who live after the resurrection.

marry and are given in marriage

In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "get married" (See: and)

Verse 20:35

³⁵ But those who are regarded as worthy in that age to receive the resurrection from the dead will neither marry nor be given in marriage.

Translation note 20:35

those who are regarded as worthy in that age

This can be stated in active form. Alternate translation: "the people in that age whom God will consider to be worthy" (See:)

to receive the resurrection from the dead

"to be raised from the dead" or "to rise from death"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To receive resurrection from among them speaks of becoming alive again.

will neither marry nor be given in marriage

In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "will not marry" or "will not get married." This is after the resurrection. (See: and)

Verse 20:36

³⁶ Neither can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

Translation note 20:36

Neither can they die anymore

This is after the resurrection. Alternate translation: "They will not be able to die anymore" (See:)

are sons of God, being sons of the resurrection

"are children of God because he has brought them back from the dead"

Verse 20:37

³⁷ But that the dead are raised, even Moses showed, in the place concerning the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.

Translation note 20:37

Connecting Statement:

Jesus finishes answering the Sadducees.

But that the dead are raised, even Moses showed

The word "even" is here because the Sadducees might not have been surprised that some scriptures say that the dead are raised, but they did not expect Moses to have written something like that. Alternate translation: "But even Moses showed that dead people rise from the dead" (See:)

the dead are raised

This can be stated in active form. Alternate translation: "God causes the dead to live again" (See:)

in the place concerning the bush, where he calls the Lord

The implied information can be supplied. Alternate translation: "in the scripture about the burning bush, where he wrote about the Lord being" (See:)

the God of Abraham and the God of Isaac and the God of Jacob

"the God of Abraham, Isaac, and Jacob." They all worshiped the same God.

Verse 20:38

³⁸ Now he is not the God of the dead, but of the living, because all live to him."

Translation note 20:38

Now

This word is used here to mark a break in the main teaching. Here Jesus explains how this story proves that people rise from the dead.

he is not the God of the dead, but of the living

These two phrases have similar meaning. They are used together for emphasis. Some languages have different ways of showing emphasis. Alternate translation: "the Lord is the God of living people only" (See:)

but of the living

"but the God of living people." Since these people died physically, they must still be alive spiritually. Alternate translation: "but the God of people whose spirits are alive, even though their bodies may have died" (See:)

because all live to him

"because in God's sight they all are still alive" or "because their spirits are alive in God's presence"

Verse 20:39

³⁹ Some of the scribes answered, "Teacher, you have answered well."

Translation note 20:39

Some of the scribes answered

"Some of the scribes said to Jesus." There were scribes present when the Sadducees were questioning Jesus. (See:)

Verse 20:40

⁴⁰ For they did not dare ask him any more questions.

Translation note 20:40

For they

It is unclear if this refers to the scribes, or the Sadducees, or both. It is best to keep the statement general.

they did not dare ask him any more questions

"they were afraid to ask him any more questions" or "they did not risk asking him any more questions." They understood that they did not know as much as Jesus did, but they did not want to say that. This can be made explicit. Alternate translation: "they did not ask him any more tricky questions because they feared that his wise answers would make them appear foolish again" (See:)

Verse 20:41

⁴¹ Jesus said to them, "How do they say that the Christ is David's son?

Translation note 20:41

General Information:

Jesus asks the scribes a question.

How do they say ... son?

"Why do they say ... son?" Jesus uses a question to make the scribes think about who the Messiah is. Alternate translation: "Let's think about them saying ... son." or "I will talk about them saying ... son." (See:)

they say

The prophets, the religious rulers, and the Jewish people in general knew that the Messiah was the son of David. Alternate translation: "everyone says" or "people say" (See:)

David's son

"King David's descendant." The word "son" is used here to refer to a descendant. In this case it refers to the one who would reign over God's kingdom. (See:)

Verse 20:42

⁴² For David himself says in the Book of Psalms,

Translation note 20:42

The Lord said to my Lord

This is a quotation from the book of Psalms which says "Yahweh said to my Lord." But the Jews stopped saying "Yahweh" and often said "Lord" instead. Alternate translation: "The Lord God said to my Lord" or "God said to my Lord"

my Lord

David was referring to the Christ as "my Lord."

Sit at my right hand

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me" (See:)

Verse 20:43

⁴³ until I make your enemies your footstool.'

Translation note 20:43

until I make your enemies your footstool

The Messiah's enemies are spoken of as if they were furniture on which he would rest his feet. This was an image of submission. Alternate translation: "until I make your enemies like a footstool for you" or "until I conquer your enemies for you" (See:)

Verse 20:44

⁴⁴ David therefore calls the Christ 'Lord,' so how is he David's son?"

Translation note 20:44

David therefore calls the Christ 'Lord,'

In the culture of that time, a father was more respected than a son. David's use of the title 'Lord' for the Christ implies that he was greater than David. (See:)

so how is he David's son?

"so how can the Christ be David's son?" This can be a statement. Alternate translation: "and this shows that the Christ is not merely David's descendant" (See:)

Verse 20:45

⁴⁵ In the hearing of all the people he said to his disciples,

Translation note 20:45

Connecting Statement:

Jesus now directs his attention to his disciples and speaks mainly to them.

Verse 20:46

⁴⁶ "Beware of the scribes, who desire to walk in long robes and love special greetings in the marketplaces and chief seats in the synagogues and places of honor at feasts.

Translation note 20:46

Beware of

"Be on guard against"

who desire to walk in long robes

Long robes would show that they were important. Alternate translation: "who like to walk around wearing their important robes" (See:)

Verse 20:47

⁴⁷ They also devour widows' houses, and for a show they make long prayers. Men like this will receive greater condemnation."

Translation note 20:47

They also devour widows' houses

"They also eat up widows' houses." The scribes are spoken of as if they were hungry animals that eat up the widows' houses. The word "houses" is a synecdoche for both where the widow lives and all the possessions she puts in her home. Alternate translation: "They also take away from widows all their possessions" (See: and)

for a show they make long prayers

"they pretend to be righteous and make long prayers" or "they make long prayers so that people will see them"

Men like this will receive greater condemnation

"They will receive a more severe judgment." This can be stated in active form. Alternate translation: "God will certainly punish them very severely" (See:)

Chapter 21

Luke 21 General Notes

Structure and formatting

Jesus told his disciples much about what would happen before he returned.

Special concepts in this chapter

"For many will come in my name, saying, 'I am he,'"

Jesus taught that before he returned many people would falsely claim to be him returning. It will also be a time when many people will hate Jesus's followers and even want to kill them.

"Until the times of the Gentiles are fulfilled"

The Jews spoke of the time between when the Babylonians forced their ancestors to go to Babylon and the time when the Messiah would come as "the times of the Gentiles," the time when the Gentiles would rule over the Jews.

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 21:27](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

Verse 21:1

¹ Jesus looked up and saw the rich men who were putting their gifts into the treasury.

Translation note 21:1

Connecting Statement:

Jesus begins teaching his disciples, but it is uncertain whether this occurs on the same day that the Sadducees question Jesus ([Luke 20:27](#)) or on a different day. (See:)

gifts

You may need to make explicit what the gifts are. Alternate translation: "gifts of money" (See:)

treasury

The "treasury" means the boxes in the temple courtyard where people put money as a gift to God.

Verse 21:2

² He saw a certain poor widow putting in two mites.

Translation note 21:2

a certain poor widow

This is a way of introducing a new character to the story. (See:)

two mites

"two small coins" or "two tiny copper coins." These were the least valuable of the coins people used then. Alternate translation: "two pennies" or "two small coins of little value" (See:)

Verse 21:3

³ So he said, "Truly I say to you, this poor widow put in more than all of them."

Translation note 21:3

Truly I say to you

This means that what Jesus was about to say was very important.

I say to you

Jesus was talking to his disciples. The word "you" is plural. (See:)

this poor widow put in more than all of them

God considers her gift, a small amount of money, more significant than the large amounts of money the men gave. Alternate translation: "the small gift of this widow is more valuable than the larger gifts of the rich men" (See:)

Verse 21:4

⁴ All of these gave gifts out of their abundance. But this widow, out of her poverty, put in all she had to live on."

Translation note 21:4

gave gifts out of their abundance

"have a lot of money but only gave a small portion of it"

out of her poverty

"who has very little money"

Verse 21:5

⁵ As some spoke of the temple, how it was decorated with beautiful stones and offerings, he said,

Translation note 21:5

Connecting Statement:

Jesus switches from talking about the widow to teaching about the temple.

offerings

things people had given to God

Verse 21:6

⁶ "As for these things that you see, the days will come when not one stone will be left on another which will not be torn down."

Translation note 21:6

these things that you see

This refers to the beautiful temple and its decorations.

the days will come when

"there will be a time when" or "someday"

when not one stone will be left on another which will not be torn down

Jesus uses hyperbole here to emphasize the extent of the devastation that enemies will cause to the temple. The enemies will completely destroy the temple, which is built of stones. Alternate translation: "when all these things will be destroyed" or "when enemies will destroy all of these things" (See:)

not one stone will be left on another which will not be torn down

This can be stated in positive form. Alternate translation: "every stone will be removed from its place and torn down"

left on another which will not be torn down

A new sentence can be started here, and it can be stated in active form. Alternate translation: "left on another. They will all be torn down" or "left on another. Enemies will tear down every stone" (See:)

Verse 21:7

⁷ So they asked him, saying, "Teacher, when will these things happen? What will be the sign when these things are about to happen?"

Translation note 21:7

they asked him

"the disciples asked Jesus" or "Jesus's disciples asked him"

these things

This refers to what Jesus has just said about enemies destroying the temple.

Verse 21:8

⁸ Jesus answered, "Be careful that you are not deceived. For many will come in my name, saying, 'I am he,' and, 'The time is near.' Do not go

after them.

Translation note 21:8

that you are not deceived

Jesus was talking to his disciples. The word "you" is plural. Alternate translation: "that you do not believe lies" or "that no one deceives you" (See: and)

in my name

People coming in his name claim to represent him. Alternate translation: "claiming to be me" or "claiming to have my authority" (See:)

I am he

"I am the Christ" or "I am the Messiah"

Do not go after them

"Do not believe them" or "Do not become their disciples"

Verse 21:9

⁹ When you hear of wars and riots, do not be terrified, for these things must happen first, but the end will not happen immediately."

Translation note 21:9

wars and riots

Here "wars" probably refers to fighting between countries, and "riots" probably refers to people fighting against their own leaders or against others in their country. Alternate translation: "wars and rebellions" or "wars and revolutions"

do not be terrified

"do not let these things terrify you" or "do not be afraid"

the end

Possible meanings are: (1) The end of the era in which the disciples to whom Jesus spoke were in at the time. Alternate translation: "the end of the age" or (2) The end of the heavens and earth as we know them. Alternate translation: "the end of the world"

will not happen immediately

Implied word can be supplied here. Alternate translation: "will not happen immediately after the wars and riots" or "will not happen immediately after those things happen" (See:)

Verse 21:10

¹⁰ Then he said to them, "Nation will rise against nation, and kingdom against kingdom.

Translation note 21:10

Then he said to them

"Then Jesus said to his disciples." Since this is a continuation of Jesus speaking from the previous verse, some languages may prefer not to say "Then he said to them."

Nation will rise against nation

Here "nation" is a metonym for the people of the nation, and "rise against" is a metonym for attack. The word "nation" represents nations in general, not one particular nation. Alternate translation: "The people of one nation will attack the people of other nations" or "The people of some nations will attack the people of other nations" (See: and)

Nation

This refers to ethnic groups of people rather than to countries.

kingdom against kingdom

The words "will rise" are understood from the previous phrase and mean attack. Alternate translation: "kingdom will rise against kingdom" or "the people of some kingdoms will attack the people of other kingdoms" (See: and and)

Verse 21:11

¹¹ There will be great earthquakes, and in various places famines and plagues. There will be terrifying events and great signs from heaven.

Translation note 21:11

in various places famines and plagues

The words "there will be" are understood from the previous phrase. Alternate translation: "there will be famines and plagues in many places" or "there will be times of hunger and diseases in different places" (See:)

terrifying events

"events that terrify people" or "events that cause people to be very afraid"

Verse 21:12

¹² But before all of these things, they will lay their hands on you and will persecute you, delivering you over to the synagogues and prisons, bringing you before kings and governors because of my name.

Translation note 21:12

these things

This refers to the terrible things that Jesus has said will happen.

they will lay their hands on you

"they will grab you." This expression refers to people exercising authority over the disciples. Alternate translation: "they will arrest you" (See:)

they will

"people will" or "enemies will"

you

Jesus was talking to his disciples. The word "you" is plural. (See:)

delivering you over to the synagogues

The word "synagogues" is a metonym for the people in the synagogues, specifically the leaders. Alternate translation: "giving you over to the leaders of the synagogues" or "taking you to the synagogues so that the people there can do to you whatever they want to do" (See:)

and prisons

"and delivering you over to the prisons" or "and putting you in prisons"

because of my name

The word "name" is here used to refer to Jesus himself. Alternate translation: "because of me" or "because you follow me" (See:)

Verse 21:13

¹³ It will lead to an opportunity for your testimony.

Translation note 21:13

for your testimony

"for you to tell them your testimony about me"

Verse 21:14

¹⁴ Therefore resolve in your hearts not to prepare your defense ahead of time,

Translation note 21:14

Therefore

"Because of this," referring to everything Jesus has said, beginning in [Luke 21:10](#). (See:)

resolve in your hearts

Here "hearts" is a metonym for people's minds. Alternate translation: "make up your mind" or "decide firmly" (See:)

not to prepare your defense ahead of time

"not to figure out ahead of time what you will say in order to defend yourself against their accusations"

Verse 21:15

¹⁵ for I will give you words and wisdom that all your adversaries will not be able to resist or contradict.

Translation note 21:15

wisdom that all your adversaries will not be able to resist or contradict

"wisdom that none of your adversaries will be able to resist or contradict"

I will give you words and wisdom

"I will tell you what wise things to say"

words and wisdom

These can be combined into one phrase. Alternate translation: "words of wisdom" or "wise words" (See:)

contradict

show to be false

Verse 21:16

¹⁶ But you will be given over also by parents, brothers, relatives, and friends, and they will put some of you to death.

Translation note 21:16

you will be given over also by parents, brothers, relatives, and friends

This can be translated in active form. Alternate translation: "even your parents, brothers, relatives, and friends will give you over to the authorities" (See:)

they will put some of you to death

"they will kill some of you." Possible meanings are 1) "the authorities will kill some of you" or 2) "those who deliver you up will kill some of

you." The first meaning is more likely.

Verse 21:17

¹⁷ You will be hated by everyone because of my name.

Translation note 21:17

You will be hated by everyone

This can be translated in active form. The word "everyone" emphasizes how many people will hate the disciples, either through 1) exaggeration Alternate translation: "It will seem like you are hated by everyone" or "It will seem like everyone hates you" or 2) a generalization. Alternate translation: "You will be hated by most people" or "Most people will hate you" (See:)

because of my name

"my name" here refers to Jesus. Alternate translation: "because of me" or "because you follow me" (See:)

Verse 21:18

¹⁸ But not a hair from your head will perish.

Translation note 21:18

But not a hair from your head will perish

Jesus speaks of one of the smallest parts of a person. He is emphasizing that the whole person will not perish. Jesus had already said that some of them would be put to death, so some understand this to mean that they would not be harmed spiritually. Alternate translation: "But these things cannot really harm you" or "Even every hair on your head will be safe" (See:)

Verse 21:19

¹⁹ In your endurance you will gain your lives.

Translation note 21:19

In your endurance

"By holding firm." This can be stated in the opposite way. Alternate translation: "If you do not quit"

you will gain your lives

"you will save yourselves"

Verse 21:20

²⁰ "When you see Jerusalem surrounded by armies, then recognize that its desolation is near.

Translation note 21:20

Jerusalem surrounded by armies

This can be stated in active form. Alternate translation: "armies surrounding Jerusalem" (See:)

that its desolation is near

The word "desolation," which describes a place that is empty, is a metonym for Jerusalem after it has been destroyed and the Jews can no longer live there. Alternate translation: "that it will soon be destroyed" or "that they will soon destroy it" (See:)

Verse 21:21

²¹ Then let those in Judea flee to the mountains, let those who are in the city leave it, and those who are out in the country must not enter the

city.

Translation note 21:21

flee

run away from danger

in the country

This refers to the rural areas outside Jerusalem, and not to the nation. Alternate translation: "outside the city"

enter the city

"enter Jerusalem"

Verse 21:22

²² For these are days of vengeance, so that all the things that are written will be fulfilled.

Translation note 21:22

these are days of vengeance

"these are days of punishment" or "this will be the time when God will punish this city"

all the things that are written

This can be stated in active form. Alternate translation: "all the things that the prophets wrote in the scriptures long ago" (See:)

will be fulfilled

This can be stated in active form. Alternate translation: "will happen" (See:)

Verse 21:23

²³ Woe to those who are pregnant and to those who are nursing in those days! For there will be great distress upon the land, and wrath to this people.

Translation note 21:23

to those who are nursing

"to mothers who are nursing their babies"

there will be great distress upon the land

Possible meanings are 1) the people of the land will be distressed or 2) there will be physical disasters in the land.

wrath to this people

"there will be wrath to the people at that time." God will bring this wrath. Alternate translation: "this people will experience God's anger" or "God will be very angry and will punish this people" (See:)

Verse 21:24

²⁴ They will fall by the edge of the sword, and they will be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

Translation note 21:24

They will fall by the edge of the sword

"They will be killed by the edge of the sword." Here "fall by the edge of the sword" represents being killed by enemy soldiers. Alternate translation: "Enemy soldiers will kill them" (See:)

they will be led captive into all the nations

This can be stated in active form. Alternate translation: "their enemies will capture them and take them to other countries" (See:)

into all the nations

The word "all" is an exaggeration to emphasize that they will be led into many countries. Alternate translation: "into many other countries" (See:)

Jerusalem will be trampled by the Gentiles

Possible meanings are 1) the Gentiles will conquer Jerusalem and occupy it or 2) the Gentiles will destroy the city of Jerusalem or 3) the Gentiles will destroy the people of Jerusalem. (See:)

trampled by the Gentiles

This metaphor speaks of Jerusalem as if the people of other nations was walking on it and crushing it down with their feet. This refers to domination. Alternate translation: "conquered by the Gentiles" or "destroyed by the other nations" (See:)

the times of the Gentiles are fulfilled

This can be stated in active form. Alternate translation: "the period of the Gentiles has come to an end" (See:)

Verse 21:25

²⁵ "There will be signs in the sun, in the moon, and in the stars, and on the earth. The nations will be in distress, anxious because of the roar of the sea and waves.

Translation note 21:25

The nations will be in distress

Here "the nations" refers to the people in them. Alternate translation: "The people of the nations will be distressed"

distress, anxious because of the roar of the sea and waves

"distress because they will be anxious about the roar of the sea and its waves" or "distress, and the loud noise of the sea and its rough movements will frighten them." This seems to refer to unusual storms or disasters involving the seas.

Verse 21:26

²⁶ There will be men fainting from fear and from expectation of the things which are coming upon the world. For the powers of the heavens will be shaken.

Translation note 21:26

the things which are coming upon the world

"the things that will happen in the world" or "the things that will happen to the world"

the powers of the heavens will be shaken

This can be stated in active form. Possible meanings are 1) "God will shake the sun, moon, and stars so they will not move in their normal ways" or 2) "God will trouble the powerful spirits in the heavens." The first is recommended. (See:)

Verse 21:27

²⁷ Then they will see the Son of Man coming in a cloud with power and great glory.

Translation note 21:27

Son of Man coming

Jesus is referring to himself. Alternate translation: "me, the Son Man, coming" (See:)

coming in a cloud

"coming down in a cloud"

with power and great glory

Here "power" probably refers to his authority to judge the world. Here "glory" may refer to a bright light. God sometimes shows his greatness with a very bright light. Alternate translation: "powerfully and gloriously" or "and he will be powerful and very glorious"

Verse 21:28

²⁸ But when these things begin to happen, stand up and lift up your heads, because your redemption is coming near."

Translation note 21:28

stand up

Sometimes when people are afraid, they crouch down in order to avoid being seen or hurt. When they are no longer afraid, they get up. Alternate translation: "stand up with confidence"

lift up your heads

Lifting the head is a metonym for looking up. When they lift their heads up, they will be able to see their rescuer coming to them. Alternate translation: "look up" (See:)

because your redemption is coming near

God, who redeems, is spoken of as if he were the redemption that he causes. The word "redemption" is an abstract noun that can be translated as a verb. Alternate translation: "because God will soon redeem you" (See: and)

redemption

God rescuing his people from those who want to harm them is spoken of as if he were buying back people who had become slaves because they could not pay their debts. Alternate translation: "rescue" or "salvation"

Verse 21:29

²⁹ Jesus told them a parable, "Look at the fig tree, and all the trees.

Translation note 21:29

Connecting Statement:

As Jesus continues teaching his disciples, he tells them a parable. (See:)

Verse 21:30

³⁰ When they sprout buds, you see for yourselves and know that summer is already near.

Translation note 21:30

When they sprout buds

"When new leaves start to grow"

summer is already near

"summer is about to start." Summer in Israel follows the sprouting of fig tree leaves and is the time when the figs ripen. Alternate translation:

"harvest time is ready to start" (See:)

Verse 21:31

³¹ So also, when you see these things happening, recognize that the kingdom of God is near.

Translation note 21:31

So also, when you see these things happening

The appearance of the signs that Jesus just described signal the arrival of the kingdom of God just as appearance of the leaves of the fig tree signal the arrival of summer.

the kingdom of God is near

"God will soon establish his kingdom." Alternate translation: "God will soon rule as king" (See:)

Verse 21:32

³² Truly I say to you, this generation will not pass away until all these things take place.

Translation note 21:32

Connecting Statement:

Jesus continues teaching his disciples.

Truly I say to you

This expression emphasizes the importance of what Jesus is about to say.

this generation

Possible meanings are 1) the generation that will see the first of the signs Jesus speaks of or 2) the generation Jesus is speaking to. The first is more likely.

will not pass away until

This could be stated in positive form. Alternate translation: "will still be alive when"

Verse 21:33

³³ Heaven and earth will pass away, but my words will never pass away.

Translation note 21:33

Heaven and earth will pass away

"Heaven and earth will cease to exist." The word "heaven" here refers to the sky and the universe beyond it.

my words will never pass away

"my words will never cease to exist" or "my words will never fail." Jesus uses "words" here to refer to everything he says. (See:)

will never pass away

This could be stated in positive form. Alternate translation: "will remain forever"

Verse 21:34

³⁴ "But pay attention to yourselves, so that your hearts are not burdened with excessive drinking and drunkenness and the worries of life, and that day does not close on you suddenly

Translation note 21:34

so that your hearts are not burdened

The "heart" here refers to the mind and thoughts of the person. Alternate translation: "so that you are not occupied" (See:)
are not burdened

Jesus here speaks of the following sins as if they were a physical weight that a person had to carry. (See:)

excessive drinking ... drunkenness

"drinking too much wine and becoming drunk." Excessive drinking is the action, and intoxication is the effect of that action.

the worries of life

"the things you worry about as you live every day"

that day does not close on you suddenly

The rest of this sentence, "like a trap," is in verse 35. Just as a trap closes on an animal when the animal does not expect it, that day will happen when people do not expect it. Alternate translation: "that day does not happen when you are not expecting it, as when a trap closes suddenly on an animal" or "that day does not surprise you like a trap" (See:)

that day

This refers to the day when the Messiah returns. Alternate translation: "the day when the Son of Man comes"

Verse 21:35

³⁵ like a trap. For it will come upon everyone living on the face of the whole earth.

Translation note 21:35

like a trap

The first part of this statement, "that day does not close on you suddenly," is in verse 34. Just as a trap closes on an animal when the animal does not expect it, that day will happen when people do not expect it. Alternate translation: "that day does not happen when you are not expecting it, as when a trap closes suddenly on an animal" or "that day does not surprise you like a trap" (See:)

it will come upon everyone

"it will affect everyone" or "the events of that day will affect everyone"

on the face of the whole earth

The surface of the earth is spoken of as if it were the outward part of the face of a person. Alternate translation: "on the surface of the whole earth" or "on the entire earth" (See:)

Verse 21:36

³⁶ But be alert at all times, praying that you may be strong enough to escape all these things that will take place, and to stand before the Son of Man."

Translation note 21:36

Connecting Statement:

Jesus finishes teaching his disciples.

be alert

"be ready for my coming"

strong enough to escape all these things

Possible meanings are 1) "strong enough to endure these things" or 2) "able to avoid these things."

these things that will take place

"these things that will happen." Jesus has just told them about terrible things that will happen, such as persecution, war, and captivity.

to stand before the Son of Man

"to stand with confidence before the Son of Man." This probably refers to when the Son of Man judges everyone. A person who is not ready will be afraid of the Son of Man and will not stand with confidence.

Verse 21:37

³⁷ So during the days he was teaching in the temple, and at night he went out and stayed on the mountain that is called Olives.

Translation note 21:37

Connecting Statement:

This is the end of the part of the story that begins in [Luke 20:1](#). Verses 37-38 tell about ongoing action that continues after the main part of the story ends. (See:)

during the days he was teaching

"during the daytime he would teach" or "he would teach each day." The following verses tell about things that Jesus and the people did each day during the week before he died.

in the temple

Only priests were allowed in the temple. Alternate translation: "at the temple" or "in the temple courtyard" (See:)

at night he went out

"at night he would go out of the city" or "he went out each night"

Verse 21:38

³⁸ All of the people came early in the morning to hear him in the temple.

Translation note 21:38

All of the people

The word "all" is probably an exaggeration to emphasize that the crowd was very large. Alternate translation: "A very large number of people in the city" or "Almost everyone in the city" (See:)

came early in the morning

"would come early each morning"

to hear him in the temple

"to hear him teach in the temple courtyard"

Chapter 22

Luke 22 General Notes

Special concepts in this chapter

The eating of the body and blood

[Luke 22:19-20](#) describes Jesus's last meal with his followers. At that time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist," or "Holy Communion" to remember this meal.

The new covenant

Some people think that Jesus established the new covenant during the supper. Others think he established it after he went up to heaven. Others think it will not be established until Jesus comes again. Your translation should say no more about this than the ULB does. (See:)

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 22:22](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

Verse 22:1

¹ Now the Festival of Unleavened Bread was approaching, which is called the Passover.

Translation note 22:1

General Information:

Judas agrees to betray Jesus. These verses give background information about this event. (See:)

Now

This word is used here to introduce a new event. (See:)

Festival of Unleavened Bread

The festival was called by this name because during the festival the Jews did not eat bread that was made with yeast. Alternate translation: "festival when they would eat unleavened bread" (See:)

was approaching

"was almost ready to begin"

Verse 22:2

² The chief priests and the scribes were seeking how they could put Jesus to death, for they were afraid of the people.

Translation note 22:2

seeking how

"looking for an opportunity" or "thinking of ways in which"

they could put Jesus to death

The priests and scribes did not have the authority to kill Jesus themselves, but they hoped to get others to kill him. Alternate translation: "they could get someone to put Jesus to death" or "they could get someone to kill Jesus" (See:)

afraid of the people

Possible meanings are 1) "scared of what the people might do" or 2) "scared that the people would make Jesus king."

Verse 22:3

³ Then Satan entered into Judas, the one called Iscariot, who was one of the twelve.

Translation note 22:3

General Information:

This is the beginning of the action in this part of the story.

Satan entered into Judas, the one called Iscariot

What happened might have been similar to demon possession, but other demon-possessed people are obviously unable to control any of their own actions. Here Judas Iscariot seems to do everything he desires, but Satan was somehow at work in a special way. Whatever the intended meaning, Satan "entering" Judas Iscariot is a metaphor for Satan taking control of Judas Iscariot. Alternate translation: "Satan took control of Judas, the one called Iscariot" (See:)

Verse 22:4

⁴ Judas went to the chief priests and captains and discussed with them how he would betray Jesus to them.

Translation note 22:4

chief priests

"the leaders of the priests"

captains

officers of the temple guards

how he would betray Jesus to them

"how he would help them arrest Jesus"

Verse 22:5

⁵ They were glad and agreed to give him money.

Translation note 22:5

They were glad

"The chief priests and captains were glad"

to give him money

"to give Judas money"

Verse 22:6

⁶ He consented and looked for an opportunity to give him over to them away from the crowd.

Translation note 22:6

He consented

"He agreed"

looked for an opportunity to give him over to them away from the crowd

This is an ongoing action that continues after this part of the story ends. (See:)

away from the crowd

"privately" or "when there was no crowd around him"

Verse 22:7

⁷ Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed.

Translation note 22:7

General Information:

Jesus sends Peter and John to prepare for the Passover meal. This verse gives background information about the event. (See:)

the day of unleavened bread

"the day of bread without yeast." This was the day the Jews would take all bread made with yeast out of their homes. Then they would celebrate the Festival of Unleavened Bread for seven days.

the Passover lamb had to be sacrificed

Each family or group of people would kill a lamb and eat it together, so many lambs were killed. This can be stated in active form. Alternate translation: "people had to kill a lamb for their Passover meal" (See: and)

Verse 22:8

⁸ So Jesus sent Peter and John, saying, "Go and prepare for us the Passover meal, so that we may eat it."

Translation note 22:8

prepare

This is a general word meaning "make ready." Jesus was not necessarily telling Peter and John to do all the cooking.

so that we may eat it

Jesus was including Peter and John when he said "we." Peter and John would be part of the group of the disciples that would eat the meal. (See:)

Verse 22:9

⁹ They said to him, "Where do you want us to make preparations?"

Translation note 22:9

you want us to make preparations

The word "us" does not include Jesus. Jesus would not be part of the group that would prepare the meal. (See:)

make preparations

"make preparations for the meal" or "prepare the meal"

Verse 22:10

¹⁰ He answered them, "Look, when you have entered the city, a man bearing a pitcher of water will meet you. Follow him into the house that he goes into.

Translation note 22:10

He answered them

"Jesus answered Peter and John"

Look

Jesus used this word to tell them to pay close attention and to do exactly what he tells them.

a man bearing a pitcher of water will meet you

"you will see a man carrying a pitcher of water"

bearing a pitcher of water

"carrying a jar with water in it." He probably would be carrying the jar on his shoulder.

Follow him into the house

"Follow him, and go into the house"

Verse 22:11

¹¹ Then say to the master of the house, 'The Teacher says to you, "Where is the guest room, where I will eat the Passover with my disciples?"'

Translation note 22:11

The Teacher says to you, "Where is the guest room, where I ... my disciples?"

The quote beginning with "Where is the guest room" is a direct quote of what Jesus, the teacher, wants to say to the master of his house. It can be translated as an indirect quotation. Alternate translation: "Our teacher asks where the guest room is in which he ... his disciples." or "Our teacher says to show us the guest room where he ... us and the rest of his disciples." (See:)

The Teacher

This refers to Jesus.

eat the Passover

"eat the Passover meal"

Verse 22:12

¹² He will show you a large furnished upper room. Make the preparations there."

Translation note 22:12

Connecting Statement:

Jesus continues giving instructions to Peter and John.

He will show you

"The owner of the house will show you"

upper room

"room upstairs." If your community does not have houses with rooms above other rooms, you may need to consider how to describe buildings in the city.

Verse 22:13

¹³ So they went, and found everything as he had said to them. Then they prepared the Passover meal.

Translation note 22:13

So they went

"So Peter and John went"

Verse 22:14

¹⁴ When the hour came, he sat down with the apostles.

Translation note 22:14

Connecting Statement:

This is the next event in the part of the story about the Passover. Jesus and his disciples are sitting to eat the Passover meal.

When the hour came

"When it was time to eat the meal"

he sat down

"Jesus sat down"

Verse 22:15

¹⁵ Then he said to them, "I have greatly desired to eat this Passover with you before I suffer."

Translation note 22:15

I have greatly desired

"I have wanted very much"

before I suffer

Jesus is referring ahead to his death. The word for "suffer" here means to go through an unusually difficult or painful experience.

Verse 22:16

¹⁶ For I say to you, I will not eat it again until it is fulfilled in the kingdom of God."

Translation note 22:16

For I say to you

Jesus uses this phrase to emphasize the importance of what he will say next.

until it is fulfilled

This can be stated in active form. Possible meanings are 1) until the purpose of the Passover Festival is accomplished. Alternate translation: "until God fulfills it" or "until God completes the purpose of the Passover Festival" or 2) "until we celebrate the final Passover Festival" (See:)

Verse 22:17

¹⁷ Then Jesus took a cup, and when he had given thanks, he said, "Take this, and share it among yourselves.

Translation note 22:17

took a cup

"picked up a cup of wine"

when he had given thanks

"when he had given thanks to God"

he said

"he said to his apostles"

share it among yourselves

They were to share the contents of the cup, and not the cup itself. Alternate translation: "share the wine in the cup among yourselves" or "each of you drink some of the wine from the cup" (See:)

Verse 22:18

¹⁸ For I say to you, I will not drink of the fruit of the vine again until the kingdom of God comes."

Translation note 22:18

For I say to you

This phrase is used to emphasize the importance of what Jesus will say next.

fruit of the vine

This refers to the juice that is squeezed from the grapes that grow on grapevines. Wine is made from fermented grape juice.

until the kingdom of God comes

"until God establishes his kingdom" or "until God rules in his kingdom"

Verse 22:19

¹⁹ Then he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

Translation note 22:19

bread

This bread did not have yeast in it, so it was flat.

he broke it

"he ripped it" or "he tore it." He may have divided it into many pieces or he may have divided it into two pieces and given them to the apostles to divide among themselves. If possible, use an expression that would apply to either situation.

This is my body

Possible meanings are 1) "This bread is my body" and 2) "This bread represents my body."

my body, which is given for you

This can be stated in active form. Alternate translation: "my body, which I will give for you" or "my body, which I will sacrifice for you" (See:)

Do this

"Eat this bread"

in remembrance of me

"in order to remember me"

Verse 22:20

²⁰ He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.

Translation note 22:20

This cup

The word "cup" refers to the wine in the cup. Alternate translation: "The wine in this cup" or "This cup of wine" (See:)

the new covenant in my blood, which is poured out for you

Here "blood, which is poured out" represents death. Jesus's death will establish the new covenant that God will make with his people. Alternate translation: "the new covenant that God will put into effect because I have shed my blood for you" (See:)

Verse 22:21

²¹ But pay attention. The hand of the one who betrays me is with me at the table.

Translation note 22:21

Connecting Statement:

Jesus continues speaking to his apostles.

The hand of the one who betrays me

The hand here is a synecdoche that refers to the whole person. Jesus speaks of Judas betraying him as if it has already happened. Alternate translation: "The person who is about to betray me" or "The man who is ready to betray me" (See:)

Verse 22:22

²² For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!"

Translation note 22:22

For the Son of Man indeed goes

"For, indeed, the Son of Man will go" or "For the Son of Man will die"

the Son of Man indeed goes

Jesus is speaking about himself in the third person. Alternate translation: "I, the Son of Man, indeed go" (See:)

as it has been determined

This can be stated in active form. Alternate translation: "as God has determined" or "as God has planned" (See:)

But woe to that man through whom he is betrayed

This can be stated in active form. Alternate translation: "But woe to the man who betrays the Son of Man" or "But how terrible it will be for that man who betrays the Son of Man" (See:)

Verse 22:23

²³ They began to discuss among themselves which one of them it might be who would do this.

Translation note 22:23

General Information:

This page has intentionally been left blank.

Verse 22:24

²⁴ Then there arose also a quarrel among them about which of them was considered to be greatest.

Translation note 22:24

Then there arose also a quarrel among them

"Then the apostles began to argue among themselves"

was considered to be greatest

This can be stated in active form. Alternate translation: "was the most important" or "the people thought was most important" (See:)

Verse 22:25

²⁵ He said to them, "The kings of the Gentiles are lords over them, and the ones who have authority over them are called doers of good deeds.

Translation note 22:25

He said to them

"Jesus said to the apostles"

are lords over them

"rule forcefully over the Gentiles"

are called

Their people probably did not think that those rulers did good to them. Alternate translation: "like to be called" or "call themselves"

Verse 22:26

²⁶ But it must not be like this with you. Instead, let the greatest among you become like the youngest and the one who leads like the one who serves.

Translation note 22:26

Connecting Statement:

Jesus continues teaching his apostles.

it must not be like this with you

"you should not act like that"

the youngest

Older people were respected in that culture. The leaders were usually older people and were called "elders." The youngest person would be the least likely to lead, and the least important. Alternate translation: "the least important" (See:)

and the one who leads like the one who serves

Words from the phrase before this apply to this phrase. Alternate translation: "and let the one who leads become like the one who serves" (See:)

the one who serves

"a servant"

Verse 22:27

²⁷ For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? Yet I am among you as one who serves.

Translation note 22:27

For

This connects Jesus's commands in verse 26 with this whole verse. It means that the most important person should serve because Jesus is a servant.

For who is greater ... serves?

"For who is more important ... serves?" Jesus uses this question to begin to explain to the apostles who is truly great. Alternate translation: "I want you to think about who is greater ... serves." (See:)

the one who sits at the table

"the one who is dining"

Is it not the one who sits at the table?

Jesus uses another question to teach the disciples. Alternate translation: "Of course the one who sits at the table is more important than the servant!" (See:)

Yet I am among you as one who serves

"But I am with you to be a servant" or "But I am with you to show you how a servant acts." The word "yet" is here because there is a contrast between what people would expect Jesus to be like and what he really was like.

Verse 22:28

²⁸ But you are the ones who have continued with me in my trials.

Translation note 22:28

have continued with me in my trials

"have stayed with me as I have struggled" or "have stayed with me while Satan has tempted me"

Verse 22:29

²⁹ I set you over a kingdom, even as my Father has set me over a kingdom,

Translation note 22:29

I set you over a kingdom, even as my Father has set me over a kingdom

Some languages may need to change the order. Alternate translation: "Just as my father has given a kingdom to me, I give a kingdom to you"

I set you over a kingdom

"I make you rulers in God's kingdom" or "I give you authority to rule in the kingdom" or "I will make you kings"

even as my Father has set me over a kingdom

"just as my Father has given me authority to rule as king in his kingdom"

Verse 22:30

³⁰ that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Translation note 22:30

you will sit on thrones

Kings sit on thrones. Sitting on a throne is a symbol of ruling. Alternate translation: "you will work as kings" or "you will do the work of kings" (See:)

Verse 22:31

³¹ "Simon, Simon, be aware, Satan asked to have you, that he might sift you as wheat.

Translation note 22:31

General Information:

Jesus speaks directly to Simon.

Simon, Simon

Jesus said his name twice to show that what he was about to say to him was very important.

to have you, that he might sift you

The word "you" refers to all of the apostles. Languages that have different forms of "you" should use the plural form. (See:)

sift you as wheat

This means that Satan wanted to test the disciples to find something wrong. Alternate translation: "test you like someone passes grain through a sieve" (See:)

Verse 22:32

³² But I have prayed for you, that your faith may not fail. After you have turned back again, strengthen your brothers."

Translation note 22:32

But I have prayed for you

The word "you" here refers specifically to Simon. Languages that have different forms of "you" should use the singular form. (See:)

that your faith may not fail

This can be stated in positive form. Alternate translation: "that you will continue to have faith" or "that you will continue to trust me"

After you have turned back again

Here "turned back again" is a metaphor for starting to believe in someone again. Alternate translation: "After you start believing in me again" or "After you start serving me again" (See:)

strengthen your brothers

"encourage your brothers to be strong in their faith" or "help your brothers believe in me"

your brothers

This refers to the other disciples. Alternate translation: "your fellow believers" or "the other disciples"

Verse 22:33

³³ Peter said to him, "Lord, I am ready to go with you both to prison and to death."

Translation note 22:33

General Information:

This page has intentionally been left blank.

Verse 22:34

³⁴ Jesus replied, "I tell you, Peter, the rooster will not crow this day, before you deny three times that you know me."

Translation note 22:34

the rooster will not crow this day, before you deny three times that you know me

The order of the parts of the verse can be reversed. Alternate translation: "you will deny three times that you know me before the rooster crows this day"

the rooster will not crow this day, before you deny

This can be stated positively. Alternate translation: "the rooster will crow this day only after you deny" or "before the rooster crows today, you will deny"

the rooster will not crow

Here, the crowing of the rooster refers to a certain time of day. Roosters often crow just before the sun appears in the morning. Therefore, this refers to dawn. (See:)

rooster

a bird that calls out loudly around the time the sun comes up

this day

The Jewish day begins at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. The morning was part of "this day." Alternate translation: "tonight" or "in the morning" (See:)

Verse 22:35

³⁵ Then Jesus said to them, "When I sent you out without a purse, a bag of provisions, or sandals, did you lack anything?"

Translation note 22:35

Connecting Statement:

Jesus turns his attention back to speaking to all of his disciples.

Jesus said to them, "When ... did you lack anything?" They answered, "Nothing."

Jesus uses a question to help the apostles remember how well the people provided for them as they traveled. Though this is a rhetorical question and Jesus is not asking for information, you should translate it as a question unless only a statement would cause the disciples to reply that they had lacked nothing. (See:)

When I sent you out

Jesus is talking to his apostles, so the word "you" is plural. (See:)

purse

A purse is a bag for holding money. Here it is used to refer to "money." (See:)

a bag of provisions

"travelers' bag" or "bag of food"

Nothing

It may be helpful to some audiences to include more about the conversation. Alternate translation: "We did not lack anything" or "We had

everything we needed" (See:)

Verse 22:36

³⁶ Then he said to them, "But now, the one who has a purse, let him take it, and likewise a bag of provisions. The one who does not have a sword should sell his cloak and buy one.

Translation note 22:36

and likewise a bag of provisions

"and let him also take a bag of provisions" or "and also a bag of provisions"

The one who does not have a sword should sell his cloak

Jesus was not referring to a specific person who did not have a sword. Alternate translation: "If anyone does not have a sword, he should sell his cloak"

cloak

"coat" or "outer garment"

Verse 22:37

³⁷ For I say to you, what is written about me must be fulfilled, 'He was counted with the lawless ones.' For what is predicted about me is being fulfilled."

Translation note 22:37

Connecting Statement:

Jesus finishes speaking with his disciples.

what is written about me

This can be stated in active form. Alternate translation: "what a prophet wrote about me in the scriptures" (See:)

must be fulfilled

The apostles would have understood that God would cause everything written in the scriptures to happen. Alternate translation: "God will fulfill" or "God will cause to happen" (See:)

He was counted with the lawless ones

Here Jesus is quoting the scriptures. This can be stated in active form. Alternate translation: "People counted him as a member of the group of lawless men" (See:)

the lawless ones

"those who break the law" or "the criminals"

For what is predicted about me is being fulfilled

Possible meanings are 1) "For what the prophet predicted about me is about to happen" or 2) "For my life is coming to an end" (See:)

Verse 22:38

³⁸ Then they said, "Lord, look! Here are two swords."

Translation note 22:38

they said

This refers to at least two of Jesus's apostles.

It is enough

Possible meanings are 1) they have enough swords. "We now have enough swords." or 2) Jesus wants them to stop talking about having swords. "No more of this talk about swords."

Verse 22:39

³⁹ Jesus went, as he often did, to the Mount of Olives, and the disciples followed him.

Translation note 22:39

General Information:

Jesus goes to the Mount of Olives to pray.

Verse 22:40

⁴⁰ When they arrived, he said to them, "Pray that you do not enter into temptation."

Translation note 22:40

that you do not enter into temptation

"that you are not tempted" or "that nothing tempts you and causes you to sin"

Verse 22:41

⁴¹ He went away from them about a stone's throw, and he knelt down and prayed,

Translation note 22:41

about a stone's throw

"about the distance that someone can throw a stone." Alternate translation: "a short distance" or with an estimated measurement like "about thirty meters" (See:)

Verse 22:42

⁴² saying, "Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done."

Translation note 22:42

Father, if you are willing

Jesus will bear the guilt of every person's sin on the cross. He prays to his Father, asking if there is another way.

Father

This is an important title for God. (See:)

remove this cup from me

Jesus refers to what he will soon experience as if it were a cup of bitter liquid that he would have to drink. Alternate translation: "allow me to not drink from this cup" or "allow me to not experience what is about to happen" (See:)

Nevertheless not my will, but yours be done

This can be stated in active form. Alternate translation: "However, do what is according to your will rather than what is according to my will" (See:)

Verse 22:43

⁴³ Then an angel from heaven appeared to him, strengthening him.

Translation note 22:43

appeared to him

"appeared to Jesus"

strengthening him

"encouraging him"

Verse 22:44

⁴⁴ Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground.

Translation note 22:44

Being in agony, he prayed

"He was suffering greatly, and so he prayed"

he prayed more earnestly

"he prayed more intensely"

his sweat became like great drops of blood falling down upon the ground

"his sweat was falling to the ground like large drops of blood"

Verse 22:45

⁴⁵ When he rose up from his prayer, he came to the disciples and found them sleeping because of their sorrow

Translation note 22:45

When he rose up from his prayer, he

"When Jesus got up after praying, he" or "After praying, Jesus got up and he"

found them sleeping because of their sorrow

"saw that they were sleeping because they were tired from their sadness"

Verse 22:46

⁴⁶ and asked them, "Why are you sleeping? Rise and pray, that you may not enter into temptation."

Translation note 22:46

Why are you sleeping?

Possible meanings are 1) "I am surprised that you are sleeping now." or 2) "You should not be sleeping now!" (See:)

that you may not enter into temptation

"so that you may not be tempted" or "so that nothing tempts you and causes you to sin"

Verse 22:47

⁴⁷ While he was still speaking, behold, a crowd appeared, with Judas, one of the twelve, leading them. He came near to Jesus to kiss him,

Translation note 22:47

behold, a crowd appeared

The word "behold" alerts us to a new group in the story. Your language may have a way of doing this. Alternate translation: "there was a crowd that appeared" (See:)

leading them

Judas was showing the people where Jesus was. He was not telling the crowd what to do. Alternate translation: "leading them to Jesus"

to kiss him

"to greet him with a kiss" or "to greet him by kissing him." When men greeted other men who were family or friends, they would kiss them on one cheek or both cheeks. If your readers would find it embarrassing to say that a man would kiss another man, you could translate it in a more general way: "to give him a friendly greeting." (See:)

Verse 22:48

⁴⁸ but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

Translation note 22:48

are you betraying the Son of Man with a kiss?

Jesus uses a question to rebuke Judas for betraying him with a kiss. Normally a kiss is a sign of love. Alternate translation: "it is a kiss you are using to betray the Son of Man!" (See:)

the Son of Man with

Jesus is using this term to refer to himself. Alternate translation: "me, the Son of Man, with" (See:)

Verse 22:49

⁴⁹ When those who were around Jesus saw what was happening, they said, "Lord, should we strike with the sword?"

Translation note 22:49

those who were around Jesus

This refers to Jesus's disciples.

what was happening

This refers to the priests and soldiers coming to arrest Jesus.

strike with the sword

The question is about the type of fight they should engage in (a sword fight), not what weapon they should use (the swords that they brought, [Luke 22:38](#)), but your translation may need to speak of the weapons they brought. Alternate translation: "fight against them with the swords we brought" (See:)

Verse 22:50

⁵⁰ Then one of them struck the servant of the high priest, and cut off his right ear.

Translation note 22:50

one of them

"one of the disciples"

struck the servant of the high priest

"struck the servant of the high priest with a sword"

Verse 22:51

⁵¹ Jesus said, "That is enough!" He touched his ear, and healed him.

Translation note 22:51

That is enough

"Do not do any more of that"

touched his ear

"touched the servant where his ear had been cut off"

Verse 22:52

⁵² Jesus said to the chief priests, to the captains of the temple, and to elders who came against him, "Do you come out as against a robber, with swords and clubs?

Translation note 22:52

Do you come out as against a robber, with swords and clubs?

"Do you come out with swords and clubs because you think I am a robber?" Jesus uses this question to scold the Jewish leaders. Alternate translation: "You know that I am not a robber, yet you come out to me bringing swords and clubs." (See:)

Verse 22:53

⁵³ When I was daily with you in the temple, you did not lay your hands on me. But this is your hour, and the authority of darkness."

Translation note 22:53

I was daily with you

"I was among you every day"

in the temple

Only priests entered the temple. Alternate translation: "in the temple courts" or "at the temple"

lay your hands on me

In this verse, to lay hands on someone is to arrest that person. Alternate translation: "arrest me" (See:)

this is your hour

"this is the time for you to do whatever you want"

the authority of darkness

It may be helpful to repeat the reference to time. "Darkness" is a metonym for Satan. Alternate translation: "the time of the authority of darkness" or "the time when God is allowing Satan to do whatever he wants" (See: and and)

Verse 22:54

⁵⁴ Seizing him, they led him away and brought him into the high priest's house. But Peter followed from a distance.

Translation note 22:54

led him away

"led Jesus away from the garden where they had arrested him"

into the high priest's house

"into the courtyard of the high priest's house"

Verse 22:55

⁵⁵ After they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat in the midst of them.

Translation note 22:55

they had kindled a fire

"some people had made a fire." The fire was to keep the people warm during the cool night. Alternate translation: "some people started a fire to keep warm"

the middle of the courtyard

This was the courtyard at the high priest's house. It had walls around it, but no roof.

in the midst of them

"together with them"

Verse 22:56

⁵⁶ A certain female servant saw him as he sat in the light of the fire and looked straight at him and said, "This man also was with him."

Translation note 22:56

he sat in the light of the fire

He sat near the fire and its light shone on him.

and looked straight at him and said

"and she looked straight at Peter and said to the other people in the courtyard"

This man also was with him

The woman was telling the people about Peter being with Jesus. She probably did not know Peter's name.

Verse 22:57

⁵⁷ But Peter denied it, saying, "Woman, I do not know him."

Translation note 22:57

But Peter denied it

"But Peter said that it was not true"

Woman, I do not know him

Peter did not know the woman's name. He was not insulting her by calling her "woman." If people would think he was insulting her, you could use a culturally acceptable way for a man to address a woman he does not know, or you could leave out the word.

Verse 22:58

⁵⁸ After a little while someone else saw him, and said, "You are also one of them."

Translation note 22:58

You are also one of them

"You are also one of those who were with Jesus"

Man, I am not

Peter did not know the man's name. He was not insulting him by calling him "Man." If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word.

Verse 22:59

⁵⁹ After about an hour another man insisted and said, "Truly this man also was with him, for he is a Galilean."

Translation note 22:59

insisted and said

"said insistently" or "said loudly"

Truly this man

Here "this man" refers to Peter. The speaker probably did not know Peter's name.

he is a Galilean

The man could probably tell Peter was from Galilee from the way he talked. (See:)

Verse 22:60

⁶⁰ But Peter said, "Man, I do not know what you are saying." Immediately, while he was speaking, a rooster crowed.

Translation note 22:60

Man

Peter did not know the man's name. He was not insulting him by calling him "Man." If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word. See how you translated this in [Luke 22:58](#).

I do not know what you are saying

"I do not know what you are talking about." This expression means that Peter completely disagrees with the man. Alternate translation: "what you said is not true at all" or "what you said is completely false" (See:)

while he was speaking

"while Peter was speaking"

a rooster crowed

Roosters often crow just before the sun appears in the morning. See how you translated a similar phrase in [Luke 22:34](#).

Verse 22:61

⁶¹ Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, "Before a rooster crows today you will deny me three times."

Translation note 22:61

Turning, the Lord looked at Peter

"The Lord turned and looked at Peter"

the word of the Lord

"what Jesus had said" when Jesus had said that Peter would betray Jesus

a rooster crows

Roosters often crow just before the sun appears in the morning. See how you translated a similar phrase in [Luke 22:34](#).

today

The Jewish day started at sundown and continued to the next evening. Jesus had spoken the previous evening about what would happen shortly before dawn or at dawn. Alternate translation: "tonight" (See:)

deny me three times

"deny three times that you know me"

Verse 22:62

⁶² Peter went outside and wept bitterly.

Translation note 22:62

Peter went outside

"Peter went out of the courtyard"

Verse 22:63

⁶³ Then the men holding Jesus in custody mocked and beat him.

Translation note 22:63

General Information:

This page has intentionally been left blank.

Verse 22:64

⁶⁴ They put a cover over him and asked him, saying, "Prophesy! Who is the one who hit you?"

Translation note 22:64

They put a cover over him

"They covered his eyes so that he could not see"

Prophesy! Who is the one who hit you?

The guards did not believe that Jesus was a prophet. Rather, they believed that a real prophet would know who hit him even if he could not see. They called Jesus a prophet, but they were teasing him and showing him why they did not think that he was a prophet. Alternate translation: "Prove that you are a prophet. Tell us who hit you!" or "Hey prophet, who hit you?" (See:)

Prophesy!

"Speak words from God!" The implied information is that God would have to tell Jesus who struck him since Jesus was blindfolded and

could not see. (See:)

Verse 22:65

⁶⁵ They spoke many other things against Jesus, blaspheming him.

Translation note 22:65

General Information:

This page has intentionally been left blank.

Verse 22:66

⁶⁶ As soon as it was day, the elders of the people gathered together, both chief priests and scribes. They led him into the Council

Translation note 22:66

General Information:

It is now the next day and Jesus is brought before the council.

As soon as it was day

"At dawn the next morning"

They led him into the Council

Possible meanings are 1) "The elders had Jesus brought into the Council" or 2) "The guards led Jesus into the council of the elders." Some languages may avoid saying who led him by using the pronoun "they" or by using a passive verb: "Jesus was led into the council" (See:)

Verse 22:67

⁶⁷ and said, "If you are the Christ, tell us."

Translation note 22:67

and said

A new sentence can be started here if a period is put at the end of the previous verse. Alternate translation: "The elders said to Jesus"

If you are the Christ, tell us

"Tell us if you are the Christ"

If I tell you, you will not believe

This was a way for Jesus to respond without giving them a reason to say that he was guilty of blasphemy. Alternate translation: "If I tell you, you will not believe me"

Verse 22:68

⁶⁸ and if I ask you, you will not answer.

Translation note 22:68

if I ask you, you will not answer

This was a way for Jesus to rebuke them without giving them a reason to convict him. These words, along with "If I tell you, you will not believe" (verse 67), show that Jesus did not believe that the council really wanted to know the truth.

Verse 22:69

⁶⁹ But from now on, the Son of Man will be seated at the right hand of the power of God." But he said to them, "If I tell you, you will not believe,

Translation note 22:69

Connecting Statement:

Jesus continues speaking to the council.

from now on

"from this day" or "starting from today"

the Son of Man will

Jesus uses this phrase to refer to himself. Alternate translation: "I, the Son of Man, will" (See:)

seated at the right hand of the power of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "seated in the place of honor beside the power of God" (See:)

the power of God

"the all-powerful God." Here "power" refers to his supreme authority. (See:)

Verse 22:70

⁷⁰ They all said, "Then you are the Son of God?"

Translation note 22:70

Then you are the Son of God?

The council asked this question because they wanted Jesus to explicitly confirm their understanding that he was saying he was the Son of God. Alternate translation: "So when you said that, did you mean that you are the Son of God?" (See:)

Son of God

This is an important title for Jesus. (See:)

You say that I am

"Yes, it is just like you say"

Verse 22:71

⁷¹ They said, "Why do we still need a witness? For we ourselves have heard from his own mouth."

Translation note 22:71

Why do we still need a witness?

They use a question for emphasis. Alternate translation: "We have no further need for witnesses!" (See:)

heard from his own mouth

The phrase "his own mouth" refers to his speech. Alternate translation: "heard him say himself that he was the Son of God" (See:)

Chapter 23

Luke 23 General Notes

Structure and formatting

The ULB sets the last line of this chapter apart because it is more connected with chapter 24 than with chapter 23.

Special concepts in this chapter

Accuse

The chief priests and scribes accused Jesus of doing evil because they wanted Pilate to kill Jesus. But they were accusing him falsely, because Jesus had never done what they accused him of doing.

"The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus's people can now speak to God directly because Jesus has paid for their sins.

The tomb

The tomb in which Jesus was buried ([Luke 23:53](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Other possible translation difficulties in this chapter

"I find no fault in this man"

Pilate was saying that he did not know of any reason why he should punish Jesus: Jesus had not broken any laws. Pilate was not saying that Jesus was perfect.

Verse 23:1

¹ The whole company of them rose up and brought Jesus before Pilate.

Translation note 23:1

General Information:

Jesus is brought before Pilate.

The whole company of them

"All of the Jewish leaders" or "All the members of the Council"

rose up

This is an idiom that means that they began to act decisively. (See:)

before Pilate

To appear before someone means to enter into their authority. Alternate translation: "to be judged by Pilate" (See:)

Verse 23:2

² They began to accuse him, saying, "We found this man misleading our nation, forbidding to give tribute to Caesar, and saying that he himself is Christ, a king."

Translation note 23:2

We found

"We" refers only the Council members, and not to Pilate of any other people nearby. (See:)

misleading our nation

"causing our people to do things that are not right" or "causing trouble by telling lies to our people"

forbidding to give tribute

"telling them not to pay taxes"

to Caesar

Caesar represents the Emperor of Rome. Alternate translation: "to the Emperor" (See:)

Verse 23:3

³ Pilate asked him, saying, "Are you the King of the Jews?"

Translation note 23:3

Pilate asked him

"Pilate asked Jesus"

You say so

Possible meanings are 1) by saying this, Jesus implied that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said" or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so" (See:)

Verse 23:4

⁴ Pilate said to the chief priests and the multitudes, "I find no guilt in this man."

Translation note 23:4

multitudes

large groups of people

I find no guilt in this man

"I do not find this man guilty of anything"

Verse 23:5

⁵ But they were insisting, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

Translation note 23:5

stirs up

"causes trouble among"

all Judea, beginning from Galilee even to this place

This can be translated as a new sentence. Alternate translation: "all Judea. He began causing trouble in Galilee and now is causing trouble here"

Verse 23:6

⁶ So when Pilate heard this, he asked whether the man was a Galilean.

Translation note 23:6

heard this

"heard that Jesus began to teach in Galilee"

he asked whether the man was a Galilean

Pilate wanted to know from which area Jesus came because he wanted to have a lower-ranking government official judge Jesus. If Jesus were from Galilee, Pilate could have Herod judge Jesus because Herod had authority over Galilee.

the man

This refers to Jesus.

Verse 23:7

⁷ When he learned that he was under Herod's authority, he sent Jesus to Herod, who himself also was at Jerusalem in those days.

Translation note 23:7

he learned

"Pilate found out"

he was under Herod's authority

The passage does not state the implied fact that Herod was the ruler of Galilee. Alternate translation: "Jesus was under the authority of Herod because Herod ruled over Galilee" (See:)

he sent

"Pilate sent"

who himself

This refers to Herod.

in those days

"at that time"

Verse 23:8

⁸ When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time. He had heard about him and he hoped to see some sign done by him.

Translation note 23:8

he was very glad

"Herod was very glad"

he had wanted to see him

"Herod had wanted to see Jesus"

He had heard about him

"Herod had heard about Jesus"

he hoped to see some sign done by him

Here the word "hope" means to expect that something one desires might happen. Alternate translation: "Herod expected that he might see

some sign done by him"

to see some sign done by him

This can be stated in active form. Alternate translation: "to see him do some kind of sign" or "that he might see Jesus do some sign" (See:)
sign

a miracle that would show that Jesus was more than a mere man

Verse 23:9

⁹ Herod questioned Jesus in many words, but Jesus answered him nothing.

Translation note 23:9

Herod questioned Jesus in many words

"Herod asked Jesus a lot of questions"

answered him nothing

"did not reply" or "did not give Herod an answer"

Verse 23:10

¹⁰ The chief priests and the scribes stood, vigorously accusing him.

Translation note 23:10

the scribes stood

"the scribes were standing there"

vigorously accusing him

They were showing great anger and using strong words and accusing him of many things.

Verse 23:11

¹¹ Herod with his soldiers showed Jesus contempt and they mocked him. Then they dressed him in splendid clothes and sent him back to Pilate.

Translation note 23:11

Herod with his soldiers

"Herod and his soldiers"

dressed him in splendid clothes

"put beautiful clothes on him." The translation should not imply that this was done to honor or care for Jesus. They did it to mock Jesus and to make fun of him.

Verse 23:12

¹² For Herod and Pilate had become friends with each other that very day, for before this they had been enemies with each other.

Translation note 23:12

Herod and Pilate had become friends with each other that very day

The implied information is that they became friends because Herod appreciated Pilate allowing him to judge Jesus. Alternate translation: "Herod and Pilate became friends with each other that very day because Pilate had sent Jesus to Herod for judgment" (See:)

before this they had been enemies with each other

This information is enclosed in parentheses to show that it is background information. Use a format that your audience would understand. (See:)

Verse 23:13

¹³ Pilate then called together the chief priests and the rulers and the crowd of people

Translation note 23:13

called together the chief priests and the rulers and the crowd of people

"called the chief priests and the rulers and the crowd of people to come meet together"

the crowd of people

It is not likely that Pilate asked a crowd to come. The crowd was probably still there waiting to see what would happen to Jesus. Alternate translation: "the crowd that was still there" (See:)

Verse 23:14

¹⁴ and said to them, "You brought to me this man like a man who is misleading the people, and see, I, having questioned him before you, find no guilt in this man concerning those things of which you accuse him.

Translation note 23:14

this man

This refers to Jesus.

like a man who

"saying that he"

misleading the people

"urging the people to act badly" or "trying to get the people to rebel against the government"

I, having questioned him before you,

"I have questioned Jesus in your presence and." It is implied that they were witnesses to the proceedings. Alternate translation: "I have questioned Jesus with you here as witnesses, and I" (See:)

find no guilt in this man

"do not think that he is guilty"

Verse 23:15

¹⁵ No, nor does Herod, for he sent him back to us, and see, nothing worthy of death has been done by him.

Translation note 23:15

Connecting Statement:

Pilate continues speaking to the Jewish leaders and to the crowd.

No, nor does Herod

We can understand what Herod did not do from what Pilate said about himself in verse 14. Alternate translation: "Nor does Herod find guilt in this man" or "Even Herod thinks he is innocent" (See:)

nor does Herod, for

"nor does Herod, because" or "nor does Herod. We know this because"

he sent him back to us

"Herod sent Jesus to return to us." The word "us" refers to Pilate, his soldiers, and the priests and scribes, but not those who were listening to Pilate. (See:)

nothing worthy of death has been done by him

This can be stated in active form. Alternate translation: "he has not done anything to deserve a death sentence" (See:)

Verse 23:16

¹⁶ I will therefore punish him and release him."

Translation note 23:16

I will therefore punish him

Because Pilate had found no fault in Jesus he should have released him without punishment. It is not necessary to try to make this statement fit logically into the translation. Pilate punished Jesus, whom he knew to be innocent, only because he was afraid of the crowd.

Verse 23:17

¹⁷[I][I][I][I][11]

Translation note 23:17

General Information:

This page has intentionally been left blank.

Verse 23:18

¹⁸ But they cried out all together, saying, "Away with this man, and release to us Barabbas!"

Translation note 23:18

General Information:

Verse 19 tells us background information about who Barabbas is. (See:)

they cried out all together

"all the people in the crowd shouted"

Away with this man, and release

"Take this man away! Release." They are asking him to have his soldiers kill Jesus. Alternate translation: "Take this man away and execute him! Release" (See:)

release to us

"us" refers to the crowd only, and not to Pilate and his soldiers. (See:)

Verse 23:19

¹⁹ Barabbas was a man who had been put into prison for a certain rebellion in the city and for murder.

Translation note 23:19

Barabbas was a man ... for murder

This is background information that Luke gives about who Barabbas was. (See:)

who had been put into prison

This can be stated in active form. Alternate translation: "whom the Romans had put in prison" (See:)

a certain rebellion in the city

"trying to persuade the people of the city to rebel against the Roman government"

Verse 23:20

²⁰ Pilate addressed them again, desiring to release Jesus.

Translation note 23:20

addressed them again

"spoke to them again" or "spoke again to the people in the crowd and to the religious rulers"

desiring to release Jesus

"because he wanted to set Jesus free"

Verse 23:21

²¹ But they shouted, saying, "Crucify him, crucify him."

Translation note 23:21

General Information:

This page has intentionally been left blank.

Verse 23:22

²² He said to them a third time, "Why, what evil has this man done? I have found no guilt deserving death in him. Therefore after punishing him, I will release him."

Translation note 23:22

He said to them a third time

"Pilate said to the crowd again, for the third time" (See:)

what evil has this man done?

Pilate uses this question to cause the crowd to understand that Jesus is innocent. Alternate translation: "this man has not done anything wrong!" (See:)

I have found no guilt deserving death in him

"I have not learned of anything he has done for which I should put him to death"

after punishing him, I will release him

As in [Luke 23:16](#), Pilate should have released Jesus without punishment because he was innocent. However, he offered to punish Jesus to appease the crowd.

I will release him

"I will set him free"

Verse 23:23

²³ But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate.

Translation note 23:23

they were insistent

"the crowd insisted"

with loud voices

"with shouting"

for him to be crucified

This can be stated in active form. Alternate translation: "for Pilate to have his soldiers crucify Jesus" (See:)

Their voices convinced Pilate

"The crowd kept shouting until they convinced Pilate"

Verse 23:24

²⁴ So Pilate decided to grant their demand.

Translation note 23:24

to grant their demand

"to do what the crowd requested"

Verse 23:25

²⁵ He released the one they asked for who had been put in prison for rebellion and murder. But he delivered up Jesus to their will.

Translation note 23:25

He released the one they asked for

Pilate released Barabbas from prison. Alternate translation: "Pilate freed Barabbas, whom the crowd had asked be released"

who had been put in prison ... murder

This is background information about where Barabbas was at that time. It can be stated in active form. Alternate translation: "whom the Romans had put in prison ... murder" (See:)

he delivered up Jesus to their will

"Pilate commanded the soldiers to bring Jesus to them to do whatever the crowd wanted to do"

Verse 23:26

²⁶ As they led him away, they seized one Simon of Cyrene, coming from the country, and they laid the cross on him to carry, following Jesus.

Translation note 23:26

As they led him away

"While the soldiers led Jesus away from where Pilate was"

seized

The Roman soldiers had the authority to compel people to carry their loads. Do not translate this in a way that indicates that Simon was arrested or had done anything wrong.

one Simon of Cyrene

"a man named Simon, from the city of Cyrene" (See:)

coming from the country

"who was coming into Jerusalem from the countryside"

laid the cross on him

"put the cross on his shoulders"

following Jesus

"and he followed behind Jesus"

Verse 23:27

²⁷ A great crowd of the people, and of women who grieved and mourned for him, were following him.

Translation note 23:27

A great crowd

"A large crowd"

great crowd of the people, and of women

The women were part of the large crowd, and not a separate crowd.

mourned for him

"mourned for Jesus"

were following him

This does not mean that they were Jesus's disciples. It simply means they were walking along behind him.

Verse 23:28

²⁸ But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children."

Translation note 23:28

turning to them

This indicates that Jesus turned to face the women and address them directly.

Daughters of Jerusalem

The "daughter" of a city means the women of the city. This was not rude. It was a normal form of address to a group of women from one

location. Alternate translation: "You women who are from Jerusalem"

do not weep for me, but weep for yourselves and for your children

The person is a metonym for what happens to the person. Alternate translation: "do not weep about the bad things that will happen to me. Instead, weep because worse things will happen to you and to your children" or "you are weeping because bad things are happening to me, but you will weep even more when worse things happen to you and your children" (See:)

Verse 23:29

²⁹ For see, the days are coming in which they will say, 'Blessed are the barren and the wombs that did not bear, and the breasts that did not nurse.'

Translation note 23:29

Connecting Statement:

Jesus finishes speaking to the crowd.

For see

This introduces the reason why the women of Jerusalem should weep for themselves.

the days are coming

"there will soon be a time"

in which they will say

"when people will say"

the barren

"women who have not given birth to children"

the wombs that did not bear ... the breasts that did not nurse

These clauses are used to more fully describe "the barren." Those women neither gave birth nor nursed children. It may be helpful to combine these together with "the barren." Alternate translation: "the women who have never given birth to children or nursed babies"

they

This can refer to either the Romans or the Jewish leaders, or to people in general.

Verse 23:30

³⁰ Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

Translation note 23:30

Then

at that time

to the hills

Words are left out to keep the phrase short. Alternate translation: "they will say to the hills" (See:)

Verse 23:31

³¹ For if they do these things while the tree is green, what will happen when it is dry?"

Translation note 23:31

For if they do these things while the tree is green, what will happen when it is dry?

Jesus uses a question to help the crowd understand that people are doing bad things now in good times, so certainly they will do worse things in the bad times in the future. Alternate translation: "You can see that they are doing these bad things while the tree is green, so you can be sure that they will do worse things when the tree is dry." (See:)

the tree is green

The green tree is a metaphor for something that is good. If your language has a similar metaphor, you should use it here. (See:)

it is dry

The dry wood is a metaphor for something that will be useful only to burn. (See:)

Verse 23:32

³² Other men, two criminals, were led away with him to be put to death.

Translation note 23:32

Other men, two criminals, were led away with him to be put to death

This can be stated in active form. Alternate translation: "The soldiers led away with Jesus two criminals to execute them also" (See:)

Other men, two criminals

"Two other men who were criminals" or "Two criminals." Luke avoids saying "other criminals" because Jesus was innocent, even though he was treated as a criminal. Luke calls the other two men criminals, but not Jesus.

Verse 23:33

³³ When they came to the place that is called "The Skull," there they crucified him and the criminals—one on his right and one on his left.

Translation note 23:33

When they came

The word "they" includes the soldiers, the criminals, and Jesus.

they crucified him

"the Roman soldiers crucified Jesus"

one on his right and one on his left

"they crucified one criminal on Jesus's right side and the other criminal on Jesus's left side"

Verse 23:34

³⁴ Jesus said, "Father, forgive them, for they do not know what they are doing." Then they cast lots, dividing up his garments.

Translation note 23:34

Father, forgive them

The word "them" refers to those who were crucifying Jesus. Jesus speaks to his Father with compassion toward the men crucifying him.

Father

This is an important title for God. (See:)

for they do not know what they are doing

"because they do not understand what they are doing." The Roman soldiers did not understand that they were crucifying the Son of God.
Alternate translation: "for they do not really know whom they are crucifying"

they cast lots

The soldiers participated in a type of gambling. Alternate translation: "they gambled"

cast lots, dividing up his garments

"cast lots to decide who among the soldiers would take home each piece of Jesus's clothing"

Verse 23:35

³⁵ The people stood watching while the rulers also were mocking him, saying, "He saved others. Let him save himself, if he is the Christ of God, the chosen one."

Translation note 23:35

The people stood

"The people were standing there"

him

This refers to Jesus.

He saved others. Let him save himself

Luke records the ironic words of the rulers. The only way Jesus could save others was by dying instead of saving himself. (See:)

Let him save himself

"Jesus should be able to save himself." They said this to mock Jesus. They did not believe he could save himself. Alternate translation: "We would like to see him prove who he is by saving himself from the cross"

the chosen one

"the one that God has chosen"

Verse 23:36

³⁶ The soldiers also ridiculed him, approaching him, offering him vinegar,

Translation note 23:36

him

Jesus

approaching him

"coming close to Jesus"

offering him vinegar

"offering Jesus vinegar to drink." Vinegar is a cheap drink that common people drink. The soldiers were mocking Jesus by giving a cheap drink to someone who claims to be a king.

Verse 23:37

³⁷ and saying, "If you are the King of the Jews, save yourself."

Translation note 23:37

If you are the King of the Jews, save yourself

The soldiers were mocking Jesus. Alternate translation: "We do not believe you are the King of the Jews, but if you are, prove us wrong by saving yourself" (See:)

Verse 23:38

³⁸ There was also a sign over him, "This is the King of the Jews."

Translation note 23:38

a sign over him

"a placard at the top of Jesus's cross that stated"

This is the King of the Jews

The people who put this sign above Jesus were mocking him. They did not really think he was a king.

Verse 23:39

³⁹ One of the criminals who was hanging there insulted him by saying, "Are you not the Christ? Save yourself and us."

Translation note 23:39

insulted him

"reviled Jesus"

Are you not the Christ? Save yourself

The criminal uses a question to mock Jesus. Alternate translation: "You claim to be the Christ. Save yourself" or "If you really were the Christ, you would save yourself" (See:)

Save yourself and us

The criminal did not really think that Jesus could rescue them from the cross. (See:)

Verse 23:40

⁴⁰ But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"

Translation note 23:40

the other rebuked him

"the other criminal rebuked him"

Do you not fear God, since you are under the same sentence of condemnation?

The criminal uses a question to scold the other criminal. Alternate translation: "You should fear God, because you are under the same sentence of condemnation." (See:)

you are under the same sentence of condemnation

"the government has condemned you to be punished in the same way"

Verse 23:41

⁴¹ We indeed are here justly, for we are receiving what we deserve for our deeds. But this man did nothing wrong."

Translation note 23:41

We indeed ... for we ... we deserve

These usages of "we" refer only to the two criminals, and not to Jesus or the other people. (See:)

We indeed are here justly

"Truly we deserve this punishment"

this man

This refers to Jesus.

Verse 23:42

⁴² Then he said, "Jesus, remember me when you come into your kingdom."

Translation note 23:42

Then he said

"The criminal also said"

remember me

"think about me and treat me well"

come into your kingdom

To "come into" a kingdom means to begin to rule. Alternate translation: "begin to rule as king" (See:)

Verse 23:43

⁴³ Jesus said to him, "Truly I say to you, today you will be with me in paradise."

Translation note 23:43

Truly I say to you, today

"Truly" adds emphasis to what Jesus is saying. Alternate translation: "I want you to know that today"

paradise

This is the place that righteous people go to when they die. Jesus was assuring the man that he would be with God and God would accept him. Alternate translation: "the place where the righteous people live" or "the place where people live well"

Verse 23:44

⁴⁴ It was now about the sixth hour, and darkness came over the whole land until the ninth hour

Translation note 23:44

about the sixth hour

"about noon." This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

darkness came over the whole land

"the entire land became dark"

until the ninth hour

"until 3 p.m." This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

Verse 23:45

⁴⁵ as the sun turned dark. Then the curtain of the temple was split in two.

Translation note 23:45

as the sun turned dark

This does not refer to sundown. Rather, the light of the sun turned dark during the middle of the day. Use a term to describe the sun becoming dark rather than the sun going down.

the curtain of the temple

"the curtain inside the temple." This was the curtain that separated the most holy place from the rest of the temple.

the curtain of the temple was split in two

"the curtain of the temple was torn into two pieces." This can be stated in active form. Alternate translation: "God tore the temple curtain into two pieces" (See:)

Verse 23:46

⁴⁶ Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit." Having said this, he died.

Translation note 23:46

Crying with a loud voice

"Shouting loudly." It may be helpful to show how this is related to the events of the previous verses. Alternate translation: "When that happened, Jesus shouted loudly"

Father

This is an important title for God. (See:)

into your hands I commit my spirit

"The phrase "into your hands" refers to God's care. Alternate translation: "I entrust my spirit to your care" or "I give my spirit to you, knowing you will care for it" (See:)

Having said this

"After Jesus said this"

he died

"Jesus died"

Verse 23:47

⁴⁷ When the centurion saw what was done, he glorified God, saying, "Surely this was a righteous man."

Translation note 23:47

the centurion

This was the title for the Roman officer who was in charge of the other Roman soldiers. He supervised the crucifixion.

what was done

This can be stated in active form. Alternate translation: "all the things that had happened" (See:)

this was a righteous man

"this man did nothing wrong" or "this man did not do anything wrong"

Verse 23:48

⁴⁸ When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts.

Translation note 23:48

multitudes

large groups of people

who came together

"who gathered together"

witness this sight

"see this event" or "observe what was happening"

the things that were done

This can be stated in active form. Alternate translation: "what had happened" (See:)

returned beating

"returned to their homes beating"

beating their breasts

This was a symbol of sorrow and regret. Alternate translation: "hitting their own chests to show that they were sorrowful" (See:)

Verse 23:49

⁴⁹ But all those who knew him, and the women who followed him from Galilee, stood at a distance, watching these things.

Translation note 23:49

followed him

"traveled with Jesus"

at a distance

"some distance away from Jesus"

these things

"what happened"

Verse 23:50

⁵⁰ Behold, there was a man named Joseph, who was a member of the Council. He was a good and righteous man.

Translation note 23:50

General Information:

The author begins to give background information about the man who buried Jesus's body. (See:)

Behold, there was a man

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. Alternate translation: "There was a man who was" (See:)

the Council

"the Jewish Council"

Verse 23:51

⁵¹ This man had not agreed with their plan and action. He was from Arimathea, a city of the Jews, and he was looking for the kingdom of God.

Translation note 23:51

General Information:

The author finishes giving background information about the man who buried Jesus's body. It may be helpful to reorder some of the information in this verse and the previous verse with a verse bridge, as the UDB does. (See: and)

with their plan and action

What the decision was can be stated clearly. Alternate translation: "with either the Council's decision to kill Jesus or with their action in killing him" (See:)

a city of the Jews

"a city in which most people were Jews"

Verse 23:52

⁵² This man, approaching Pilate, asked for the body of Jesus.

Translation note 23:52

This man, approaching Pilate, asked for the body of Jesus

"This man went to Pilate and requested the body of Jesus, to bury it."

Verse 23:53

⁵³ He took it down, wrapped it in fine linen, and placed it in a tomb that was cut in stone, where no one had ever been laid.

Translation note 23:53

He took it down

"Joseph took Jesus's body from the cross." He probably had help, so this may be a synecdoche. Alternate translation: "Joseph and some helpers took it down" (See:)

wrapped it in fine linen

"wrapped the body in a fine linen cloth." This was the normal burial custom at that time.

that was cut in stone

This can be stated in active form. Alternate translation: "which someone had cut in a rock cliff" (See:)

where no one had ever been laid

This can be translated as a new sentence. Alternate translation: "No one had ever before put a body in that tomb"

Verse 23:54

⁵⁴ It was the Day of the Preparation, and the Sabbath was about to begin.

Translation note 23:54

the Day of the Preparation

"the day when people got ready for the Jewish day of rest called the Sabbath"

the Sabbath was about to begin

For the Jews, the day began at sunset. Alternate translation: "it was soon going to be sunset, the start of the Sabbath" (See:)

Verse 23:55

⁵⁵ The women who had come with Jesus out of Galilee followed and saw the tomb and how his body was laid.

Translation note 23:55

who had come with Jesus out of Galilee

"who had traveled with Jesus from the region of Galilee"

followed and saw the tomb and how his body was laid

This can be translated in active form. Alternate translation: "walked along behind Joseph and the men who were with him; the women saw the tomb and how the men laid Jesus's body inside the tomb" (See:)

Verse 23:56

⁵⁶ They returned and prepared spices and ointments.

Translation note 23:56

They returned

"The women went to the houses where the women were staying"

prepared spices and ointments

Because they had had no time to honor Jesus by putting fragrant spices and ointments on his body on the day he died, they were going to do it on the morning of the first day of the week. Alternate translation: "prepared spices and ointments to put on Jesus's body" (See:)

they rested

"the women did no work"

according to the commandment

"according to the Jewish law" or "as the Jewish law required." According to the law, they were not allowed to prepare his body on the Sabbath.

Chapter 24

Luke 24 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried ([Luke 24:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

The faith of the women

Most of Luke's original readers would have thought of women as less important than men, but Luke carefully shows that some women loved Jesus very much and had more faith than the twelve disciples had.

Resurrection

Luke wants his readers to understand that Jesus came alive again in a physical body ([Luke 24:38-43](#)).

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Luke 24:7](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: and)

"On the third day"

Jesus told his followers that he would become alive again "on the third day" ([Luke 18:33](#)). He died on a Friday afternoon (before sunset) and became alive again on a Sunday, so he became alive again "on the third day" because the Jews said that the day began and ended at sunset, and they counted any part of the day as a day. Friday was the first day, Saturday was the second day, and Sunday was the third day.

Two men in bright shining robes

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Verse 24:1

¹ Very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared.

Translation note 24:1

General Information:

The women ([Luke 23:55](#)) return to the tomb with spices to put on Jesus's body.

Very early on the first day of the week

"Before dawn on Sunday" (See:)

they came to the tomb

"the women arrived at the tomb." These were the women spoken of in [Luke 23:55](#).

the tomb

This tomb was cut in the rock of a cliff.

bringing the spices

These were the same spices they prepared in [Luke 23:56](#).

Verse 24:2

² They found the stone rolled away from the tomb.

Translation note 24:2

They found the stone

"They saw that the stone was"

the stone rolled away

This can be stated in active form. Alternate translation: "that someone had rolled the stone" (See:)

the stone

This was a large, cut, round stone big enough to completely block the doorway to the tomb. It required several men to roll it.

Verse 24:3

³ They entered in, but did not find the body of the Lord Jesus.

Translation note 24:3

did not find the body of the Lord Jesus

You can state explicitly that they did not find it because it was not there. Alternate translation: "the body of the Lord Jesus was not there" (See:)

Verse 24:4

⁴ It happened that, while they were confused about this, suddenly, two men stood by them in bright shining garments.

Translation note 24:4

General Information:

Two angels appear and begin speaking to the women.

It happened

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

Verse 24:5

⁵ As the women were terrified and bowed down their faces to the earth, they said to the women, "Why do you seek the living among the dead?"

Translation note 24:5

were terrified

"became very afraid"

bowed down their faces to the earth

"bowed low to the ground." This action expresses their humility and submission to the men. (See:)

Why do you seek the living among the dead?

The men use a question to mildly criticize the women for looking in a tomb for a living person. Alternate translation: "You are looking for a living person among dead people!" or "You should not be looking for someone who is alive in a place where they bury dead people!" (See:)

Why do you seek

Here "you" is plural, referring to the women who came. (See:)

Verse 24:6

⁶ He is not here, but has been raised! Remember how he spoke to you when he was still in Galilee,

Translation note 24:6

but has been raised

"but he has been made alive again." "Raised" here is an idiom for "caused to live again." This can be stated in active form. Alternate translation: "because God has made him alive again" (See: and)

Remember how

"Remember what"

to you

The word "you" is plural. It refers to the women and possibly the other disciples in addition. (See:)

Verse 24:7

⁷ saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and on the third day rise again."

Translation note 24:7

Connecting Statement:

The angels finish speaking to the women.

that the Son of Man

This is the beginning of an indirect quote. It can also be translated with a direct quote, as in the UDB. (See:)

the Son of Man must be delivered up into the hands of sinful men and be crucified

The phrase "must be" means this is something that would certainly happen because God had already decided that it would happen. This can be translated in active form. Alternate translation: "it was necessary that they hand the Son of Man over to sinful men who would crucify him" (See:)

into the hands

Here "hands" refers to power or control. (See:)

third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the "third day" because it followed the day of his burial and the Sabbath day. (See:)

Verse 24:8

⁸ The women remembered his words

Translation note 24:8

remembered his words

Here "words" refers to the statement that Jesus made. Alternate translation: "remembered what Jesus said" (See:)

Verse 24:9

⁹ and returned from the tomb and told all these things to the eleven and all the rest.

Translation note 24:9

Connecting Statement:

The women go to tell the apostles about what they found at the tomb.

the eleven and all the rest

"the eleven apostles and all the rest of the disciples who were with them"

the eleven

This is Luke's first reference to the "eleven" because there had always been twelve before. But Judas left the twelve and betrayed Jesus.

Verse 24:10

¹⁰ Now Mary Magdalene, Joanna, Mary the mother of James, and the other women with them reported these things to the apostles.

Translation note 24:10

Now

This word is used here to mark a stop in the main story. Here Luke gives the names of some of the women who came from the tomb and told the apostles what had happened there.

Verse 24:11

¹¹ But this message seemed like idle talk to the apostles, and they did not believe the women.

Translation note 24:11

But this message seemed like idle talk to the apostles

"But the apostles thought that what the women said was foolish talk"

Verse 24:12

¹² Yet Peter rose up and ran to the tomb, and, stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.

Translation note 24:12

Yet Peter

This phrase contrasts Peter to the other apostles. He did not dismiss what the women said, but ran to the tomb to see for himself.

rose up

This is an idiom that means "began to act." Whether Peter was sitting or standing when he decided to act is not important. Alternate translation: "started out" (See:)

stooping

Peter had to bend over in order to see inside the tomb because tombs cut in solid rock were very low. Alternate translation: "bending himself at the waist"

the linen cloths by themselves

"only the linen cloths." This refers to the cloths that had been wrapped around Jesus's body when he was buried in [Luke 23:53](#). It is implied that the body of Jesus was not there. Alternate translation: "the linen cloths in which Jesus's body had been wrapped, but Jesus was not there"

(See:)

departed to his home

"went away to his home"

Verse 24:13

¹³ Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem.

Translation note 24:13

General Information:

Two of the disciples are on their way to Emmaus. (See:)

Behold

The author uses this word to mark the beginning of a new event. (See:)

two of them

"two of the disciples"

that very day

"that same day." This refers to the day when the women found the tomb to be empty.

Emmaus

This is the name of a town. (See:)

sixty stadia

"eleven kilometers." A "stadium" was 185 meters. (See:)

Verse 24:14

¹⁴ They discussed with each other about all the things that had happened.

Translation note 24:14

General Information:

This page has intentionally been left blank.

Verse 24:15

¹⁵ It happened that, while they discussed and questioned together, Jesus himself approached and went with them.

Translation note 24:15

It happened that

This phrase is used here to mark where the action starts. It starts with Jesus approaching them. If your language has a way for doing this, you could consider using it here.

Jesus himself

The word "himself" emphasizes the fact that the very Jesus they were talking about actually appeared to them. So far the women had seen the angels, but no one had seen Jesus.

Verse 24:16

¹⁶ But their eyes were prevented from recognizing him.

Translation note 24:16

their eyes were prevented from recognizing him

"their eyes were kept from recognizing Jesus." The men's ability to recognize Jesus is spoken of as their eyes' ability to recognize him. This can be stated in active form. It is most likely that it was God who prevented them from recognizing Jesus. Alternate translation: "something happened to them so they could not recognize him" or "God prevented them from recognizing him" (See: and)

Verse 24:17

¹⁷ Jesus said to them, "What are these matters you two are discussing as you walk?" They stood there looking sad.

Translation note 24:17

Jesus said to them

"Jesus said to the two men"

Verse 24:18

¹⁸ One of them, named Cleopas, answered him, "Are you the only person in Jerusalem who does not know the things which have happened there these days?"

Translation note 24:18

Cleopas

This is the name of a man. (See:)

Are you the only person ... days?

Cleopas uses this question to show his surprise that this man appears not to know about the things that have happened in Jerusalem. Alternate translation: "You must be the only person ... days." (See:)

Are you

Here "you" is singular. (See:)

Verse 24:19

¹⁹ Jesus said to them, "What things?"

Translation note 24:19

What things

"What things have happened" or "What things have taken place"

a prophet, mighty in deed and word before God and all the people

This means that God caused Jesus to be mighty and that the people saw that he was mighty. Alternate translation: "a prophet to whom God gave power to do and teach great things that were amazing to all the people"

Verse 24:20

²⁰ and how the chief priests and our rulers delivered him up to be condemned to death and crucified him.

Translation note 24:20

delivered him up

"gave him over"

to be condemned to death and crucified him

This can be stated in active form. Alternate translation: "in order for the governor to put Jesus to death by crucifying him" (See:)

Verse 24:21

²¹ But we hoped that he was the one who was going to redeem Israel. Yes, and what is more, it is now the third day since all these things happened.

Translation note 24:21

Connecting Statement:

The two men continue responding to Jesus.

But we hoped that he was the one

Here the word "hope" means "expect" or "think" that something might be true. By saying "we hoped" the two men show that they no longer think that Jesus is the one who will redeem Israel. Alternate translation: "But we thought that he might be the one"

who was going to redeem Israel

The Romans ruled over the Jews. Alternate translation: "who would free the Israelites from our Roman enemies" (See:)

Yes, and what is more,

This introduces another reason why they believed Jesus would not free Israel. Alternate translation: "Now that does not seem possible because"

the third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the "third day" because it followed the day of his burial and the Sabbath day. See how you translated this in [Luke 24:7](#). (See:)

since all these things happened

"since all the many actions that led up to the death of Jesus have taken place"

Verse 24:22

²² But also, some women of our company amazed us, having been at the tomb early in the morning.

Translation note 24:22

But also

This introduces another reason why the men did not understand what was happening concerning Jesus.

of our company

"in our group"

having been at the tomb

The women were the ones who were at the tomb.

Verse 24:23

²³ When they did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive.

Translation note 24:23

a vision of angels

"angels in a vision"

Verse 24:24

²⁴ Some men who were with us went to the tomb, and found it just as the women had said. But they did not see him." They answered him, "The things concerning Jesus the Nazarene, who was a prophet, mighty in deed and word before God and all the people,

Translation note 24:24

Connecting Statement:

The two men finish responding to Jesus.

they did not see him

"they did not see Jesus"

Verse 24:25

²⁵ Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!"

Translation note 24:25

Jesus said to them

Jesus is speaking to the two disciples.

slow of heart to believe

Here "heart" is a metonym for a person's mind. Alternate translation: "your minds are slow to believe" or "you are slow to believe" (See:)

Verse 24:26

²⁶ Was it not necessary for the Christ to suffer these things, and to enter into his glory?"

Translation note 24:26

Was it not necessary ... glory?

Jesus uses a question to remind the disciples about what the prophets said. Alternate translation: "It was necessary ... glory." (See:)

to enter into his glory

This refers to Jesus beginning to rule and to receive honor and glory.

Verse 24:27

²⁷ Then beginning from Moses and through all the prophets, Jesus interpreted to them the things concerning himself in all the scriptures.

Translation note 24:27

beginning from Moses

Moses wrote the first books of the Bible. Alternate translation: "beginning with the writings of Moses" (See:)

Jesus interpreted to them

"Jesus explained to them"

Verse 24:28

²⁸ As they approached the village to which they were going, Jesus acted as though he were going further.

Translation note 24:28

Jesus acted as though he were going further

The two men understood from his actions that he was going on to another destination. Perhaps he kept walking on the road when they turned off to enter the gate into the village. There is no indication that Jesus deceived them with words.

Verse 24:29

²⁹ But they compelled him, saying, "Stay with us, for it is toward evening and the day is almost over." So Jesus went in to stay with them.

Translation note 24:29

they compelled him

You may need to make explicit what they compelled him to do. This is probably an exaggeration to show that they needed to speak with him for a long time before they could change his mind. The word "compel" means to use physical force, but it seems that they persuaded him using only words. Alternate translation: "they were able to persuade him to stay" (See:)

it is toward evening and the day is almost over

The Jewish day ended at sundown.

Jesus went in

"Jesus entered the house"

stay with them

"stay with the two disciples"

Verse 24:30

³⁰ It happened that, when he had sat down with them to eat, he took the bread, blessed it, and breaking it, he gave it to them.

Translation note 24:30

It happened

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

the bread

This refers to bread made without yeast. It does not refer to food in general.

blessed it

"gave thanks for it" or "thanked God for it"

Verse 24:31

³¹ Then their eyes were opened, and they knew him, and he vanished out of their sight.

Translation note 24:31

Then their eyes were opened

Their "eyes" represent their understanding. This can be stated in active form. Alternate translation: "Then they understood" or "Then they realized" (See: and)

they knew him

"they recognized him." These disciples had known him before his death.

he vanished out of their sight

This means that suddenly he was no longer there. It does not mean that he became invisible.

Verse 24:32

³² They said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?"

Translation note 24:32

Was not our heart burning ... scriptures?

They use a question to emphasize how amazed they were about their encounter with Jesus. The intense feelings they had while talking to Jesus are spoken of as if they were a fire burning inside them. Alternate translation: "Our hearts were burning ... scriptures." (See: and)

within us

The two men were speaking to each other. The word "us" is dual inclusive for languages that make these distinctions. (See: and)

while he opened to us the scriptures

Jesus did not open a book or scroll. "opened" refers to their understanding. Alternate translation: "while he explained the scriptures to us" or "while he enabled us to understand the scriptures"

Verse 24:33

³³ They rose up that very hour and returned to Jerusalem. They found the eleven gathered together and those who were with them,

Translation note 24:33

Connecting Statement:

The two men go to Jerusalem to the eleven disciples to tell them about Jesus.

They rose up

"They" refers to the two men.

rose up

"got up" or "stood up"

the eleven

This refers to Jesus's apostles. Judas was no longer included with them.

Verse 24:34

³⁴ saying, "The Lord is risen indeed, and has appeared to Simon."

Translation note 24:34

saying

"and those people told the two men"

Verse 24:35

³⁵ So they told the things that happened on the way, and how Jesus was recognized by them in the breaking of the bread.

Translation note 24:35

So they told

"So the two men told them"

the things that happened on the way

This refers to Jesus appearing to them while they were on their way to the village of Emmaus.

how Jesus was recognized by them

This can be stated in active form. Alternate translation: "how they recognized Jesus" (See:)

in the breaking of the bread

"when Jesus broke the bread" or "when Jesus tore the bread"

Verse 24:36

³⁶ As they spoke these things, Jesus himself stood in the midst of them, and said to them, "Peace be to you."

Translation note 24:36

General Information:

Jesus appears to the disciples. When the two men previously arrived at the house where the Eleven were, Jesus was not with them.

Jesus himself

The word "himself" focuses on Jesus and the surprise of Jesus actually appearing to them. Most of them had not seen him after his resurrection. (See:)

in the midst of them

"among them"

Peace be to you

"May you have peace" or "May God give you peace!" The word "you" is plural. (See:)

Verse 24:37

³⁷ But they were terrified and filled with fear and thought that they were seeing a spirit.

Translation note 24:37

But they were terrified

"But" indicates a strong contrast. Jesus told them to be at peace, but they were very afraid instead.

terrified and filled with fear

"startled and afraid." These two phrases mean about the same thing, and are used together to emphasize their fear. (See:)

a spirit

Here it refers to the spirit of a dead person.

Verse 24:38

³⁸ Jesus said to them, "Why are you troubled? Why do questions arise in your heart?

Translation note 24:38

Why are you troubled?

Jesus uses a question to comfort them. Alternate translation: "Do not be frightened." (See:)

Why do questions arise in your heart?

Jesus uses a question to mildly rebuke them. Jesus was telling them not to doubt that he was alive. The word "heart" is a metonym for a persons' mind. Alternate translation: "Do not doubt in your minds!" or "Stop doubting!" (See: and)

Verse 24:39

³⁹ See my hands and my feet, that it is I myself. Touch me and see. For a spirit does not have flesh and bones, as you see me having."

Translation note 24:39

Touch me and see. For a spirit does not have flesh and bones, as you see me having

Jesus asks them to confirm by touch that he is not a ghost. It may be helpful to combine and reorder these two sentences. Alternate translation: "Touch me and feel that I have flesh and bones that a ghost would not have"

flesh and bones

This is a way of referring to the physical body.

Verse 24:40

⁴⁰ When he had said this, he showed them his hands and his feet.

Translation note 24:40

his hands and his feet

It is understood that his hands and feet contained the nail marks from his crucifixion that would prove it was really Jesus. This can be made explicit. Alternate translation: "the wounds in his hands and his feet"

Verse 24:41

⁴¹ They still could not believe it because of joy, and they were amazed. Jesus said to them, "Do you have anything to eat?"

Translation note 24:41

They still could not believe it because of joy

"They were so full of joy that they still could not believe it was really true"

Verse 24:42

⁴² They gave him a piece of a broiled fish,

Translation note 24:42

General Information:

This page has intentionally been left blank.

Verse 24:43

⁴³ and he took it and ate it before them.

Translation note 24:43

ate it before them

Jesus does this to prove that he has a physical body. Spirits would not be able to eat food. (See:)

before them

"in front of them" or "while they were watching"

Verse 24:44

⁴⁴ He said to them, "These are my words that I spoke to you when I was with you, that all that was written in the law of Moses and the Prophets and the Psalms must be fulfilled."

Translation note 24:44

when I was with you

"when I was with you before"

all that was written ... Psalms must be fulfilled

This can be stated in active form. Alternate translation: "God would fulfill all that was written ... Psalms" or "God would cause all that was written ... Psalms to happen" (See:)

all that was written in the law of Moses and the Prophets and the Psalms

The words "law of Moses," "the Prophets," and "the Psalms" are proper names for parts of the Hebrew Bible. This can be stated in active form and using common nouns. Alternate translation: "all that Moses wrote in the law, all that the prophets wrote, and all that the writers of the Psalms wrote about me" (See:)

Verse 24:45

⁴⁵ Then he opened their minds, that they might understand the scriptures.

Translation note 24:45

Then he opened their minds, that they might understand the scriptures

To "open the mind" is an idiom that means to enable someone to understand. Alternate translation: "Then he enabled them to understand the scriptures" (See:)

Verse 24:46

⁴⁶ He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead on the third day."

Translation note 24:46

Thus it is written

This can be stated in active form. Alternate translation: "This is what people long ago wrote" (See:)

rise again from the dead

In this verse the words "rise again" mean "come alive again." The words "the dead" speak of all dead people together in the underworld.

the third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the "third day" because it followed the day of his

burial and the Sabbath day. See how you translated this in [Luke 24:7](#). (See:)

Verse 24:47

⁴⁷ Repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem.

Translation note 24:47

Repentance and forgiveness of sins should be preached in his name to all the nations

This can be stated in active form. Alternate translation: "Followers of the Christ should preach to people in all the nations that they need to repent and that they need God to forgive their sins through Jesus" (See:)

in his name

His "name" here refers to his authority. Alternate translation: "by the Christ's authority" (See:)

all the nations

"all the ethnic communities" or "all the people groups"

beginning from Jerusalem

"starting in Jerusalem"

Verse 24:48

⁴⁸ You are witnesses of these things.

Translation note 24:48

Connecting Statement:

Jesus continues speaking to the disciples.

You are witnesses

"You are to tell others that what you saw about me is true." The disciples had observed Jesus's life, death, and resurrection and could describe to other people what he did.

Verse 24:49

⁴⁹ See, I am sending you what my Father promised. But remain in the city until you are clothed with power from on high."

Translation note 24:49

I am sending you what my Father promised

"I will give you what my Father promised to give you." God had promised to give the Holy Spirit. The UDB makes this explicit. (See:)

Father

This is an important title for God. (See:)

you are clothed with power

God's power will cover them in the same way that clothes cover a person. This can be stated in active form. Alternate translation: "you receive power" (See: and)

from on high

"from above" or "from God"

Verse 24:50

⁵⁰ Then Jesus led them out until they were near Bethany. He lifted up his hands and blessed them.

Translation note 24:50

Jesus led them out

"Jesus led the disciples outside the city"

He lifted up his hands

This was the action that priests performed when they blessed the people. (See:)

Verse 24:51

⁵¹ It happened that, while he was blessing them, he left them and was carried up into heaven.

Translation note 24:51

It happened

"It came about." This introduces a new event in the story. (See:)

while he was blessing them

"while Jesus was asking God to do good to them"

was carried

Since Luke does not specify who carried Jesus up, we do not know if it was God himself or one or more angels. If your language would have to specify who did the carrying, it would be better to use "went" instead, as the UDB does. (See:)

Verse 24:52

⁵² So they worshiped him and returned to Jerusalem with great joy.

Translation note 24:52

General Information:

These verses tell us about the ongoing actions of the disciples as the story ends. (See:)

they worshiped him

"the disciples worshiped Jesus"

and returned

"and then returned"

Verse 24:53

⁵³ They were continually in the temple, blessing God.

Translation note 24:53

continually in the temple

This is an exaggeration to express that they went into the temple courtyard every day. (See:)

in the temple

Only priests were allowed into the temple building. Alternate translation: "in the temple courtyard" (See:)

blessing God

"praising God"

Language: Kiswahili

Book: Colossians

Chapter 1

Verse 1:1

¹ Paulo, mtume wa Kristo Yesu kwa mapenzi ya Mungu, na Timotheo ndugu yetu,

Translation note 1:1

Sentensi Uunganishi:

Kupitia barua hii ni kutoka kwa Paulo na Timotheo kwa waumini wa Kolosai, baadaye kwenye barua Paulo anaweka bayana kwamba ye ye ndiye mwandishi. Huenda alikuwa na Timotheo na kuandika maneno chini Paulo kama mzungumzaji.

Maelezo ya Jumla:

Kupitia hii barua maneno "sisi," "yetu," na "yakwetu" pamoja na Wakolosai vingenevyo yameandikwa tofauti. Neno "ninyi," "yenu," "yakwenu" yanawahusisha waumini Wakolosai na hivyo ni katika wingi vingenevyo yameandikwa tofauti.

Mtume wa Yesu Kristo kwa mapenzi ya Mugu

"Aliyechaguliwa na Mungu kuwa mtume wa Yesu Kristo"

Tunatoa...Bwana wetu...sisi mara kwa mara

Haya maneno hayawajumuishi Wakolosai.

Verse 1:2

² kwa waumini na ndugu waaminifu katika Kristo walioko Kolosai. Neema iwe kwenu, na amani kutoka kwa Mungu Baba yetu.

Verse 1:3

³ Tunatoa shukrani kwa Mungu, Baba wa Bwana wetu Yesu Kristo, na tunawaombea mara kwa mara.

Verse 1:4

⁴ Tumesikia imani yenu katika Yesu Kristo na upendo mlionao kwa wale wote walitengwa kwa ajili ya Mungu.

Translation note 1:4

Tumeshasikia

Paulo anajiondoa katika wasikilizaji anasemapo "sisi"

Imani yenu katika Kristo Yesu

"Kuamini kwenu katika Kristo Yesu"

kwa sababu ya tarajio la uhakika lililohifadhiwa kwa ajili yenu mbinguni

Ambalo ni matokeo ya uhakika wenu wa tumaini kwa kile Mungu ametunza mbinguni

kuzaa tunda na kuenea

Hapa Paulo anazungumzia kana kwamba kulikuwa mti au mche/mmea ambao ukuapo na kuzalisha chakula.

ulimwenguni kote

Injili inaene na kukua kupitia dunia iliyojulikana.

neema ya Mungu katika kweli

"neema ya Mungu ya kweli"

Verse 1:5

⁵ Mna upendo huu kwa sababu ya taraja la uhakika lililohifadhiwa mbinguni kwa ajili yenu. Mlisikia kuhusu taraja hiyo ya uhakika kabla katika neno la kweli, injili,

Verse 1:6

⁶ ambayo imekuja kwenu. Injili hii inazaa tunda na inaenea ulimwenguni kote. Imekuwa ikifanya hivi ndani yenu pia tangu siku mlipoisikia na kujifunza kuhusu neema ya Mungu katika kweli.

Verse 1:7

⁷ Hii ndiyo injili mliyojifunza kutoka kwa Epafra, mpPENDWA wetu mtumishi mwenzetu, ambaye ni mtumishi mwaminifu wa Kristo kwa niaba yetu.

Translation note 1:7

mpENDWA wetu...mwenzetu...kwa niaba yetu

Neno "yetu" na "sisi" sio pamoja na Wakolosai.

injili mliyojifunza kutoka kwa Epafradito, mpPENDWA wetu mtumishi mwenzetu, ambaye

"injili. Ambayo hasa umejifunza kutoka kwa Epafradito, ambaye in mpPENDWA mtumishi mwenzetu na ambaye" au "injili. ni sahihi kile Epafra, mtumishi mwenzetu mwenzetu, aliwafundisha. Yeye"

Epafra, tumishi mpPENDWA wetu, ambaye ni mtumishi mwaminifu wa Kristo kwetu

Hii ina maana kwamba Epafraalikuwa anafanyakazi kwaajili ya Kristo ambayo Paulo mwanyewe angeliifanyakama asingekuwa gerezani.

Epafra

Epafra alikuwa mwanaume aliyehubiri Injili kwa watu wa Kolosi

mpENDWA wenu katika Roho

Roho Mtakatifu amewazeshaa kupenda waumini

Verse 1:8

⁸ Epafra ameufanya ujulikane kwetu upendo wenu katika Roho.

Verse 1:9

⁹ Kwa sababu ya upendo huu, tangu siku tuliposikia hivi, hatujaacha kuwaombea. Tumekuwa tukiomba kwamba mtajazwa na maarifa ya mapenzi yake katika hekima yote na ufahamu wa kiroho.

Translation note 1:9

Sentensi Uunganishi:

Kwa sababu Rohi amewawezesha kuwapenda wengine, Paulo anawaombea na kuwaambia hapa vile aombavyo kwa ajili yao.

Kwa sababu ya upendo huu

"Kwa sababu Roho Mtakatifu amewawezesha kupenda waumini wengine."

Tulisikia...hatujaacha...tumekuwa tukiuliza...tumekuwa tukiomba

Hii inaonyesha Paulo na Timotheo lakini si waumini wakolosai

tangu siku tuliposikia hivi

"tangu siku Epafra alipotuambia haya mambo"

kwamba mtajazwa na maarifa ya mapenzi yake

Paulo anazungumzia waumini wa Kolosai kana kwamba walikuwa chombo cha kubebbea. "kwamba Mungu atawajaza kwa kile mnachohitaji kukijua hivyo basi mtafanya mapenzi yake"

Katika hekima yote na ufahamu wa kiroho

"Hekima na ujuzi mmpewa kwa Roho Mtakatifu"

kwamba mtembee katika ustahimilivu wa Bwana katika yeze

"Kwamba muishi katika njia ambayo Ingempendeza Mungu"

katika njia zinazompendeza

"katika njia ambazo zitampendeza Bwana"

Mzae matunda

Hii inalingashwa na mti uzaao matunda kwa kazi nzuri ya waumini.Kama mmea ukuao nakuzaa matunda, hivyo pia waaumini ni kukua katika kumjua Mungu na katika kutenda matendo mema.

Verse 1:10

¹⁰ Tumekuwa tukiomba kwamba mtatembea kwa ustahimilivu wa Bwana katika njia zipendezazo. Tumekuwa tukiomba kwamba mtazaa tunda katika kila tendo jema na kwamba mtakua katika maarifa ya Mungu.

Verse 1:11

¹¹ Tunaomba mweze kutiwa nguvu katika kila uwezo kulingana na nguvu za utukufu wake katika uvumilivu na ustahimilivu wote.

Translation note 1:11

Tunawaombea

Neno 'sisi' linaonyesha Paulo na Timotheo lakini si Wakolosai

katika uvumilivu na ustahivu

Paulo anawazungumzia waamini Wakolosai kana kwamba Mungu atawahamishia eneo la uvumilivu. Katika uhalisia, anaomba kwamba hataacha kumwamini Mungu na kwamba watakuwa wavumilivu kikamilifu kadiri waendeleavyo kumhesimu.

aliyewafanya muweze kuwa na sehemu

"amewaruhusu kuwa na sehemu"

mmostahilishwa

Hapa Paulo analenga kwa wasomaji wake kama wapokeaji wa baraka za Mungu. Hamanishi kuwa yeye mwenyewe hana ushirika katikabara zile.

Kwa ushirikakatika urithi

Kupokea ambacho Mungu amewaahidi waamini kinazungumziwa kana kwamba kulikuwa na kitu cha kurithi na wanafamilia kurithishwa.

Katika Mwanga

"Kaika utukufu wa uwepo wake"

Verse 1:12

¹² Tunaomba kwamba, kwa furaha, mtatoa shukrani kwa Baba, aliywafanya ninyi mweze kuwa na sehemu katika urithi wa waumini katika nuru.

Verse 1:13

¹³ Ametuokoa kutoka katika utawala wa giza na kutuhamishia katika ufalme wa Mwana wake mpPENDWA.

Translation note 1:13

Sentensi Unganishi:

Paulo anazungumzia kuhusu njia katika Kristo ni nzuri.

Ameokoa

"Mungu Baba amekwisha kuokoa"

katika utawala wa giza

Giza ni picha ya kawaida kwenye maandiko kwa uovu. "nguvu ya uovu"

Mwanae mpPENDWA

"Mungu ni Baba wa mwana mpPENDWA, Yesu Kristo"

Katika mwanae tuna ukombozi

mara nyingi Paulo anawaongelea waamini wapi "katika" Yesu Krsto au "katika" Mungu. "Mwanae ametukomboa sisi"

Msamaha wa dhambi

"Mwanae ametusamehe dhambi" au "Baba

Verse 1:14

¹⁴ Katika Mwanae tuna ukombozi, msamaha wa dhambi.

Verse 1:15

¹⁵ Mwana ni mfano wa Mungu asiyonekana. Ni mzaliwa wa kwanza wa uumbaji wote.

Translation note 1:15

Mwana ni mfano wa Mungu asiyonekana

Kwa kujua kwamba Yesu mwana ni kama, tunaweza kujua Mungu Baba alivyo.

Mwana

hili ni jina muhimu kwa Yesu, Mwana wa Mungu.

Ni mzaliwa wa kwanza

"Mwana n i mzaliwa wa kwanza." Yesu ni muhimu sana na ni wa pekee, "mwana" wa Mungu. Ni Mungu. Neno "Mwana" inaonyesha uhusiano wa ndani na Baba. Uhusiana huu haufahamiki mpaka na vinginevyo uelezwe katika maneno ya lugha kwa 'mwana' na 'baba.'

Kwa sababu ya yeye vitu vyote viliumbwa

"Kwa sababu mwana aliumba vitu vyote"

Hata enzi au mamlaka au utawala vitu vyote viliumbwa na yeye kwa ajili yake

Mwana aliumba vitu vyote kwa ajili yake, kujumlisha kiti cha enzi, utawala, ya kifalme na mamlaka.

Yeye ni mtangulizizwa vitu vyote

"Amekuwepo kabla yavitu vyote"

Katika yeye vitu vyote hushikamanishwa pamoja

"Anashikamanisha kila kitu pamoja"

Verse 1:16

¹⁶ Kwakuwa kwa yeye vitu vyote viliumbwa, vile vilivyoko mbinguni na vilivyoko duniani, vitu vinavyoonekana na visivyoonekana. ikiwa ni vya enzi au mamlaka au utawala au wenye nguvu, vitu vyote viliumbwa na yeye na kwa ajili yake.

Verse 1:17

¹⁷ Yeye amekuwepo kabla ya vitu vyote, na katika yeye vitu vyote vinashikamana pamoja.

Verse 1:18

¹⁸ Na yeye ndiye kichwa cha mwili yaani kanisa, yeye ni mwanzo na mzaliwa wa kwanza kutoka mionganoni mwa wafu, hivyo, ana nafasi ya kwanza mionganoni mwa vitu vyote.

Translation note 1:18

Yeye ni kichwa

"Yesu Kristo, Mwana wa Mungu, ni kichwa."

Yeye ni kichwa cha kanisa, yaani mwili wake

Hii inalinganisha nafasi ya Yesu kwa kanisa kama kichwa katika mwili wa kibinadamu.

Mwanzilishi

yeye ni mtawala wa kwanza au mwanzilishi. Yesu alianzisha wa kanisa

Mzaliwa wa kwanza kutoka kwa wafu

Yesu ni mtu wa kwanza kufa na kurudi katika uhai, hatakuwa tena.

Mwana

Hii ni jina muhimu sana kwa Yesu, mwana wa Mungu.

Kupitia damu ya mwana ya msalaba wake

asili yaneno "Kupitia" ni wazo la mtiririko au njia, inaonyesha kwamba Mungu huleta amani na upatanisho kwa watu kwa damu ya Yesu

alipokufa msalabani.

damu ya msalaba wake

Hapa "damu" inasimama badala kifo cha Kristo msalabani.

Verse 1:19

¹⁹ Kwa kuwa Mungu alipendezwa kwamba utimilifu wake wote uishi ndani yake,

Verse 1:20

²⁰ na kupatanisha vitu vyote kwake kwa njia ya Mwanawe. Mungu alifanya amani kupitia damu ya msalaba wake. Mungu alipatanisha vitu vyote kwake mwenyewe, ikiwa ni vitu vya duniani au vitu vya mbinguni.

Verse 1:21

²¹ Nanyi pia, kwa wakati mmoja mlikuwa wageni kwa Mungu na mlikuwa maadui wake katika akili na matendo maovu.

Translation note 1:21

Sentensi Unganishi:

Kristo hubadilisha dhambi za waumini wa mataifa kwa utakatifu wake.

Na wewe pia

"Na ninyi Waamini wa Kolosai pia"

Mlikuwa wageni kwa Mungu

"Mlikuwa mmtengwa kutoka kwa Mungu" au "mlikuwa mmesukumwa mbali naMungu."

kuwaleta ninyi watakatifu, wasio na lawama mbele yake

Paulo anawaeleza Wakolosai ingawa Yesu aliwasafisha, kuwaweka katika nguo safi, na kuwaleta kusimama mbele ya Mungu Baba.

bila lawama, na bila dosari

Paulo anatumia maneno mawili yenye maana zinazokaribiana kusisitiza wazo la ukamilifu. "kamili"

mbele yake

"katika mtazamo wa Mungu" au "fikra ya Mungu"

iliyotangazwa

ambayo waumini walitangaza

kwa kila mtu aliyeumbwa chini ya mbingu

"kwa kila mtu katika dunia"

injili ambayo mimi, Paulo, nimekuwa mtumishi

Paulo alikuwa mtumishi wa Mungu halizi. "injili ambayo mimi, Paulo, akimtumikia Mungu kwa kutaingaza"

Verse 1:22

²² Lakini sasa amewapananisha ninyi kwa mwili wake kupitia kifo. Alifanya hivi ili kuwaleta ninyi watakatifu, wasio na lawama na bila dosari mbele yake,

Verse 1:23

²³ kama mkiendelea katika imani, mliyoimashwa na kuwa thabiti, pasipo kuondoshwa mbali kutoka kwenye taraja la ujasiri la injili mliyoisikia. Hi ndiyo injili iliyotangazwa kwa kila mtu aliyeumbwa chini ya mbingu. Hii ndiyo injili ambayo kwayo mimi, Paulo, nimekuwa mtumishi.

Verse 1:24

²⁴ Sasa nafurahia mateso yangu kwa ajili yenu. Nami natimiliza katika mwili wangu kinachopungua kwa mateso ya Kristo kwa ajili ya mwili wake, ambao ni kanisa.

Translation note 1:24

Natimiliza katika katika mwili wangu kile kinachopungua kwa mateso ya Kristo

Paulo anazungumzia mateso anayoendelea kuyapata. Yawezekana alikuwa anateseka mno ambapo yeye na Wakristo wote lazima wapitie kabla Kristo hajaja tena, na kwamba Krsito hupata pamoja nao kiroho haya magumu.

Natimiliza katika mwili wangu

Paulo anazungumzia mwili wake kana kwamba kilikuwa chombo cha kubebia ambacho kingeweza kubebia mateso.

kwa ajili ya ajili mwili wake , ambao ni kanisa

mara nyingi Paulo anazungumzia kanisa, kundi la waamini wote, kana kwamba ulikuwa mwili wa Kristo.

kulijaza neno la Mungu

Hii inamaana kuleta lengo la ujumba wa injili ya Mungu, ambayo inatakiwa kuhubiriwa na kuaminiwa.

Huu ni ukweli wa siri uliokuwa umejificha

Hii inaweza katika muundo kamili. "huu ni ukweli ambao Mungu alikuwa ameuficha"

kwa miaka mingi na vizazi na kwa miaka

Neno "miaka" na "vizazi" inarejelea kwenye kipindi tangu uumbaji wa dunia mpaka kipindi wakati injili ilipohibiriwa.

sasa imefunuliwa

"sasa Mungu ameifunua"

utajiri wa utukufu wa siri ya kweli

Paulo anazungumzia thamani hii siri ya ukweli Mungu kana kwamba kulikuwa na hazina ya kupata malighafi. "utajiri"

Kristo yumo ndani yenu

Paulo anawazungumzia waamni kana kwamba walikuwa vyombo vyaya kubebia ambapo Kristo yupo. Hii ni moja ya njia yake kuelezea umoja wa waamini pamoja Kristo.

Ujasiri wa utukufu ujao

"ambao mnawenza utarajiwao kusemwa kwa utukufu wa Mungu"

Verse 1:25

²⁵ Mimi ni mtumishi wa kanisa hili, sawasawa na wajibu niliopewa kutoka kwa Mungu kwa ajili yenu, kulijaza neno la Mungu.

Verse 1:26

²⁶ Huu ni ukweli wa siri iliyokuwa imefichwa kwa miaka mingi na kwa vizazi. Lakini sasa imefunuliwa kwa wote waaminiowatika Yeye.

Verse 1:27

²⁷ Ni kwa wale ambao Mungu alitaka kufunua kulivyo utajiri wa utukufu wa siri ya ukweli huu mionganini mwa Mataifa. Ni kwamba Kristo yumo ndani yenu, ujasiri wa utukufu ujao.

Verse 1:28

²⁸ Huyu ndiye tunayemtangaza. Tunamwonya kila mtu, na kumfundisha kila mtu kwa hekima yote, ili kwamba tumlete kila mtu mkamilifu katika Kristo.

Translation note 1:28

tunayemtangaza...tunamwonya...tunamfundisha...tunaweza kumleta

Haya maneno hayawajumuishi Wakolosai.

tunamwonya kila mtu

"Tunamwonya kila mmoja"

Kwamba tumfikishe kwa Mungu kila mmoja

"kwamba tumfikishe kwa Mungu kila mmja"

Kikamilifu

"Wazima Kiroho"

Verse 1:29

²⁹ Kwa jili hii, mimi najibidisha na kujitahidi kulingana na nguvu yake ifanyayo kazi ndani yangu katika uweza.

Chapter 2

Verse 2:1

¹ Kwa kuwa nataka mfahamu jinsi ambavyo nimekuwa na taabu nyingi kwa ajili yenu, kwa wote walioko Laodikia na kwa wote ambao hawajaona uso wangu katika mwili.

Translation note 2:1

Sentensi unganishi:

Paulo anaendelea kuwatia moyo walioamini katika Kolosai na Laodekia wapate kuelewa kuwa Kristo ni Mungu na anaishi ndani ya walioamini ili wapate kuishi sawasawa na walivyompokea.

Ni mapambano ya jinsi gani niliyopitia kwa ajili yenu

Paulo amefanya bidii nyingi katika kuendeleza usafi wao na uelewa wa injili.

Wale waliopo Laodekia

Huu ulikuwa mji karibu sana na Kolosai ambamo pia kulikuwa na kanisa ambalo Paulo alikuwa akiliombea.

kama ambavyo wengi hawajaniona uso wangu katika mwili

"wengi ambao mimi binafsi sijawaona" au "wengi ambao sijaonana nao uso kwa uso"

kwamba mioyo yao

"kwamba mioyo ya wote walioamini ambao hawakuwa wamemuona Paulo"

waliowekwa pamoja

waliowekwa pamoja katika ushirika halisi wa karibu

utajiri wote wa uhakika kamili wa maarifa

Paulo nazungumza na mtu anauhakika kamili kwamba habari njema ni kweli ingawa huyo mtu alikuwa tajiri katika mwili huu.

siri ya Mungu ya kweli ya Mungu

Huu ufahamu ambao unaweza kufunuliwa na Mungu peke yake.

ambaye ni, Kristi

Yesu Kristo ndiye siri ya kweli iliyofunuliwa na Mungu.

Katika yeye hazina za hekima na maarifa zilizofichika

Kristo pekee ndiye awezaye kufunua hekima ya kweli ya Mungu na maarifa. "Mungu ameficha hazina zote za hekima na maarifa katika Kristo"

hekima na ujuzi

Kimsingi Paulo anazungumzia hekima na maarifa ya Mungu kana kwamba vilikuwa malighafi ya utajiri.

Verse 2:2

² Nafanya kazi ili kwamba mioyo yao iweze kufarijiwa kwa kuletwa pamoja katika upendo na katika utajiri wote wa wingi wa uhakika kamili wa maarifa, katika kujua siri ya kweli ya Mungu, ambaye ni Kristo.

Verse 2:3

³ Katika Yeye hazina zote za hekima na maarifa zimefichwa.

Verse 2:4

⁴ Nasema hivi ili kwamba mtu yeyote asije akawafanyia hila kwa hotuba yenyе ushawishi.

Translation note 2:4

hila

Hii inamaana kwamba kusababisha mwingine aamini kitu ambacho sio kweli, hivyo, anatenda hiyo imani, na madhara ya mateso kama matokeo.

hotuba yenyе ushawishi

hotuba ambayo itafanya mtu afikirie tofauti

sio pamoja nanyi katika nyama

"siko pamoja nanyi kimwili"

Niko nanyi katika roho

"Naendelea kufikiri kuwhusu ninyi"

mpangilio mzuri

kufanya vitu kwa mpangilio

nguvu ya imani yako

"kukosaje na hakuna anayeweza kuwasababishia kuacha kuamini"

Verse 2:5

⁵ Na ingawa sipo pamoja nanyi katika mwili, lakini nipo nanyi katika roho. Ninafurahi kuona utaratibu wenu mzuri na nguvu ya imani yenu katika Kristo.

Verse 2:6

⁶ Kama mliyyompokea Kristo Bwana, tembeeni katika yeye.

Translation note 2:6

mwimarishwe...mjengwe...mjengwe...nyingi

Haya maneno yanaeleza inamaana gani "kutembea katika yeye."

kwamba mlimpokea

"kwamba ninyi waamini wa Kolosai mlimpokea Kristo"

mwimarishewe katika yeye

Paulo anamzungumzia mtu mwenye imani ya kweli katika Kristo kana kwamba huyo mtu alikuwa unaokuwa kwenye aridhi mgumu ngumu yenyе mizizi mirefu.

muimarike katika imani

"muishi maisha yenu kulingana na imani yenu katika Yesu Kristo"

kama mlivyofundishwa

Huu ni mwanzo mzuri bila kutaja au vinginevyo kuvuta usikivu kwa mwalimu, ambaye alikuwa Epafradito. "kama mlivyojifunza" au "kama walivyokufundisha" au "kama alivyowafundisha"

muwe na shukurani nyingi

"muwe na shukurani kwa Mungu"

Verse 2:7

⁷ Mwimarishwe katika yeye, mjengwe katika yeye, mwimarishwe katika imani kama tu mlivyofundishwa, na kufungwa katika shukrani nyingi.

Verse 2:8

⁸ Angalieni ya kwamba mtu yejote asiwanase kwa falsafa na maneno matupu ya udanganyifu kulingana na mapokeo ya wanadamu, kulingana na kanuni za kidumia, na sio kulingana na Kristo.

Translation note 2:8

Sentensi unganishi:

Paulo anawasihi walioamini wawe makini wasigeukie maneno na taratibu za wengine kwa sababu hakuna kinachowezza kuongezeka katika ukamilifu wa Mungu walio nao walioamini katika Kristo.

Ona kwamba

"Iweni makini kwamba" au "Angalieni kwamba"

kuwanasa

Paulo anazungumzia vile ambavyo mtu anavyoweza kuamini mafundisho ya uongo (kwa sababu wanaamini mafundisho ya uongo au wanapenda vitu vitu vya uongo)

falsafa

mafundisho ya kidini na imani yasiyotoka katika neno la Mungu lakini yanatokana na mawazo ya ya watu kuhusu Mungu na maisha

maneno matupu ya udanganyifu

haya ni mawazo ya upotoshaji ambayo hayatuongozi katika maisha ndani ya Kristo. Hayazalishi chochote; ni matupu au hayana thamani.

tamaduni za kibinadamu na juu ya mifumo ya dhambi ya dunia

tamaduni zote za Waisraeli na wapagani (watu wa Mataifa) mifumo ya imani haina maana.

kwa kuwa katika yeye ukamilifu wote wa Mungu unaishi kwa jinsi ya mwili

"kwa sababu asili yote ya Mungu inaishi katika mwili wa Kristo"

Verse 2:9

⁹ Kwa kuwa katika yeye ukamilifu wote wa Mungu unaishi katika mwili.

Verse 2:10

¹⁰ Nanyi mmejazwa katika yeye. Yeye ni kichwa cha kila uweza na mamlaka.

Translation note 2:10

katika yeye pia mlitahiriwa

Paulo anawazungumzia wale amba ni wa Kristo kana kwamba walikuwa walikuwa ndani ya mwili Kristo. "wakati ulipojiunga kanisani kwa kubatizwa, God alikubatiza"

mmejazwa katika yeye

Paulo anazungumzia watu ingawa walikuwa chombo cha kubeba kwenye sehemu ambayo Mungu alimuhifadhi Kristo. mmekamilishwa katika Kristo"

Yeye ni kichwa

Kristo ni mtawla

tohara isiyofanywa na wanadamu

katika mfano huu, Paulo anasema kwamba Mungu amewafanya Waamini wa kikristo kukubalika kwa yeye mwenyewe

Mlizikwa pamoja na yeye katika ubatizo

Paulo anazungumzia kuwa na ubatizo na kuijunga na kusanyiko la waamini kana kwamba ilikuwa imezikwa pamoja na Kristo. "Mungu amewazika pamoja na Kristo wakati mlipojiunga na kanisa katika ubatizo"

Katika yeye mlifufuliwa

Kwenye mfano, Paulo anazungumzia maisha mapya ya kiroho ya waamini, walifanywa mitume kwa sababu Mungu alimfanya Kristo kufufuka tena. Hii inaweza kuwa hai. "kwa sababu mmejiungwa na wenyewe kwa Kristo, Mungu amewafufua"

Verse 2:11

¹¹ Katika ye ye pia mlitahiriwa kwa tohara isiyofanywa na wanadamu katika kuondolewa mwili wa nyama, lakini ni katika tohara ya Kristo.

Verse 2:12

¹² Mlizikwa pamoja naye katika ubatizo. Na kwa njia ya imani katika ye ye mlifufuliwa kwa uweza wa Mungu, aliyemfufua kutoka kwa wafu.

Verse 2:13

¹³ Na mlipokuwa mmekufa katika makosa yenu na kutokutahiriwa kwa miili yenu, aliwafanya hai pamoja naye na kutusamehe makosa yetu yote.

Translation note 2:13

wakati mlipokuwa mmekufa

"wakati ninyi waumini wa Kolosai mlikuwa mmekufa kiroho"

mlikuwa mmekufa aliwafanya kuwa hai

Fumbo hili linaonesha jinsi gani baada ya kutoka katika maisha ya dhambi kwenda maisha mapya ya kiroho ilivyo kama mtu anayefufuka kutoka kifo.

mmekufa katika hatia zenu na kutokutahiriwa kwa miili yenu

mlikuwa mmekufa katika mambo mawili: 1) mlikuwa mmekufa kiroho, mkiishi maisha ya dhambi dhidi ya Kristo na 2) mlikuwa hamkutahiriwa kulingana na sheria ya Musa.

alitusamehe sisi hatia zetu zote

"Yesu Kristo alitusamehe sisi Wayahudi na ninyi watu wa Mataifa makosa yetu yote"

alifuta kumbukumbu za madeni zilizoandikwa na taratibu zilizokuwa kinyume nasi

Fumbo hili hufananisha jinsi ambavyo Mungu anaweza kuondoa dhambi (deni zetu) na kutusamehe sisi kwa kuvunja sheria za Mungu (taratibu) kama ambavyo mtu anaweza kufuta kitu kilichoandikwa kwenye karatasi.

aliwaongoza katika ushindi na milki

Katika kipindi cha Warumi, ilikuwa kawaida kwa jeshi la Kirumi kuwa na "gwaride la ushindi" waliporudi nyumbani, kuonesha wafungwa wote na mali walizoteka.

kwa msalaba

Hapa "msalaba" unasimama bdala ya kifo cha Kristo msalabani.

Verse 2:14

¹⁴ Alifuta kumbukumbu ya madeni iliyoandikwa, na taratibu zilizokuwa kinyume nasi. Aliiondoa yote na kuigongomea msalabani.

Verse 2:15

¹⁵ Aliziondoa nguvu na mamlaka. Aliyaweka wazi na kuyafanya kuwa sherehe ya ushidi kwa njia ya msalaba wake.

Verse 2:16

¹⁶ Kwa hiyo, mtu ye yeyote asiwahukumu ninyi katika kula au katika kunywa, au kuhusu siku ya sikukuu au mwezi mpya, au siku za Sabato.

Translation note 2:16

katika kula au katika kunywa

Sheria ya Musa ilijumuisha nani anaweza kula au kunywa. "kwa nini mnakula au mnakunywa"

kuhusu siku ya sikukuu au mwezi mpya, au siku za Sabato

Sheria ya Musa ilielekeza siku za kusherehekeza, kuabudu, na kutoa sadaka.

kivuli cha vitu vijavyo

"Kivuli" hutoa wazo la mfano wa asili ya kitu halisi. Kwa njia hiyo hiyo, tamaduni za kidini kama vile Sheria za Musa zinaweza kwa kiasi kuonesha uhalisia wa Yesu Kristo.

kiini

Hapa inamaanisha "uhalisia" kitu ambacho kitoacho "kivuli"

Verse 2:17

¹⁷ Hivi ni vivuli nya mambo yajayo, lakini kiini ni Kristo.

Verse 2:18

¹⁸ Mtu awaye yote asinyang'anywe tuzo yake kwa kutamani unyenyekevu na kwa kuabudu malaika. Mtu wa jinsi hiyo huingia katika mambo aliyoyaona na kushawishiwa na mawazo yake ya kimwili.

Translation note 2:18

mtu yeyote...asidhulumiwe tuzo yake

"mtu yeyote asidanganywe juu ya tuzo yake."

anayetamani unyenyekevu

Neno "unyenyekevu" linasimama badala kwa ajili ya matendo mwingine anawafanya wengine kufikiria kwamba mwingine ni mnyenyekevu. "anayetaka kufanya mambo kuonyesha kwamba wewe ni mnyenyekevu

kuingia kwenye vitu alivyoviona

Hapa Paulo anazungumzia kuhusu watu wanaojiita kuwa na ndoto na maono kutoka kwa Mungu na wanaongea kwa majivuno kuhusu weneyewe.

kushawishiwa na mawazo yake ya kimwili

Hapa Paulo anasema kwamba hali ya kufikiria kaatika hali ya dhambi hufanya mtu awe na kiburi. "anayejiunua kwa maana ya ya mawazo yake ya mwili"

kushawishiwa

Hapa ni mtu anayejivuna anazungumziwa kana kwamba ndani ya chombo ambacho kilichokuwa na hewa kufanya kirefu kuliko kiliviyotakiwa kuwa.

mawazo yake ya mwilini

Hii inamaanisha kufikiri kama mtu wa kawaida au mwenye dhambi badala ya kama mtu wa rohoni.

yeye hana shirika na

"Yeye hashikilii kwa nguvu" au "Yeye hatulii katika," kama vile mtoto awategemeavyo wazazi wake

Kristo, aliye kichwa, ambaye katika yeye mwili wote umeunganishwa kwa mishipa na mifupa

Mfano huu hulinganisha mamlaka ya Kristo juu ya kanisa na kichwa cha mwanadamu ambacho kinaongoza na kusimamia mwili wote.

Verse 2:19

¹⁹ Yeye hakishikilii kichwa. Ni kutoka katika kichwa kwamba mwili wote kupyitia viungo vyake na mifupa huungwa na kushikamanishwa kwa pamoja; na hukua kwa ukuaji utolewao na Mungu.

Verse 2:20

²⁰ Ikiwa mlikufa pamoja na Kristo kwa tabia za dunia, mbona mnaishi kama mnawajibika kwa dunia:

Translation note 2:20

Ikiwa mmekufa pamoja na Kristo katika mtiririko wa imani ya dhambi za ulimwengu.

Fumbo hili linaonesha kwamba, kama vile mtu anavyokufa kimwili hayatii tena mahitaji ya kimwili ya ulimwengu (pumzi, kula, sleep), mtu anayekufa kiroho pamoja na Kristo haitaji tena kuyatii mambo ya duniani .

Kwa nini mnaishi kama manawajibika kwa dunia: "msiguse"?

Paulo ametumia swalii hili, kukemea Wakolosai kwa ajili ya imani isiyo ya kweli ya ulimwengu. Acheni kujinyenyenyeckesa kwa imani za ulimwengu.

ishi kama mnawajibika kwa dunia

"fikiri lazima mzitii tamaa za dunia"

dunia

mawazo, tamaa, na dhana za wingi wa dhambi katika dunia ya watu

yameamriwa kwa ajili ya uharibifu

"kuangamia." Paulo hapa anatumia mfano kuchimbua mwili ("uharibifu") kwenye kaburi.

Sheria hizi zinahekima ya dini zilizotengenezwa kwa ubinafsi na unyenyekevu na mateso ya mwili

kutengeneza dini na unyenyekevu na nguvu ya mwili**- "Hizi sheria zinaonekana pana kuamini watu kwa sababu zinawaruhusu wale ambao wanaowafwata kuonekana wanyenyekevu kwa sababu wanaumiza miili yao wenyewe"

hazina thamani dhidi ya tamaa za mwili

"msiache kusaidia kufuata mwili wa tamaa"

Verse 2:21

²¹ "Msishike, wala kuonja, wala kugusa"?

Verse 2:22

²² Haya yote yameamuriwa kwa ajili ya uharibifu ujao na matumizi, kutoekana na maelekezo na mafundisho ya wanadamu.

Verse 2:23

²³ Sheria hizi zina hekima ya dini zilizotengenezwa kwa ubinafsi na unyenyekevu na mateso ya mwili. Lakini hazina thamani dhidi ya tamaa za mwili.

Chapter 3

Verse 3:1

¹ Ikiwa tena Mungu amewafufua pamoja na Kristo, yatafuteni mambo ya juu ambako Kristo anakaa mkono wa kuume wa Mungu.

Translation note 3:1

Sentensi unganishi:

Paulo anawaonya walioamini kwamba kwa kuwa ni wamoja pamoja na Kristo, kuna mambo ambayo waumini hawapaswi kuyafanya

Mungu amewafufua pamoja na Kristo

Kama vile Mungu alivyo mfufua Kristo kutoka kwa wafu, hivyo anawahesabu waumini wa Kolosai kama waliofufuliwa kwenda mbinguni.

mambo yaliyo juu

"mambo ya mbinguni" au "mambo ya kimungu"

kwa kuwa mmekufa

Kama Kristo alivyokufa, hivyo Mungu anawahesabu waumini wa Kolosai kama wamekufa na Kristo.

maisha yenu yamefichwa pamoja na Kristo

Paulo anazungumzia wale watu waishio kana kwamba walikuwa alama ambayo inayoweza kujificha kwenye chombo cha kubebia.

ambaye ni maisha yenu

Kristo ni yule atoaye uzima wa kiroho kwa waamini.

Verse 3:2

² Fikirini kuhusu mambo ya juu, sio kuhusu mambo ya duniani.

Verse 3:3

³ Kwa kuwa mmekufa, na maisha yenu yamefichwa pamoja na Kristo katika Mungu.

Verse 3:4

⁴ Wakati Kristo atakapoonekana, ambaye ni maisha yenu, ndipo nanyi pia mtaonekana naye katika utukufu.

Verse 3:5

⁵ Kwa hiyo yafisheni mambo yaliyo katika nchi yaani, zinaa, uchafu, shauku mbaya, nia mbaya, na tamaa, ambayo ni ibada ya sanamu.

Translation note 3:5

fisheni, mambo yaliyo katika nchi

Paulo anazungumzia tamaa ya dhambi kana kwamba walikuwa sehemu ya kutumia watu kuwashuhudia.

Uchafu

"tabia zisizo safi"

shauku

"kutamani kwa nguvu"

na tamaa, ambayo ni Ibada ya sanamu

"na tamaa, ambayo ni sawa na ibada ya sanamu" au " na msiwe na tamaa kwa sababu ni sawa na kuabudu miungu"

ghadhabu ya Mungu

hasira ya Mungu kinyume na wale ambao hufanya uovu kama kuonyesha kwa kile anafanyacho kuwaadhibu.

wana wasiotii kutotii.

"mwanadamu kutotii" au "watu ambao hawamtii"

"Ni katika mambo haya kwamba ninyi pia hapo kwanza mlitembea kwayo mlipoishi nao."

"Paulo anazungumzia vile ambavyo tabia ya mtu kana kwamba ilikuwa barabara au njia anayotembelea. "Haya ni yale mliyokuwa mkiyafanya"

mlipoishi kati yao

Inaweza kuwa na maana hizi? 1) "unapokuwa umefanya mazoezi haya mambo" au 2) "unapokuwa umeishi mionganini mwa watu ambao hawamtii Mungu"

ghadhabu, hasira

Neno "hasira" hapo linamaanisha wakati mtu anapokuwa na hasira kwa wale ambao hawamuheshimu kama kuonyesha kwa matendo yake, ambapo italeta madhara kwa watu.

nia mbaya

"tamaa ya kufanya matendo maovu"

hasira

hasira kali sana

matusi

"kururu" au "lughachafu." Hii inarejea kwa hotuba ambayo inatumika kwa dhamira ya kuumiza wengine

hotuba ichukizayo

maneno ambayo yasiyoyofaa katika mazungumzo ya upole

kutoka kinywani kwenu

Hapa "kinywa" inasimama badala ya kuzungumza. "katika mazungumzo yenu"

Verse 3:6

⁶ Ni kwa ajili ya mambo haya ghadhabu ya Mungu inakuja juu ya wana wasio tii.

Verse 3:7

⁷ Ni kwa ajili ya mambo haya ninyi pia mlitembea kwayo mlipoishi kati yao.

Verse 3:8

⁸ Lakini sasa ni lazima myaondoe mambo haya yote. Yaani, ghadhabu, hasira, nia mbaya, matusi, na maneno machafu yatokayo vinywani mwenu.

Verse 3:9

⁹ Msidanganyane ninyi kwa ninyi, kwa kuwa mmeuvua utu wenu wa kale na matendo yake.

Translation note 3:9

Sentensi unganishi:

Paulo anaendelea kuwaambia waumini jinsi ya kuishi na anawakumbusha kwamba Kristo alifuta kuta ambazo zingekuwepo kati ya Wamataifa na Wayahudi, watumwa na walio huru.

mmeuvua mballi utu wenu wa kale wenyewe pamoja na matendo yake, na mmevaa utu wenu mpya.

Fumbo hili linajenga wakristo ambao wanapaswa kuondoa matendo yasiyo ya kimungu na kuanza kutenda kimungu kwa mtu ambaye anaondoa mavazi machafu na kuvala mavazi mapya yaliyo safi.

picha yake

Hili linamzungumzia Yesu Kristo

hakuna mgiriki au myahudi, kutahiriwa au kutokutahiliwa, msomi, asiye msomi, mtumwa, asiye mtumwa

Hii ni kusema kwamba Mungu anamuona kwa sura ileil, sio kwa jamii, dini, utaifa, au tabaka (hai ya kijamii). "jamii, dini, tamaduni, na hali ya ekijamii

mtu wa Scythia

huyu ni mgeni ambaye hajui mila za mahala pale

asiyesoma

Huyu ni mtu kutoka nchi ya Scythia, ambayo ilikuwa nje ya himaya ya Rumi. Wagiriki na Warumi walitumia hili neno kwa mtu aliyekulia katika sehemu ambayo kila mmoja alifanya mambo maovu mda wote.

Kristo ni vitu vyote, na katika vyote

hakuna kilicho tenganishwa au kuachwa kwenye uwepo wa Kristo. "Kristo ni wa muhimu kwa watu wake wote."

Verse 3:10

¹⁰ Mmevaa utu mpya, ambao unafanywa upya katika maarifa kutokana mfano wa yule aliye muumba.

Verse 3:11

¹¹ Katika maarifa haya, hakuna Myunani na Myahudi, kutahiriwa na kutokutahiliwa, msomi, asiye msomi, mtumwa, asiye mtumwa, lakini badala yake Kristo ni mambo yote katika yote.

Verse 3:12

¹² Kama wateule wa Mungu, watakatifu na wapendwao, jivikeni utu wema, ukarimu, unyenyekevu, upole na uvumilivu.

Translation note 3:12

Vaeni...moyo wa huruma

Kama vile mtu awezavyo kuvala nguo anapokuwa amevaa, waumini wanapaswa kuvala huruma, unyenyekevu, nk. katika tabia zao kwa kila mmoja.

Kwa hiyo

"Kwa sababu kile nilichokisema ni kweli"

kama wateule wa Mungu - watakatifu na wapendwao

"kama watakatifu wa Mungu na wanaopendwa kwa pendo kuu waliochaguliwa."

ukarimu

"mpole" au "mpole"

unyenyekevu

"unyenyekevu wa akili" au "upole wa akili"

upole

"upole"

chukulianeni ninyi kwa ninyi

"fanyeni kazi kwa pamoja katika maelewano na upendo. "chukulianeni na kila mmoja" au "vumilianeni na kila mmoja"

Hurumianeni kila mtu

"Heshimu kila mmoja bora kuliko wanavyostahili kuheshimiwa"

ana lalamiko dhidi

"malalamiko dhidi"

ambao ni dhamana ya ukamilifu

"ambao unatufungamanisha kikamilifu pamoja" au "ambao unatufungamanisha pamoja katika maelewano kamili"

Verse 3:13

¹³ Chukulianeni ninyi kwa ninyi. Hurumianeni kila mtu na mwenzake. Kama mtu analalamiko dhidi ya mwingine, amsamehe kwa jinsi ilele ambayo Bwana alivyo wasamehe ninyi.

Verse 3:14

¹⁴ Zaidi ya mambo haya yote, muwe na upendo, ambao ndio kigezo cha ukamilifu.

Verse 3:15

¹⁵ Amani ya Kristo na iwaongoze miyoni mwenu. Ilikuwa ni kwa ajili ya amani hii kwamba mliitiwa katika mwili mmoja. Iweni na shukrani.

Translation note 3:15

Amani ya Kristo iwaongoze katika miyo yenu

Paulo anazungumzia amani ambayo Kristo atoayo kana kwamba ilikuwa sheria. inaweza kuwa 1) "fanyeni mabo yote ili kwamba muweza kuwa na mahusiano ya amani kwa hiyo mnawenza kuwa na mahusiano ya amani na kila mmoja" au 2) "Mruhusu Mungu akupe amani kwenye miyo yenu"

katika miyo yenu

Neno "Yenu" lina rejea kwa waumini wa Kolosai.

Neno la Kristo likae ndani yenu

Paulo anzungumzia neno la Kristo kama lilikuwa mtu anayeweza kuishi ndani ya mtu mwingine. "siku zote tumaini ahadi za Kristo"

peaneni mawaidha ninyi kwa ninyi

"peaneni tahadhari ninyi kwa ninyi"

ni kwa Zaburi na nyimbo na tenzi za roho

"pamoja na aina zote za nyimbo kumsifu Mungu"

shukurani katika miyo yenu

"miyo ya shukurani"

katika maneno na katika matendo

kuongea au kufanya

"katika jina la Bwana Yesu"

"kumwabudu Bwana Yesu" au "pamoja na mamlaka ya Bwana Yesu"

kupitia ye

"kupitia Bwana Yesu"

Verse 3:16

¹⁶ Na Neno la Kristo likae ndani yenu kwa utajiri. Kwa hekima yote, fundishaneni na kushauriana ninyi kwa ninyi kwa Zaburi, nyimbo, na nyimbo za rohoni. Imbeni kwa shukrani mioyo yenu kwa Mungu.

Verse 3:17

¹⁷ Na chochote mfanyakacho, katika maneno au katika matendo, fanyeni yote katika jina la Bwana Yesu. Mpeni shukrani Mungu baba kupitia Yeye.

Verse 3:18

¹⁸ Wake, wanyenyekeeni waume zenu, kama ipendezavyo katika Bwana.

Translation note 3:18

Sentensi Unganishi:

Paulo anatoa baadhi ya maelekezo muhimu kwa wake, waume, watoto, kina baba, watumwa, na mabwana.

Wake, nyenyekeeni kwa

"Wake, tiini"

ni sahihi

"ni sahihi" au "ni sawa"

msiwe wakali dhidi ya

"msiwe wakali na" "msiwe na hasira juu ya"

msiwachokoze watoto wenu

"msiwachokoze watoto wenu"

Verse 3:19

¹⁹ Nanyi waume, wapendeni wake zenu, na msiwe wakali dhidi yao.

Verse 3:20

²⁰ Watoto, watiini wazazi wenu katika mambo yote, maana ndivyo impendezavyo Bwana.

Verse 3:21

²¹ Akina baba msiwachokoze watoto wenu, ili kwamba wasije wakakata tamaa.

Verse 3:22

²² Watumwa, watiini mabwana zenu katika mwili kwa mambo yote, sio kwa huduma ya macho kama watu wa kufurahisha tu, bali kwa moyo wa kweli. Mwogopeni Mungu.

Translation note 3:22

tiini mabwana zenu kulingana na mwili

"tiini mabwana zenu wa kidunia"

sio kwa huduma ya machoni kama watu wa kufurahisha

"Vitu. msitii pale tu wakati Bwana wenu anawatazama, kama ambavyo mnatakiwa kuwafurahisha watu"

kama kwa Bwana

"kama muwezavyo kufanya kwa Bwana"

"tuzo ya umilikaji"

"zawadi ya urthi"

urithi

Kupokea kile Mungu alichowaahidi waamini kinazungumziwa kana kwamba kulikuwa na mali na utajiri kutoka wanafamilia.

ye yote atendaye yasiyo haki atapokea huku

"Mungu ataaadhibu yeyote afanyaye yasiyohaki"

afanyaye uovu

ambaye atendaye makosa yoyote

hakuna upendeleo

"Mungu humuhukumu kila mmoja kwa kiwango kile kile"

Verse 3:23

²³ Chochote mfanyacho, fanyeni kutoka nafsini mwenu kama kwa Bwana na si kama kwa wanadamu.

Verse 3:24

²⁴ Mnajua ya kwamba mtapokea tuzo ya umilkaji kutoka kwa Bwana. Ni Kristo Bwana mnayemtumikia.

Verse 3:25

²⁵ Kwa sababu yeyote atendaye yasiyo haki atapokea hukumu kwa matendo yasiyo haki aliyoyafanya, na hakuna upendeleo.

Chapter 4

Verse 4:1

¹ Mabwana, toeni kwa watumwa mambo yaliyo haki na ya adili. Mnajua pia kwamba mnaye Bwana mbinguni.

Translation note 4:1

Sentensi Uunganishi:

Baada ya kuongea na mabwana, Paulo anamalizia maelekezo yake maalumu kwa waamini tofauti tofauti katika kanisa la Kolosai.

haki na adili

Haya maneno ni kama kitu kile kile na yametumika kusisitiza vitu ambavyo ni maadili sahihi.

mnaye bwana wa mbinguni

Mungu anataka mahusiano kati ya bwana wa dunia na mtumwa wake wampende Mungu, bwana wa mbinguni, anawapenda watumwa wake wa duniani pamoja na watumwa wa mabwana wa dunia.

Verse 4:2

² Endeleeni kuwa thabiti katika maombi. Kaeni macho katika hilo kwa shukrani.

Translation note 4:2

Sentensi unganishi

Paulo anendelea kuwapa maelezo waamini juu ya kuishi na kuongea.

Maelezo kwa jumla:

Hapa neno "sisi" linarejea kwa Paulo na Timotheo ila sio Wakolosai.

Endelea kuwa thabiti katika maombi

"endelea kuomba kwa uaminifu" au "endelea kuomba mara kwa mara"

Mungu afungue njia

"Mungu ataandaa fursa"

siri ya kweli ya Kristo

Hii inarejea injili ya Yesu Kristo, ambayo haikuelewaka kabla ya kuja Kristo kuja.

Kwa sababu ya lile neno , mimi nilifungwa.

Kwa kutangaza ujumbe ule wa Yesu Kristo sasa nimefungwa.

omba ili niweze kusema kwa uwazi

"omba niwe na nguvu na uwezo wa kutoa ujumbe wa Yesu Kristo kwa uwazi"

Verse 4:3

³ Ombeni pamoja kwa ajili yetu pia, ili kwamba Mungu afungue mlango kwa ajili ya neno, kunena siri ya ukweli ya Kristo. Kwa sababu ya hili nimefungwa minyororo.

Verse 4:4

⁴ Na ombeni kwamba niweze kuliweka wazi, kama inavyonipasa kusema.

Verse 4:5

⁵ Enenda kwa hekima kwa wale walioko nje, na muukomboe wakati.

Translation note 4:5

Enenda kwa hekima kwa wale walioko nje

Wazo la kuenenda mara nyingi limetumika kwa ajili kungoza maisha ya mtu. "ishi kama kwamba wale ambaio sio waamini wataona kwamba mnahekimia"

kuoko a mda

"fanya mambo mazuri mnayoweza kwa mda wako" au "weka mda wako kwa busara"

maneno yenu yawe na neema wakati wote. wakati wote ikolee chumvi

"Mazungumzo yenu wakati wote yawe na neema na ya kuvutia."

lazima mjue jinsi ya kuwajibu

" lazima ujue namna ya kujibu maswali ya kila mmoja kuhusu Yesu Kristo"

Verse 4:6

⁶ Maneno yenu na yawe na neema wakati wote, na yakolee chumvi majira yote, ili kwamba mweze kujua jinsi inavyowapasa kumjibu kila mtu.

Verse 4:7

⁷ Kwa mambo yanayonihusu mimi, Tikiko atayafanya yajulikane kwenu. Yeye ni ndugu mpPENDWA, mtumishi mwaminifu, na mtumwa mwenzetu katika Bwana.

Translation note 4:7

Sentensi unganishi:

Paulo anafunga na maelekezo maalumu kuhusu watu flani na kwa salamu pia na kwa kila mwamini.

Maelezo kwa jumla:

Onesmo alikuwa mtumwa wa Filimoni katika Kolosai. Alipoteza pesa kutoka kwa Filimoni na kukimbilia Rumi ambako akawa Mkristo kupidia huduma ya Paulo. Sasa Tikiko na Onesmo ndio wanaleta barua za Paulo Kolosai.

Maelezo kuhusu mimi

"kila kitu kilochokuwa kinatokea kuhusu mimi"

watumwa wenzangu

"watumishi wenzangu." Kupitia Paulo mtu aliyejuru, anajiona kama mtumishi wa Kristo na kumwona Tikiko kama mtumishi mwenzake.

kuhusu sisi

Haya maneno hayawajumuishi Wakolosai.

kuweza kutiwa moyo

Moyo ulikuwa katikati ya hisia nyingi. "kuweza kuwatia moyo"

ndugu yetu mpPENDWA na mwaminifu

Paulo anamwita Onesmo Mkrito mwenzake na mtumishi wa Kristo.

Watamwita

"Tikiko na Onesmo watasema"

kila kitu kilichotokea hapa

Watawaambia waamini wa Kolosai yote yanayochukua nafasi ambapo Paulo napoishi kwa sasa.

Verse 4:8

⁸ Namtuma kwenu kwa ajili ya hili, kwamba mweze kujua mambo kuhusu sisi na pia kwamba aweze kuwatia moyo.

Verse 4:9

⁹ Namtuma pamoja na Onesimo, ndugu yetu mpendwa mwaminifu, na mmoja wenu. Watawaambia kila kitu kilichotokea hapa.

Verse 4:10

¹⁰ Aristarko, mfungwa mwenzangu, anawasalimu, pia na Marko binamu yake na Barnaba mliyepokea utaratibu kutoka kwake, "kama akija kwenu, mpokeeni,"

Translation note 4:10

Aristarko

Alikuwa amefungwa pamoja na Paulo huko Efeso wakati Paulo alipoandika barua hii kwa Wakolosai.

kama akifika

"kama Marko akija"

Yesu aliyeitwa Yusto

Huyu mtu alikuwa pia mtenda kazi pamoja na Paulo.

"Hao peke yao ni watu wa tohara ni watenda kazi wenzangu katika ufalme wa Mungu.

"Hawa wanaume watatu ni Wayahudi wakristo tunaofanya kazi pamoja nami ya kumtangaza Mungu kama mfalme kupitia Kristo Yesu"

Hawa peke yao wa tohara

"Hawa wanaume Aristarko, Marko na Yusto pekee ni watu waliotahiriwa.

Verse 4:11

¹¹ Na pia Yesu aitwaye Yusto. Hawa peke yao wa tohara ni watendakazi wenzangu kwa jili ya ufalme wa Mungu. Wamekuwa ni faraja kwangu.

Verse 4:12

¹² Epafra anawasalimu. Yeye ni mmoja wenu na mtumwa wa Kristo Yesu. Yeye hufanya bidii katika maombi kwa ajili, ili kwamba mweze kusimama kwa ukamilifu na kuhakishwa kikamilifu katika mapenzi yote ya Mungu.

Translation note 4:12

Maelezo kwa Jumla:

Leodekia na Hierapoli walikwa mjini karibu na Kolosai.

Epafra

Epafra alikuwa mtu aliyehubiri injilli kwa watu wa Kolosai.

mmuja wenu

"kutoka mji wenu" au "mwanamji mwenzenu"

mtumwa wa Kristo Yesu

"ni kamati ya wanafunzi wa Kristo Yesu"

wakati wote najitahidi kukuweka katika maombi

"Naomba kwa bidii kwa ajili yako"

uweze kusimama kikamilifu na uhakika

"uweze kukomaa na kuwa jasiri"

Mimi ni shahidi yake, kwamba alifanya kazi ngumu kwa ajili yenu

"Nimefanya uchunguzi kwamba alifanya kazi ngumu sana kwa ajili yenu"

Dema

Ni mtendakazi mwinge pamoja na Paulo.

Verse 4:13

¹³ Kwa kuwa ninamshuhudia, kwamba anafanya kazi kwa bidii kwa ajili yenu, kwa hao walioko Laodekia, na kwa hao walioko Hierapoli.

Verse 4:14

¹⁴ Luka yule tabibu mpandwa, na Dema wanawasalimu.

Verse 4:15

¹⁵ Wasalimu ndugu zangu walioko Laodekia, na Nimfa, na kanisa lile lililoko nyumbani kwake.

Translation note 4:15

ndugu

Hapa inamaanisha Wakrsto wenzang, kujumuisha wote wanaume na wanawake.

walioko Leokadia

ni mji ulio karibu sana na Kolosai mahali ambapo kulikuwa na kanisa pia

Nimfa, na kanisa lile lililoko ndani ya nyumba yake

mwanamke aliyeitwa Nimfa alitoa nyumba yake iwe kanisa huko Leokadia. "Nimfa na kundi la waumini walikutana nyumbani kwake"

mwambie Arkipo, iangalie huduma ile uliyopewa katika Bwana, kwamba lazima uitimize"

Paulo anatoa mawaidha kwa Arkipo kwa kazi aliopewa na Mungu na kwamba Arkipo anawajibishwa na Bwana kwa kuitimiza.

Verse 4:16

¹⁶ Barua hii itakapokuwa imesomwa mionganii mwenu, isomwe pia kwa kanisa la walaodekia, nanyi pia hakikisheni mnaisoma ile barua kutoka Laodekia.

Verse 4:17

¹⁷ Sema kwa Arkipo, "Angalia ile huduma ambayo umeipokea katika Bwana, kwamba unapaswa kuitimiza."

Verse 4:18

¹⁸ Salamu hii ni kwa mkono wangu mwenyewe - Paulo. Ikuumbukeni minyororo yangu. Neema na iwe nanyi.

Translation note 4:18

Sentensi Unganishi:

Paulo anafunga barua yake kwa salamu zilizoandikwa kwa mkono yake mwenyewe.

Kumbuka minyororo yangu

Paulo anapozungumzia minyororo anamaanisha alipokuwa gerezani. "Nikumbukeni na kuomba kwa ajili yangu wakati nipo gerezani"

Neema na iwe nanyi

Hapa neno "neema" linasimama badala ya Mungu, ambaye huonyesha neema kwa waamini. "Naomba kwamba Bwana wetu Yesu Kristo aendelee kutoa neema kwenu nyote.

Language: Português

Book: Luke

Capítulo 1

Verse 1:1

¹ Uma vez que muitos tentaram colocar em ordem uma narrativa sobre os acontecimentos que se realizaram entre nós -

Translation note 1:1

Informações gerais:

Lucas explica porque escreve a Teófilo.

questões

"Relatórios" ou "histórias verdadeiras"

entre nós

A palavra "nós" nesta frase pode ou não pode excluir Teófilo. (Veja:)

entregou-nos

O "nos" nesta frase não inclui Teófilo. (Veja:)

entregou-os

"deu-lhes" ou "entregou-lhes"

servos da mensagem

Talvez seja necessário especificar qual é a mensagem. AT: "serviu a Deus, dizendo às pessoas a sua mensagem" ou "ensinou às pessoas as boas novas sobre Jesus"

investigando cuidadosamente

"Cuidadosamente pesquisado". Lucas teve o cuidado de descobrir exatamente o que aconteceu. Ele provavelmente conversou com as diferentes pessoas que viram o que aconteceu para ter certeza de que o que ele escreveu sobre esses eventos estava correto.

Excelentíssimo Teófilo

Lucas disse isso para mostrar honra e respeito por Teófilo. Isso pode significar que Teófilo era um importante funcionário do governo. Esta seção deve usar o estilo que sua cultura usa para lidar com pessoas de alto status. Algumas pessoas podem preferir também colocar esta saudação no início e dizer: "Para ... Teófilo" ou "Querido ... Teófilo".

Mais excelente

"Honrosa" ou "nobre"

Teófilo

Este nome significa "amigo de Deus". Pode descrever o caráter deste homem ou pode ter sido seu nome real. A maioria das traduções tem como um nome. (Veja [|Translate Names](#))

Verse 1:2

² conforme nos foi transmitido pelos que desde o começo foram testemunhas oculares e servos da mensagem -,

Verse 1:3

³ então pareceu-me bom também, investigando cuidadosamente o curso de todas essas coisas desde o começo, escrevê-las em sua ordem correta, excellentíssimo Teófilo,

Verse 1:4

⁴ para que conheças plenamente a verdade sobre as coisas que te foram ensinadas.

Verse 1:5

⁵ Nos dias de Herodes, rei da Judeia, havia um certo sacerdote, chamado Zacarias, da ordem de Abias. Sua mulher era da linhagem de Arão e chamava-se Isabel.

Translation note 1:5

Declaração de conexão:

O anjo profetiza o nascimento de João.

Informação geral:

Zacarias e Isabel são introduzidos. Esses versículos fornecem informações básicas sobre eles. (Veja:)

Nos dias de Herodes, rei da Judéia

"Durante o tempo em que o rei Herodes governou sobre a Judéia"

Havia um certo

"Havia um particular" ou "havia um". Esta é uma maneira de introduzir um novo personagem em uma história. Considere como sua linguagem faz isso. (Veja:)

divisão

Entende-se que isto se refere aos sacerdotes. AT: "divisão dos sacerdotes" ou "grupo de sacerdotes" (See:)

de Abias

"Que descendeu de Abias". Abias era um antepassado deste grupo de sacerdotes e todos eles eram descendentes de Arão, que era o primeiro sacerdote israelita.

sua esposa era da linhagem de Arão

"Sua esposa era descendente de Arão". Isso significa que ela era da mesma linhagem de sacerdotes como Zacarias. AT: "Sua esposa também era descendente de Arão" ou "Zacarias e sua esposa Isabel eram ambos descendentes de Arão" (See:)

das filhas de Arão

"descendente de Arão

diante de Deus

"À vista de Deus" ou "na opinião de Deus"

Todos os mandamentos e ordenanças do Senhor

"Tudo o que o Senhor havia ordenado e exigido"

Verse 1:6

⁶ Ambos eram justos diante de Deus, andando de modo irrepreensível em todos os mandamentos e exigências do Senhor.

Verse 1:7

⁷ Mas eles não tinham filhos, porque Isabel era estéril, e também eram ambos muito velhos nesse tempo.

Verse 1:8

⁸ Aconteceu que Zacarias estava na presença de Deus, cumprindo os seus deveres sacerdotais, conforme a sua linhagem;

Translation note 1:8

Aconteceu que

Esta frase é usada para marcar uma mudança na história da informação de fundo para os participantes.

Na ordem de sua divisão

"Quando era a vez do seu grupo" ou "quando chegou a hora de seu grupo servir"

De acordo com a maneira costumeira de escolher qual sacerdote iria ... queimar incenso

Esta frase nos dá informações sobre os deveres sacerdotais. (Veja:) e)

a maneira costumeira

"O método tradicional" ou "sua maneira usual"

escolhido por sorteio

Era uma pedra marcada que era jogada ou rolada no chão para ajudá-los a decidir algo. Os sacerdotes acreditavam que Deus guiou tudo para mostrar qual sacerdote ele queria que eles escolhessem. (Veja: bylot)

queimar incenso

Os sacerdotes queimavam incenso aromático como oferenda a Deus todas as manhãs e à noite em um altar especial dentro do templo.

toda a multidão

"Um grande número de pessoas" ou "Muitas pessoas"

lado de fora

O pátio era a área fechada que cercava o templo. AT: "fora do edifício do templo" ou "no pátio fora do templo" (Veja:)

À hora

"Na hora marcada". Não está claro se este era o horário da manhã ou da noite para a oferenda do incenso.

Verse 1:9

⁹ então ele foi escolhido por sorteio, segundo o costume do ofício sacerdotal, para entrar no templo do Senhor e queimar incenso.

Verse 1:10

¹⁰ Toda a multidão estava orando do lado de fora no momento em que o incenso estava sendo queimado.

Verse 1:11

¹¹ Então um anjo do Senhor apareceu a ele, de pé, à direita do altar do incenso.

Translation note 1:11

Declaração de conexão:

Enquanto Zacarias faz o seu dever no templo, um anjo vem de Deus para dar-lhe uma mensagem.

Agora

Esta palavra marca o início da ação na história.

Apareceu a ele

"de repente veio a ele" ou "de repente estava com Zacarias". Isso expressa que o anjo estava presente com Zacarias, e não simplesmente uma visão.

Zacarias ... estava aterrorizado ... o medo veio sobre ele

Essas duas frases significam a mesma coisa, e enfatizam quão temeroso estava Zacarias.

Quando Zacarias o viu

"quando Zacarias viu o anjo." A fonte do medo era a natureza assustadora do anjo. Zacarias não tinha feito nada de errado.

medo veio sobre ele

O medo é descrito como se fosse algo que atacou ou dominou Zacarias. (Veja:)

Não tenha medo

"Pare de ter medo de mim" ou "Você não precisa ter medo de mim"

tua oração foi ouvida

"Deus ouviu o que você pediu." O seguinte é implícito e poderia ser adicionado: "e irá concedê-lo." Deus não apenas ouviu o que Zacarias pediu; Ele também ia fazer isso. (Veja:)

te dou um filho

"Ter um filho para você" ou "dar à luz o seu filho"

Verse 1:12

¹² Quando Zacarias o viu, ficou perturbado e o medo veio sobre ele.

Verse 1:13

¹³ Mas o anjo disse-lhe: "Não temas, Zacarias, porque a tua oração foi ouvida. Tua esposa, Isabel, dará à luz um filho, e tu o chamarás João.

Verse 1:14

¹⁴ Tu terás alegria e satisfação, e muitas pessoas se regozijarão com o seu nascimento.

Translation note 1:14

Para

"Porque" ou "Além disso"

alegria e satisfação

Estas duas palavras significam a mesma coisa e poderiam ser combinadas se sua língua não tiver termos similares. AT: "muito feliz" (Veja:)

no seu nascimento

"por causa de seu nascimento"

ele será grande aos olhos do Senhor

"ele será uma pessoa muito importante para o Senhor" ou "Deus o considerará muito importante" (UDB)

ele será cheio do Espírito Santo

Isso pode ser declarado em forma ativa. AT: "o Espírito Santo o capacitará" ou "o Espírito Santo o guiará". Certifique-se de que não soa semelhante ao que um espírito maligno pode fazer a uma pessoa. (Veja:)

do ventre de sua mãe

As pessoas haviam sido cheias do Espírito Santo antes, mas ninguém tinha ouvido falar de um bebê não nascido sendo preenchido com o Espírito Santo.

Verse 1:15

¹⁵ Pois ele será grande aos olhos do Senhor; não beberá vinho, nem bebida forte; e, ainda no ventre de sua mãe, ele será cheio do Espírito Santo,

Verse 1:16

¹⁶ e muitos dentre o povo de Israel se voltarão ao Senhor, seu Deus.

Translation note 1:16

muitos do povo de Israel

Se parece que Zacarias não está incluído, esta frase poderia ser traduzida como "muitos de vocês descendentes de Israel" ou "muitos de vocês que são o povo de Deus, Israel". Se essa mudança for feita, certifique-se de que "seu Deus" também é mudado para "seu (plural) Deus".

voltarão

"voltar" ou "retornar"

irá perante a face do Senhor

Ele iria adiantado para anunciar ao povo que o Senhor viria a eles.

ante à face de

Aqui, "face de" é um idioma que se refere à presença do Senhor. Às vezes é omitido na tradução. AT: "antes".

no espírito e poder de Elias

"Com o mesmo espírito e poder que Elias tinha". A palavra "espírito" refere-se ao Espírito Santo de Deus ou à atitude ou modo de pensar de Elias. Certifique-se de que a palavra "espírito" não significa fantasma ou espírito mau.

voltar o coração dos pais para os seus filhos

"Persuadir os pais a cuidar de seus filhos novamente" ou "fazer com que os pais restaurarem suas relações com seus filhos"

voltar os corações

O coração é falado como algo que pode ser virado para ir em uma direção diferente. Isso se refere a mudar a atitude de alguém em relação a algo. (See:)

o desobediente andará

"andar" é uma metáfora para a maneira como uma pessoa vive e age. AT: "o desobediente agirá" ou "o desobediente viverá" (Veja:)

os desobedientes

"pessoas que não obedecem"

preparam-se para o Senhor

Não é indicado como eles estarão prontos. Esta informação implícita poderia ser adicionada. AT: "prepare-se para crer na mensagem do Senhor" ou "prepare-se para obedecer ao Senhor" (Veja:)

Verse 1:17

¹⁷ Ele irá à frente do Senhor no espírito e poder de Elias, para voltar o coração dos pais aos seus filhos, e levar os desobedientes a andarem de acordo com a sabedoria dos justos. Ele fará isso a fim de formar um povo preparado para o Senhor".

Verse 1:18

¹⁸ Zacarias disse ao anjo: "Como posso ter certeza disso? Pois eu sou um homem velho e minha esposa é de idade avançada".

Translation note 1:18

Como posso saber isso?

"Como posso saber com certeza que o que você disse vai acontecer?" Aqui, "saber" significa aprender pela experiência, sugerindo que Zacarias estava pedindo um sinal como prova. AT: "O que você pode fazer para provar para mim que isso vai acontecer?"

Eu sou Gabriel, que está na presença de Deus

Isto é afirmado como uma repreensão a Zacarias. A presença de Gabriel, vindo diretamente de Deus, deveria ser prova suficiente para Zacarias.

quem está

"quem serve"

Eu fui enviado para falar contigo

Isso pode ser declarado em forma ativa. AT: "Deus me enviou para falar com você" (Veja:)

contemplar

A palavra "contemplar" aqui nos alerta para prestar atenção às informações surpreendentes que se seguem.

silencioso, incapaz de falar

Estes significam a mesma coisa, e são repetidos para enfatizar a integridade de seu silêncio. AT: "completamente incapaz de falar" ou "incapaz de falar" (Veja:)

não acreditastes em minhas palavras

"não acreditaste no que eu disse"

no tempo certo

"na hora indicada"

Verse 1:19

¹⁹ O anjo respondeu: "Eu sou Gabriel, permaneço na presença de Deus e fui enviado para falar contigo e trazer-lhe essas boas novas.

Verse 1:20

²⁰ E eis que ficarás mudo e não poderás falar até o dia em que isso suceder, porque não acreditaste em minhas palavras, que se cumprirão no momento certo".

Verse 1:21

²¹ Enquanto as pessoas esperavam por Zacarias, elas se perguntavam por que ele estava há tanto tempo no templo.

Translation note 1:21

Agora

Isso marca uma mudança na história do que aconteceu dentro do templo para o que aconteceu lá fora. AT: "Durante o tempo" ou "Enquanto o anjo e Zacarias estavam conversando.

Eles perceberam que ele teve uma visão enquanto estava no templo. Continuou a fazer-lhes sinais e ficou em silêncio

Essas coisas provavelmente aconteceram ao mesmo tempo, e os sinais de Zacarias ajudaram o povo a entender que ele tinha tido uma visão. Poderá ser útil para o seu público alterar a ordem para mostrar isso. AT: "Ele continuou fazendo sinais para eles e permaneceu em silêncio, então eles perceberam que ele tinha tido uma visão enquanto ele estava no templo"

uma visão

A descrição anterior indicava que Gabriel realmente veio a Zacarias no templo. O povo, sem saber isso, supôs que Zacarias teve uma visão.

Aconteceu que

Esta frase move a história adiante para quando o serviço de Zacarias foi terminado.

ele foi para sua casa

Zacarias não morava em Jerusalém, onde o templo estava localizado. Ele viajou para sua cidade natal.

Verse 1:22

²² Quando ele saiu, ele não podia falar com eles, por isso fez movimentos com as mãos para tentar explicar o que aconteceu. Então perceberam que ele teve uma visão enquanto estava lá dentro.

Verse 1:23

²³ Aconteceu que, quando os dias de seu serviço terminaram, ele voltou para sua casa.

Verse 1:24

²⁴ Depois desses dias, sua esposa Isabel ficou grávida e se escondeu por cinco meses, dizendo:

Translation note 1:24

Depois desses dias

A frase "estes dias" refere-se ao tempo enquanto Zacarias estava servindo no templo. É possível afirmar isso mais claramente. AT: "Depois que Zacarias retornou do serviço de seu templo" (Veja:) (Veja:)

sua esposa

esposa de Zacarias

manteve-se escondida

"não saiu de casa" ou "ficou sozinha"

Isso foi o que o Senhor fez por mim

Esta frase refere-se ao fato de que o Senhor permitiu que ela ficasse grávida.

Isso é o que

Esta é uma exclamação positiva. Ela estava muito feliz com o que o Senhor tinha feito por ela.

Olhou para mim com favor

"Olhar" é um idioma que significa "tratar" ou "trato". AT: "me considerou gentilmente" ou "teve pena de mim" (See:)

minha vergonha

Isso se refere à vergonha que ela sentiu porque ela não era capaz de ter filhos.

Verse 1:25

²⁵ "Isso foi o que o Senhor fez por mim quando Ele me olhou com favor para tirar a minha vergonha diante das pessoas".

Verse 1:26

²⁶ No sexto mês de gestação, o anjo Gabriel foi enviado por Deus para uma cidade da Galileia, chamada Nazaré,

Translation note 1:26

Informação geral

O anjo Gabriel anuncia a Maria que ela vai ser a mãe daquele que é o Filho de Deus.

No sexto mês

"No sexto mês da gravidez de Isabel." Pode ser necessário declarar isso claramente se for confundido com o sexto mês do ano. (Veja:)

o anjo Gabriel foi enviado por Deus

Isso pode ser declarado em forma ativa. AT: "Deus disse ao anjo Gabriel para ir" (Veja:)

Ele pertencia à casa de Davi

"Ele pertencia à mesma tribo de Davi" ou "Ele era descendente do Rei Davi" (UDB)

noiva

"Prometeu" ou "prometeu se casar". Os pais de Maria haviam se comprometido em casá-la com José

o nome da virgem era Maria

Isto introduz Maria como um novo personagem na história. (Veja:)

Ele veio até ela

"O anjo chegou a Maria"

saudações

Esta foi uma saudação comum. Significa: "Alegrai-vos" ou "Alegrem-se".

tu que és grandemente favorecida

"Você que recebeu grande graça!" Ou "você que recebeu especial bondade!"

O Senhor é contigo

"Com você" é um idioma que implica apoio e aceitação. AT: "O Senhor está satisfeito com você" (Veja:)

Elá estava muito confusa ... perguntou-se que tipo de saudação seria essa

Maria compreendeu o significado das palavras individuais, mas não compreendeu por que o anjo lhe disse esta surpreendente saudação.

Verse 1:27

²⁷ a uma virgem que estava noiva de um homem chamado José. José era descendente de Davi, e o nome da virgem era Maria.

Verse 1:28

²⁸ O anjo apareceu a ela e disse: "Saudações, tu que és grandemente favorecida! O Senhor é contigo!".

Verse 1:29

²⁹ Mas ela ficou muito perturbada com essas palavras e se perguntou que tipo de saudação seria essa.

Verse 1:30

³⁰ E o anjo falou para ela: "Não temas, Maria, pois foste agraciada por Deus.

Translation note 1:30

Não temas, Maria

O anjo não quer que Maria tenha medo de sua aparência, porque Deus o enviou com uma mensagem positiva.

tu encontraste favor diante de Deus

O idioma "encontrar favor" significa ser recebido positivamente por alguém. A sentença pode ser alterada para mostrar Deus como o ator. AT: "Deus decidiu dar-lhe a sua graça" ou "Deus está mostrando-lhe a sua bondade."

tu conceberás em seu ventre e dará à luz um filho ... Jesus ... o Filho do Altíssimo

Maria terá "um filho" que será chamado "o Filho do Altíssimo" (UDB). Jesus é, portanto, um filho humano nascido de uma mãe humana, e também é o Filho de Deus. Estes termos devem ser traduzidos com muito cuidado.

será chamado

Significados possíveis são: 1) "as pessoas vão chamá-lo" ou 2) "Deus vai chamá-lo" (Veja:)

Filho do Altíssimo

Este é um título importante para Jesus, o Filho de Deus. (Veja:)

Dar-lhe-á o trono de seu antepassado Davi

O trono representa a autoridade do rei para governar. AT: "dar-lhe autoridade para governar como rei como seu antepassado Davi fez" (Veja:)

seu reinado jamais terá fim

A frase negativa "sem fim" enfatiza que ela continua para sempre. Poderia também ser indicado com uma frase positiva. AT: "seu reino nunca vai acabar" (Veja:)

Verse 1:31

³¹ Eis que conceberás em teu ventre e darás à luz um filho. Tu lhe porás o nome de Jesus.

Verse 1:32

³² Ele será grande, será chamado Filho do Altíssimo. O Senhor Deus Lhe dará o trono de Seu pai, Davi.

Verse 1:33

³³ Ele reinará sobre a casa de Jacó para sempre, e Seu reinado jamais terá fim".

Verse 1:34

³⁴ Maria disse ao anjo: "Como isso acontecerá, visto que sou virgem?"

Translation note 1:34

Como isso vai acontecer

Embora Maria não entendesse como poderia acontecer, ela não duvidava que isso aconteceria. AT: "Como isso é possível?"

Não dormi com nenhum homem

Maria usou esta expressão educada para dizer que ela não tinha se envolvido em atividade sexual. AT: "Eu sou virgem." (UDB) (Veja:)

O Espírito Santo virá sobre ti

O processo da concepção de Maria começaria com o Espírito Santo vindo a ela.

virá sobre

"Vai ultrapassar" ou "vai acontecer com"

o poder do Altíssimo

Era o "poder" de Deus que, de modo sobrenatural, fazia Maria ficar grávida mesmo enquanto ela ainda permanecesse virgem. Certifique-se de que isso não implica qualquer união física ou sexual - isso foi um milagre.

virá sobre ti

"Cobrirá você como uma sombra"

o Santo

"A criança santa" ou "o bebê santo"

será chamado

Significados possíveis são 1) "as pessoas vão chamá-lo" ou 2) "Deus vai chamá-lo" (Veja:)

Então o santo nascerá e será chamado O Filho de Deus

Embora a mãe de Jesus, Maria, fosse um ser humano, Deus sobrenaturalmente colocou Jesus dentro dela como uma criança. Portanto, Deus era seu pai, e Jesus foi chamado de "Filho de Deus".

Filho de Deus

Este é um título importante para Jesus. (Veja:)

Verse 1:35

³⁵ O anjo respondeu e disse-lhe: "O Espírito Santo virá sobre ti, e o poder do Altíssimo te envolverá. Por isso, aquele que é Santo nascerá e será chamado O Filho de Deus.

Verse 1:36

³⁶ Eis que Isabel, tua parente, também concebeu um filho na sua velhice. Ela que era chamada estéril está em seu sexto mês de gestação.

Translation note 1:36

E veja

Esta expressão aqui enfatiza a importância da afirmação sobre Elizabeth que se segue.

tua parente Isabel

Se você precisa declarar um relacionamento específico, Isabel provavelmente era a tia de Maria ou tia-avó.

também concebeu um filho em sua velhice

"também ficou grávida de um filho, mesmo que ela já seja muito velha" ou "mesmo que ela seja velha, também ficou grávida e terá um filho". Certifique-se de que não soa como se tanto Maria e Isabel fossem velhas quando elas conceberam.

o sexto mês dela

"O sexto mês de sua gravidez"

pois

"Porque" ou "Isso mostra que"

nada será impossível para Deus

Os duplos negativos nessa afirmação podem ser expressos com termos positivos. AT: "Isso mostra que Deus pode fazer qualquer coisa." A gravidez de Isabel era a prova de que Deus era capaz de fazer qualquer coisa - até mesmo permitir que Maria ficasse grávida sem ela dormir com um homem.

Veja

Maria usa a mesma expressão do anjo para enfatizar quão séria era sua decisão de submeter-se ao Senhor.

Eu sou a serva do Senhor

Escolha uma expressão que mostre sua humildade e obediência ao Senhor. Ela não se gabava de ser serva do Senhor.

que isso seja feito em mim

"Deixe isso acontecer comigo." Maria estava expressando sua disposição para que as coisas acontecessem que o anjo lhe dissera que estavam prestes a acontecer.

Verse 1:37

³⁷ Pois nada será impossível para Deus".

Verse 1:38

³⁸ Maria disse: "Eis aqui a serva do Senhor. Que isso seja feito em mim de acordo com a Sua palavra". E o anjo a deixou.

Verse 1:39

³⁹ Naqueles dias, Maria partiu às pressas para uma região montanhosa, para uma cidade da Judeia.

Translation note 1:39

Declaração de conexão

Maria vai visitar a sua parente Isabel, que vai dar a luz a João. (Veja:)

surgiu

Este idioma significa que ela não só se levantou, mas também "ficou pronto." AT: "começou" ou "ficou pronto" (Veja:)

a região montanhosa

"A área montanhosa" ou "a parte montanhosa de Israel"

Elá foi

Está implícito que Maria terminou sua viagem antes que fosse na casa de Zacarias. Isto poderia ser indicado claramente. AT: "Quando ela chegou, ela foi" (Veja:)

Quando isso aconteceu

A frase é usada para marcar um novo evento nesta parte da história.

em seu ventre

"No ventre de Elizabeth"

saltou

"moveu de repente"

Verse 1:40

⁴⁰ E ela entrou na casa de Zacarias e saudou Isabel.

Verse 1:41

⁴¹ Quando isso aconteceu, ouvindo Isabel a saudação de Maria, o bebê em seu ventre saltou, e Isabel ficou cheia do Espírito Santo.

Verse 1:42

⁴² Ela exclamou em alta voz e disse: "Tu és bendita entre todas as mulheres, e abençoado é o fruto do teu ventre."

Translation note 1:42

levantou a voz ... disse alto

Essas duas frases significam a mesma coisa, e são usadas para enfatizar o quanto Isabel estava animada. Elas poderiam ser combinados em uma frase. AT: "exclamou alto." (UDB) (Veja:)

levantou a voz

Esta frase idiomática significa "aumentou o volume de sua voz" (Veja:)

Bendita és tu entre as mulheres

A expressão idiomática "entre as mulheres" significa "mais do que qualquer outra mulher" (Veja:)

o fruto do seu ventre

O bebê de Maria é falado como se fosse o fruto que uma planta produz. AT: "o bebê em seu ventre" ou "o bebê que você vai suportar." (UDB) (Veja:)

E por que me aconteceu que a mãe de meu Senhor viesse a mim?

Isabel não estava pedindo informações. Ela estava mostrando quão surpresa e feliz ela estava que a mãe do Senhor tinha vindo até ela. AT:

"Como é maravilhoso que a mãe de meu Senhor tenha vindo a mim!" (Veja:)

a mãe do meu Senhor

Isso se refere a Maria. "Você, a mãe de meu Senhor." (UDB)

Para ver

Esta frase aqui nos alerta para prestar atenção à declaração surpreendente de Isabel que se segue.

veio aos meus ouvidos

Este idioma significa "eu ouvi" (Veja:)

pulou de alegria

"moveu de repente com alegria" ou "virou-se com força porque estava tão feliz"

bem-aventurada é a que creu

"vocês que creram foram abençoados" ou "porque vocês creram, vocês serão felizes"

haveria um cumprimento das coisas

"essas coisas realmente aconteceriam" ou "essas coisas se tornariam realidade"

as coisas que lhe foram ditas pelo Senhor

Isso pode ser declarado em forma ativa. AT: "a mensagem que o Senhor lhe deu" ou "as coisas que o Senhor lhe disse" (Veja:)

Verse 1:43

⁴³ Como é possível que a mãe do meu Senhor venha me visitar?

Verse 1:44

⁴⁴ Assim que ouvi sua saudação, o bebê que carrego em meu ventre saltou de alegria.

Verse 1:45

⁴⁵ E bem-aventurada aquela que creu porque se cumprirão todas as coisas que lhe foram ditas pelo Senhor".

Verse 1:46

⁴⁶ Maria disse: "Minha alma exalta ao Senhor,

Translation note 1:46

Informação geral:

Maria começa um cântico de louvor ao Senhor seu Salvador.

Minha alma louva ... meu espírito se alegrou

Maria está usando uma forma de poesia onde ela afirma a mesma coisa de duas maneiras ligeiramente diferentes. Se possível, traduzir estes com duas palavras ligeiramente diferentes ou frases que têm esse significado semelhante. (Veja:)

Minha alma ... meu espírito

Tanto "alma" quanto "espírito" se referem à parte espiritual de uma pessoa. Maria está dizendo que sua adoração vem do fundo de seu ser. AT: "Meu ser interior ... meu coração" ou "Eu ... eu" (Veja:)

Deus meu salvador

"Deus, Aquele que me salva" ou "Deus que me salva"

Verse 1:47

⁴⁷ e o meu espírito muito se alegrou em Deus, meu Salvador.

Verse 1:48

⁴⁸ Pois Ele olhou para minha humilde condição de serva. A partir de agora, todas as gerações me chamarão bem-aventurada,

Translation note 1:48

Pois ele

"Porque ele"

olhou para

"olhou com preocupação" ou "preocupado com"

condição baixa

"pobreza." A família de Maria não era rica.

Para ver

Esta frase chama a atenção para a afirmação que se segue.

de agora em diante

"agora e no futuro"

todas gerações

"as pessoas de todas gerações"

quem é poderoso

"Deus, o Poderoso" (UDB)

o nome dele

Aqui "nome" se refere a toda a pessoa de Deus. AT: "ele" (Veja:)

Verse 1:49

⁴⁹ porque o Poderoso fez grandes coisas por mim, e Seu nome é Santo.

Verse 1:50

⁵⁰ Sua misericórdia estende-se de geração em geração sobre aqueles que O temem.

Translation note 1:50

Sua misericórdia

"A misericórdia de Deus"

de geração em geração

"de uma geração para a próxima geração" ou "em todas as gerações" ou "para as pessoas em cada período de tempo"

força exibida com seu braço

Aqui "seu braço" é uma metonímia que representa o poder de Deus. AT: "mostrou que ele é muito poderoso" (Veja:)

dispersou

"perseguiu em direções diferentes"

pensamentos de seus corações

Este é uma frase idiomática que se refere a seus pensamentos mais profundos, ou mais íntimos. AT: "pensamentos em seu ser interior" (Veja:)

Verse 1:51

⁵¹ Ele demonstrou força com seu braço, dispersou aqueles que eram orgulhosos nos pensamentos dos seus corações.

Verse 1:52

⁵² Derrubou os príncipes dos seus tronos e exaltou as pessoas humildes.

Translation note 1:52

Ele derrubou príncipes de seus tronos

Um trono é uma cadeira em que um governante se senta, e é um símbolo de sua autoridade. Se um príncipe é derrubado de seu trono, significa que ele não tem mais autoridade para reinar. AT: "Ele tirou a autoridade dos príncipes" ou "Ele fez os governantes pararem de governar" (Veja:)

derrubou príncipes ... levantou aqueles de baixa condição

O contraste entre essas duas ações opostas deve ser esclarecido na tradução, se possível.

condição baixa

"pobreza." A família de Maria não era rica. Veja como você traduziu isso em 1:48.

tem levantado aqueles de baixa condição

Nesta imagem de palavras, as pessoas que são menos importantes são mais elevadas do que as pessoas que são mais importantes. AT: "fez pessoas humildes importantes" ou "deu honra a pessoas que outros não honraram" (Veja:)

Ele proveu os famintos ... os ricos ele enviou vazios

O contraste entre essas duas ações opostas deve ser esclarecido na tradução, se possível.

proveu aos faminto de coisas boas

Significados possíveis são 1) "dado o bom alimento para comer ao faminto" ou 2) "dadas as coisas boas necessitadas."

Verse 1:53

⁵³ Encheu de bens os famintos e despediu os ricos sem dar nada a eles.

Verse 1:54

⁵⁴ Ajudou a Israel, seu servo, em lembrança da Sua misericórdia

Translation note 1:54

Informação Geral

A UDB reorganiza esses versículos em uma ponte de versos, a fim de manter as informações sobre Israel juntos. (Veja:)

Ele deu ajuda para

"O Senhor ajudou"

Israel, seu servo

Se os leitores confundem isso com o homem chamado Israel, este poderia ser traduzido como "seu servo, a nação de Israel" ou "Israel, seus servos".

assim como

"a fim de"

lembrar

Deus não pode esquecer. Quando Deus "lembra", é uma expressão idiomática que significa que Deus age de acordo com sua promessa anterior. (Veja:)

como ele disse aos nossos pais

"tal como ele prometeu aos nossos ancestrais". Esta frase fornece informações básicas sobre a promessa de Deus a Abraão. AT: "porque ele prometeu aos nossos antepassados que ele seria misericordioso"

seus descendentes

"Descendentes de Abraão"

Verse 1:55

⁵⁵ - como Ele disse aos nossos pais - em favor de Abraão e sua descendência para sempre!".

Verse 1:56

⁵⁶ Maria permaneceu com Isabel cerca de três meses e depois voltou para sua casa.

Translation note 1:56

Declaração de Conexão:

Isabel entrega seu bebê e então Zacarias nomeia seu bebê.

voltou para sua casa

"Maria retornou à casa dela (Maria)" ou "Maria voltou para sua própria casa

Agora

Esta palavra marca o início do próximo evento na História.

Seus vizinhos e parentes

"Os vizinhos e parentes de Isabel"

mostrou sua grande misericórdia a ela

"foi tão gentil com ela" (UDB)

Verse 1:57

⁵⁷ Quando chegou a hora de Isabel dar à luz seu bebê, ela teve um menino.

Verse 1:58

⁵⁸ Seus vizinhos e parentes ouviram que o Senhor multiplicou Sua misericórdia para com ela e se alegraram com ela.

Verse 1:59

⁵⁹ Então, aconteceu que, no oitavo dia, eles vieram para circuncidá-lo. Eles queriam chamá-lo de Zacarias, como seu pai.

Translation note 1:59

Aconteceu que no oitavo dia

"Agora, quando o bebê tinha oito dias de idade" ou "Então, no oitavo dia após o nascimento do bebê" (Veja: and and)

eles

Isto provavelmente refere aos amigos e parentes de Zacarias e Isabel.

circuncidá-lo

Isso foi muitas vezes uma cerimônia em que uma pessoa circuncidou o bebê e amigos estavam lá para comemorar com a família. AT: "para a cerimônia de circuncisão do bebê" (Veja:)

Eles teriam chamado ele

"Eles iam nomeá-lo" ou "Eles queriam dar-lhe o nome." Este era o costume normal.

Depois do nome de seu pai

"O nome de seu pai"

por este nome

"por esse nome" ou "pelo mesmo nome"

Verse 1:60

⁶⁰ Mas sua mãe tomou a palavra e disse: "Não, ele se chamará João".

Verse 1:61

⁶¹ Disseram a ela: "Não há ninguém entre vossos parentes que é chamado por esse nome".

Verse 1:62

⁶² Eles gesticularam ao pai para descobrir como queria que ele fosse chamado.

Translation note 1:62

Eles

Isso se refere às pessoas que estavam lá para a cerimônia de circuncisão.

fez sinais

"movido." Ou Zacarias foi incapaz de ouvir, assim como falar, ou o povo assumiu que ele não podia ouvir.

para seu pai

"para o pai do bebê"

como ele queria que ele fosse nomeado

"que nome Zacarias quis dar ao bebê"

Seu pai pediu uma tabuinha de escrever

Pode ser útil dizer como Zacarias "perguntou", já que ele não podia falar. AT: "Seu pai usou suas mãos para mostrar às pessoas que ele queria que lhe dessem uma tabuinha" (Veja:)

escreveu na tabuinha

"algo sobre o qual escrever"

atônito

"muito surpreso" ou "espantado"

Verse 1:63

⁶³ Seu pai pediu uma pequena tábua e escreveu: "Seu nome é João". Todos ficaram admirados com isso.

Verse 1:64

⁶⁴ Imediatamente, sua boca se abriu, sua língua se soltou, e ele começou a falar, louvando a Deus.

Translation note 1:64

sua boca se abriu ... sua língua se soltou

Estas duas frases são imagens de palavras que juntas enfatizam que Zacarias foi de repente capaz de falar. (Veja: and)

sua boca se abriu e sua língua se soltou

Estas frases podem ser declaradas em forma ativa. AT: "Deus abriu a boca e soltou a língua" (Veja:)

O medo veio sobre todos que viviam em torno deles

"Todos os que viviam em torno de Zacarias e Isabel estavam com medo". Pode ser útil dizer claramente porque eles ficaram chocados. AT: "Todos os que viviam à sua volta estavam maravilhados com Deus, que tinha feito isso a Zacarias" (Veja:)

todos que viviam

Isso não se refere apenas a seus vizinhos imediatos, mas a todos os que viviam nessa área

todos que ouviram eles

A palavra "eles" aqui se refere às coisas que tinham acontecido.

todos que ouviram

Isso se refere a um grupo maior de pessoas que viveram em toda a Judéia.

dizendo

"perguntando"

O que virá a ser esse menino?

"Que tipo de pessoa grande esse bebê crescerá para ser?" Também é possível que esta pergunta foi destinada a ser uma declaração de sua surpresa com o que eles tinham ouvido sobre o bebê. AT: "Que grande homem esta criança será!" (Veja:)

a mão do Senhor estava com ele

A frase "a mão do Senhor" refere-se ao poder do Senhor. "O poder do Senhor estava com ele" ou "O Senhor estava operando nele poderosamente" (Veja:)

Verse 1:65

⁶⁵ Então veio temor sobre todos os que viviam ao seu redor, e tudo o que aconteceu espalhou-se por toda a área das colinas da Judeia.

Verse 1:66

⁶⁶ Todos aqueles que ouviram isso, ficaram pasmos em seus corações, dizendo: "O que virá a ser esse menino?". Pois a mão do Senhor estava sobre ele.

Verse 1:67

⁶⁷ Seu pai, Zacarias, estava cheio do Espírito Santo e profetizou, dizendo:

Translation note 1:67

Declaração de conexão:

Zacarias conta o que acontecerá com seu filho João.

Seu pai Zacarias foi cheio do Espírito Santo

Isso pode ser declarado em forma ativa. AT: "O Espírito Santo encheu seu pai Zacarias" (Veja:)

Seu pai

O pai de João

profetizou, dizendo

Considere formas naturais de introduzir citações diretas em seu idioma. AT: "profetizou e disse" ou "profetizou, e foi isso que disse" (Veja:)

o Deus de Israel

"Israel" aqui se refere à nação de Israel. A relação entre Deus e Israel poderia ser declarada mais diretamente. AT: "o Deus que reina sobre Israel" ou "o Deus a quem Israel adora" (Veja:)

seu povo

"O povo de Deus"

Verse 1:68

⁶⁸ "Bendito seja o Senhor, o Deus de Israel, porque visitou e libertou o Seu povo.

Verse 1:69

⁶⁹ Ele levantou para nós um chifre de salvação na casa de Davi, seu servo,

Translation note 1:69

um chifre de salvação para nós

O chifre de um animal é um símbolo do seu poder de se defender. O Messias é falado como se ele fosse um chifre com o poder de salvar Israel. AT: "alguém com o poder de nos salvar" (Veja:)

na casa do seu servo Davi

A "casa" de Davi aqui representa sua família, especificamente, seus descendentes. AT: "na família de seu servo Davi" ou "que é um descendente de seu servo Davi" (Veja:)

como ele falou

"assim como Deus disse"

falou pela boca de seus santos profetas

Deus permitiu que os profetas falassem as palavras que ele queria que eles falassem. O controle de Deus pode ser declarado. AT: "fez com que seus santos profetas dissessem" (Veja:)

pela boca do

Isso fala das mensagens dos profetas como se fossem apenas uma boca dizendo palavras. AT: "nas palavras de" (Veja:)

foram em tempos antigos

"viveu há muito tempo"

trouxe salvação

Isto aqui se refere ao resgate físico, e não à salvação espiritual

nossos inimigos ... todos que nos odeiam

Essas duas frases significam basicamente a mesma coisa e são repetidas para enfatizar quão fortemente seus inimigos estavam contra eles. (Veja:)

da mão de

Pode ser útil reafirmar a "salvação" aqui. AT: "salvação da mão de" (Veja:)

mão

"poder" ou "controle". A palavra "mão" representa o poder que as pessoas perversas usam contra o povo de Deus. (Veja:)

Verse 1:70

⁷⁰ como prometera há muito tempo, através de Seus santos profetas.

Verse 1:71

⁷¹ Ele nos trará salvação de nossos inimigos e da mão de todos os que nos odeiam.

Verse 1:72

⁷² Ele fará isso para mostrar a Sua misericórdia para com os nossos pais e lembrar-Se da Sua santa aliança.

Translation note 1:72**mostrar misericórdia a**

"Ser misericordioso" ou "agir de acordo com a sua misericórdia para com"

lembrar

Aqui a palavra "lembrar" significa manter um compromisso ou cumprir algo

sua santa aliança ... o juramento que ele falou

Estas duas frases se referem à mesma coisa. Elas são repetidas para mostrar a seriedade da promessa de Deus a Abraão. (Veja:)

conceder-nos

"para tornar isso possível para nós"

que nós, tendo sido entregues ... o serviríamos sem medo

Pode ser útil alterar a ordem dessas frases. AT: "que o serviríamos sem medo depois que fomos resgatados do poder de nossos inimigos."

fora da mão de nossos inimigos

"Mão" refere-se ao controle ou poder de uma pessoa. Isto poderia ser indicado claramente. AT: "do controle de nossos inimigos" (Veja:)

sem medo

Isso se refere ao medo de seus inimigos. AT: "sem ter medo dos nossos inimigos" (Veja:)

em santidade e justiça

Estes poderiam ser expressos como ações. AT: "viver de uma maneira pura e fazer o que é certo" (Veja:)

perante ele

Esta é uma frase idiomática que significa "em sua presença" (Veja:)

Verse 1:73

⁷³ Essa aliança é o juramento que Ele fez a Abraão, nosso pai,

Verse 1:74

⁷⁴ para nos libertar das mãos dos nossos inimigos e para que possamos servi-Lo sem medo,

Verse 1:75

⁷⁵ em santidade e justiça, perante Ele, todos os nossos dias.

Verse 1:76

⁷⁶ Sim, e tu, menino, serás chamado profeta do Altíssimo, porque tu irás à frente do Senhor, para preparar as pessoas para a Sua vinda,

Translation note 1:76

sim, e tu

Zacarias usa esta frase para começar seu endereço direto para seu filho. Você pode ter uma maneira similar de dirigir o discurso em seu idioma.

você, criança, será chamado de profeta

As pessoas vão perceber que ele é um profeta. Isso pode ser declarado em forma ativa. AT: "as pessoas saberão que você é um profeta" (Veja:)

do Altíssimo

"que serve ao Altíssimo". Isso se refere a Deus. AT: "que fala para o Deus Altíssimo".

irá diante do rosto do Senhor

Esta frase idiomática significa "ir adiante do Senhor" ou "vir diante do Senhor" (Veja:)

dar conhecimento da salvação ao seu povo

"para explicar a salvação ao seu povo" ou "para que o seu povo possa entender a salvação"

pelo perdão de seus pecados

"Por meio do perdão de seus pecados". Pode ser declarado em forma ativa. AT: porque Deus os perdoou " (Veja:)

Verse 1:77

⁷⁷ e fazer conhecida a salvação ao Seu povo através do perdão dos seus pecados.

Verse 1:78

⁷⁸ Isso acontecerá por causa da terna misericórdia do nosso Deus, por meio da qual a Aurora do alto virá até nós,

Translation note 1:78

Informação geral:

Ao longo destes versículos "nós" inclui todas as pessoas.

por causa da terna misericórdia de nosso Deus

Pode ser útil afirmar que a misericórdia de Deus ajuda as pessoas. AT: "porque Deus é compassivo e misericordioso para conosco" (Veja:)

o nascer do sol do alto ... para brilhar

A luz é muitas vezes uma metáfora da verdade. Aqui, a verdade espiritual que o Salvador fornecerá é falada como se fosse um nascer do sol que ilumina a terra. (Veja:)

brilhar

"dar conhecimento a" ou "dar luz espiritual a"

aqueles que se sentam na escuridão

A escuridão é aqui uma metáfora para a ausência da verdade espiritual. Aqui, as pessoas que faltam verdade espiritual são faladas como se eles estão sentados na escuridão. AT: "pessoas que não sabem a verdade" (Veja:)

escuridão, sombra da morte

Estas duas frases trabalham juntas para enfatizar a profunda escuridão espiritual das pessoas antes que Deus lhes mostre misericórdia. (Veja:)

À sombra da morte

A sombra muitas vezes representa algo que está prestes a acontecer. Aqui, refere-se à morte que se aproxima. AT: "quem está prestes a morrer" (Veja:)

guiar nossos pés

GUIAR os pés de uma pessoa é o mesmo que orientar a pessoa. AT: "guie-nos" ou "ensine-nos" (Veja:)

nossos pés

"pés" é usado para representar a pessoa inteira. Para nós" (Veja:)

no caminho da paz

"O caminho da paz" é uma metáfora do modo de vida que faz com que uma pessoa tenha paz com Deus. AT: "viver uma vida pacífica" ou "caminhar por um caminho que leva à paz" (Veja:)

Verse 1:79

⁷⁹ para brilhar sobre aqueles que estão em trevas e na sombra da morte; Ele fará isso para guiar nossos passos no caminho da paz".

Verse 1:80

⁸⁰ Então o menino cresceu e se fortaleceu em espírito. Ele viveu no deserto, até que apareceu publicamente ao povo de Israel.

Translation note 1:80

Informação geral:

Isto diz brevemente sobre os anos de crescimento de João.

Agora

Esta palavra é usada aqui para marcar uma quebra no enredo principal. Lucas rapidamente se move do nascimento de João para o início de seu ministério como um adulto.

tornou-se forte em espírito

"Tornou-se espiritualmente maduro" ou "fortaleceu seu relacionamento com Deus"

estava no deserto

"viveu no deserto". Lucas não diz em que idade João começou a viver no deserto.

até

Isto não significa necessariamente um ponto de parada. João continuou a viver no deserto mesmo depois de começar a pregar publicamente.

o dia de sua aparição pública

"quando começou a pregar em público"

o dia

Isso é usado aqui no sentido geral de "o tempo" ou "a ocasião".

Capítulo 2

Verse 2:1

¹ Naqueles dias, o Imperador César Augusto enviou um decreto ordenando que houvesse um censo de todas as pessoas que viviam no mundo habitado.

Translation note 2:1

Informação Geral:

Isto dá um plano para mostrar por que Maria e José têm que se mover para o nascimento de Jesus.

Agora

Esta palavra marca o início de uma nova parte da história. (Veja:)

aconteceu que

Esta frase é usada para mostrar que este é o início de uma conta. Se seu idioma tem uma maneira de mostrar o início de uma conta, você pode usar isso. Algumas versões não incluem esta frase.

César Augusto

"Rei Augusto" ou "Imperador Augusto". Augusto foi o primeiro imperador do Império Romano. (Veja: and)

enviou um decreto ordenando

Este comando foi levado provavelmente por mensageiros em todo o império. AT: "enviou mensageiros com um decreto ordenando" (Veja:)

que se faça um recenseamento de todas as pessoas que vivem no mundo

Isso pode ser declarado em forma ativa. AT: "que registrem todas as pessoas que vivem no mundo" ou "que contam todas as pessoas no mundo e escrevam seus nomes" (Veja:)

o mundo

"A parte do mundo controlada pelo governo romano" ou "os países governados pelo imperador romano"

Quirino

Quirino foi nomeado governador da Síria. (Veja:)

todos foram

"todo mundo começou" ou "todo mundo estava indo

sua cidade natal

Isso se refere às cidades onde os antepassados das pessoas viviam. As pessoas podem ter vivido em uma cidade diferente. AT: "a cidade em que seus antepassados viveram" (Veja:)

serem registrados no censo

"para ter seus nomes escritos no registro" ou "para ser incluído na contagem oficial"

Verse 2:2

² Isto foi feito, pela primeira vez, quando Quirino era o governador da Síria.

Verse 2:3

³ Então, todos foram à sua cidade natal para serem registrados no censo.

Verse 2:4

⁴ José também partiu da cidade de Nazaré, na Galileia, para Belém, na Judeia, conhecida como cidade de Davi, pois ele era descendente do Rei Davi.

Translation note 2:4

Informação Geral:

A UDB reorganiza estes dois versos em uma ponte de verso, a fim de tornar mais fácil encurtar as frases. (Veja:)

José também

Isto introduz José como um novo participante na história. (Veja:)

para a cidade de Davi

Esta é uma informação de fundo sobre a importância de Belém. Embora fosse uma cidade pequena, o Rei Davi nasceu lá, e houve uma profecia de que o Messias nasceria lá. AT: "que foi chamado a cidade do rei Davi" (Veja:)

porque ele era da casa e linhagem da família de Davi

"porque José era descendente de Davi"

registrar

Isso significa relatar aos funcionários para que eles pudessem incluí-lo na contagem. Use um termo para uma contagem oficial do governo, se possível.

junto com Maria

Maria viajou com José de Nazaré. É provável que as mulheres fossem também tributadas, então Maria teria precisado viajar e ser registrada também. (Veja:)

que estava comprometida com ele

"Sua noiva" ou "quem lhe foi prometida". Um casal engajado era considerado legalmente casado, mas não haveria intimidade física entre eles.

Verse 2:5

⁵ José foi com sua noiva Maria para se registrarem. Ela estava grávida.

Verse 2:6

⁶ Aconteceu que, chegando em Belém, era o momento de Maria ter o Bebê.

Translation note 2:6

Declaração de conexão:

Isto fala do nascimento de Jesus e do anúncio pelos anjos aos pastores.

Informação geral:

A UDB reorganiza estes versos em uma ponte de verso, a fim de manter juntos os detalhes sobre o lugar onde eles ficaram. (Veja:)

Agora veio sobre

Esta frase marca o início do próximo evento na história. (Veja:)

enquanto eles estavam lá

"enquanto Maria e José estavam em Belém"

chegou o momento de ter seu bebê

"era hora de dar à luz ao seu bebê"

envolveu-o em longas tiras de pano

Esta era a maneira normal que as mães protegiam e cuidavam de seus bebês nessa cultura. AT: "envolveu um cobertor quente firmemente ao seu redor" ou "embrulhou-o confortavelmente em um cobertor" (Veja:)

colocou-o em uma manjedoura

Este era algum tipo de caixa ou de frame onde os povos põem o feno ou o outro alimento dentro para que os animais comam. Era provavelmente mais limpo e poderia ter algo macio e seco como feno ou como uma almofada para o bebê. Animais foram muitas vezes mantidos perto da casa para mantê-los seguros e para alimentá-los facilmente. Maria e José ficaram em um quarto que era usado para animais.

não havia lugar para eles na pousada

"não havia espaço para eles ficarem no quarto de hóspedes." Provavelmente porque muitas pessoas foram a Belém para se registrar. Lucas acrescenta isso como informação de fundo. (Veja:)

Verse 2:7

⁷ Então ela deu à luz o seu filho, seu Primogênito, e ela O envolveu em panos. Depois, ela O colocou em uma manjedoura, pois não havia

lugar para eles na hospedaria.

Verse 2:8

⁸ Naquela mesma região alguns pastores estavam no campo, cuidando de suas ovelhas à noite.

Translation note 2:8

Um anjo do Senhor

"Um anjo do Senhor" ou "Um anjo que serviu ao Senhor"

apareceu para eles

"veio aos pastores"

a glória do Senhor

A fonte da luz brilhante era a glória do Senhor, que apareceu ao mesmo tempo que o anjo.

Verse 2:9

⁹ Um anjo do Senhor apareceu para eles e a glória do Senhor brilhava em torno deles; e todos ficaram tomados de grande temor.

Verse 2:10

¹⁰ Então, o anjo lhes disse: "Não temais, pois vos trago boas novas de grande alegria para todo o povo.

Translation note 2:10

Não tenha medo

"Pare de ter medo"

que trará grande alegria a todas as pessoas

"que fará todo o povo muito feliz"

todas as pessoas

Alguns entendem isso se referindo ao povo judeu. Outros entendem que se refere a todas as pessoas.

a cidade de Davi

Isso se refere a Belém.

Este é o sinal que será dado a você

Isso pode ser declarado em forma ativa. AT: "Deus lhe dará este sinal" ou "Você verá este sinal de Deus" (Veja:)

o sinal

"a prova." Isso poderia ser um sinal para provar o que o anjo estava dizendo era verdade, ou poderia ser um sinal que ajudaria os pastores a reconhecer o bebê.

embrulhado em tiras de pano

Esta era a maneira normal que as mães protegiam e cuidavam de seus bebês nessa cultura. AT: "embrulhado firmemente em um cobertor quente" ou "embrulhado confortavelmente em um cobertor". Veja como você traduziu isso em 2: 6. (Veja:)

deitado em uma manjedoura

Este era algum tipo da caixa ou do frame os povos colocam o feno ou outro alimento dentro para que os animais comam. Veja como você traduziu isso em 2: 6.

Verse 2:11

¹¹ Hoje, na cidade de Davi, vos nasceu o Salvador. Ele é Cristo, o Senhor!

Verse 2:12

¹² Ireis reconhecê-Lo através deste sinal: Ele estará envolvido em panos e deitado em uma manjedoura".

Verse 2:13

¹³ De repente, uma grande quantidade de anjos, vindos do céu, apareceu e se juntou ao outro anjo louvando a Deus e dizendo:

Translation note 2:13

um grande exército celestial

A palavra "exército celestial" aqui poderia se referir a um exército literal de anjos, ou poderia ser uma metáfora para um grupo organizado de anjos. AT: "um grande grupo de anjos do céu"(UDB) (Veja:)

louvando a Deus

"dando louvor a Deus"

Glória a Deus nas alturas

Possíveis significados são 1) "Dê honra a Deus no mais alto lugar" ou 2) "Dê a mais alta honra a Deus".

que haja paz na terra entre as pessoas com quem ele está satisfeito

"que as pessoas na terra com quem Deus tem prazer tenham paz"

Verse 2:14

¹⁴ "Glória a Deus nas alturas e que haja paz na terra entre o povo o qual Deus quer bem".

Verse 2:15

¹⁵ Após os anjos voltarem ao céu os pastores disseram entre si: "Vamos imediatamente para Belém ver esta coisa maravilhosa que aconteceu e o Senhor nos permitiu saber".

Translation note 2:15

Veio sobre

Esta frase é usada para marcar uma mudança na história que os pastores fizeram depois que os anjos os deixaram.

deles

"dos pastores"

um para o outro

"um para o outro"

Vamos ... para nós

Uma vez que os pastores estavam falando uns com os outros, as línguas que têm formas inclusivas para "nós" e "nos" deveriam usar a forma inclusiva aqui. (Veja:)

Deixe-nos

"Devemos" (UDB)

esta coisa que aconteceu

Isso se refere ao nascimento do bebê, e não ao surgimento dos anjos.

deitado na manjedoura

Este era algum tipo de caixa ou de armação que os povos colocavam o feno ou outro alimento dentro para que os animais comessem. Veja como você traduziu isso em 2: 6.

Verse 2:16

¹⁶ Foram apressadamente e lá encontraram José e Maria em um estábulo. E viram o Bebê deitado na manjedoura.

Verse 2:17

¹⁷ Após verem isso, eles contaram às pessoas o que foi dito a eles sobre o Bebê.

Translation note 2:17

o que fora-lhes dito

Isso pode ser declarado em forma ativa. AT: "o que os anjos haviam dito aos pastores" (Veja:)

esta criança

"o bebê"

O que lhes foi dito pelos pastores

Isso pode ser declarado em forma ativa. AT: "o que os pastores lhes disseram" (Veja:)

atesorando-os em seu coração

Um tesouro é algo que é muito valioso ou precioso. Maria considerou as coisas que lhe foram ditas sobre seu filho ser muito preciosas. AT: "lembrando-os cuidadosamente" ou "lembrando-os com alegria" (Veja:)

retornaram

"voltaram para os campos de ovelhas"

glorificando e louvando a Deus

Estes são muito semelhantes e enfatizam quão empolgados eles estavam com o que Deus tinha feito. AT: "falar e louvar a grandeza de Deus" (Veja:)

Verse 2:18

¹⁸ Todos os que se encontraram com os pastores ficaram maravilhados com o que ouviam.

Verse 2:19

¹⁹ Mas, Maria guardava tudo o que havia ouvido e conservava isso em seu coração.

Verse 2:20

²⁰ Os pastores retornaram glorificando e louvando a Deus, pois tudo o que ouviram e viram era exatamente como o anjo lhes dissera.

Verse 2:21

²¹ No oitavo dia, era chegado o tempo de circuncidá o Bebê. Eles puseram-lhe o nome Jesus, pois foi assim que o anjo O chamou, antes que Ele fosse concebido no ventre.

Translation note 2:21

Informação geral:

As leis que Deus deu aos crentes judeus lhes dizia quando circuncidá um bebê menino e que sacrificio os pais tinham que trazer.

quando era o fim do oitavo dia

Esta frase mostra o passar do tempo antes deste novo evento. (Veja:)

o final do oitavo dia

"foi oito dias após o seu nascimento" ou "ele tinha oito dias de idade"

ele foi nomeado

José e Maria deram-lhe o seu nome.

o nome que lhe fora dado pelo anjo

Isso pode ser declarado em forma ativa. AT: "o nome que o anjo o chamou" (Veja:)

Verse 2:22

²² Quando o número de dias da purificação deles se passaram, de acordo com a Lei de Moisés, José e Maria levaram o Bebê até o templo, em Jerusalém, para apresentá-lo ao Senhor.

Translation note 2:22

Quando o número necessário ... tinha passado

Isso mostra o passar do tempo antes deste novo evento. (Veja:)

o número de dias necessários

Isso pode ser declarado em forma ativa. AT: "o número de dias que Deus exigiu" (Veja:)

para sua purificação

"para que eles se tornem ceremonialmente limpos." Você também pode declarar o papel de Deus. AT: "para que Deus os considere puros de novo" (Veja:)

para apresentá-lo ao Senhor

"trazê-lo ao Senhor" ou "trazê-lo à presença do Senhor". Esta foi uma cerimônia reconhecendo a alegação de Deus sobre os primogênitos que eram homens.

Como está escrito

Isso pode ser declarado em forma ativa. AT: "Como Moisés escreveu" ou "Eles fizeram isso porque Moisés escreveu" (Veja:)

Todo macho que abre o útero

"Abrir o útero" é uma frase idiomática que se refere ao primeiro bebê que sai do útero. Isso se referia a animais e pessoas. AT: "Todo primogênito que é macho" ou "Todo primogênito" (Veja:)

o que foi dito na lei do Senhor

"O que a lei do Senhor também diz". Este é um lugar diferente na lei. Refere-se a todos os machos, se primogênito ou não.

Verse 2:23

²³ Pois estava escrito na Lei do Senhor: “Todo menino nascido primogênito deve ser santificado ao Senhor”.

Verse 2:24

²⁴ De acordo com a Lei do Senhor, eles também deveriam ofertar “duas rolinhas ou dois pombinhos” como sacrifício.

Verse 2:25

²⁵ Eis que havia em Jerusalém um homem chamado Simeão. Ele era justo e piedoso. Ele estava esperando a consolação de Israel e o Espírito Santo estava sobre ele.

Translation note 2:25

Declaração de conexão:

Quando Maria e José estão no templo, eles se encontram com duas pessoas: Simeão, que louva a Deus e dá uma profecia sobre a criança, e a profetisa Ana.

Contemplar

A palavra "contemplar" alerta-nos a uma pessoa nova na história. Seu idioma pode ter uma maneira de fazer isso. (Veja:)

era justo e devoto

Estes termos abstratos podem ser expressos como ações. AT: "fez o que agradava a Deus e obedeceu às leis de Deus" (Veja:)

consolo de Israel

Isso está apontando para muitos confortos para Israel quando o Messias vier. AT: "aquele que consolaria Israel" (Veja:)

o Espírito Santo estava sobre ele

"o Espírito Santo estava com ele". Deus estava com ele de uma maneira especial e deu-lhe sabedoria e direção em sua vida.

Isto foi revelado pelo Espírito Santo

Isso pode ser declarado em forma ativa. AT: "O Espírito Santo lhe tinha mostrado" ou "O Espírito Santo lhe havia dito" (Veja:)

ele não veria a morte antes de ter visto o Cristo do Senhor

"ele veria o Messias do Senhor antes de morrer"

Verse 2:26

²⁶ O Espírito Santo revelou a ele que não morreria antes que visse o Cristo prometido por Deus.

Verse 2:27

²⁷ Guiado pelo Espírito, Simeão entrou no templo. José e Maria trouxeram o Bebê, Jesus, para cumprir os costumes requeridos na Lei.

Translation note 2:27

veio

Algumas línguas podem dizer "fui".

Liderado pelo Espírito

Isso pode ser declarado em forma ativa. AT: "Como o Espírito Santo o dirigiu" (Veja:)

no templo

"no pátio do templo." Somente sacerdotes podiam entrar no templo. (Veja:)

os pais

"os pais de Jesus"

o costume da lei

"o costume da lei de Deus"

Agora deixe seu servo partir em paz

"Eu sou seu servo, deixe-me partir em paz." Simeão estava se referindo a si mesmo.

partir

Este é um eufemismo que significa "morrer" (Veja:)

de acordo com sua palavra

"como você disse" ou "porque você disse que eu"

Verse 2:28

²⁸ Simeão recebeu Jesus em Seus braços e louvou a Deus dizendo:

Verse 2:29

²⁹ "Senhor, permita agora que meu servo vá em paz, pois se cumpriu a Tua promessa.

Verse 2:30

³⁰ Pois meus olhos viram a Tua salvação,

Translation note 2:30

meus olhos viram

Esta expressão significa "eu pessoalmente vi" ou "eu, eu, vi" (Veja:)

tua salvação

Esta expressão refere-se à pessoa que traria a salvação - o menino Jesus - que Simeão estava segurando. AT: "o salvador que você enviou" ou "aquele que você enviou para salvar" (UDB) (Veja:)

a qual tu

Dependendo de como você traduzir a frase anterior, isso precisará ser alterado para "quem você".

ter preparado

"planejou" ou "causou a acontecer"

Uma luz

Esta metáfora significa que a criança vai ajudar as pessoas a ver e entender da mesma forma que a luz ajuda as pessoas a ver com precisão. AT: "esta criança permitirá que as pessoas entendam como a luz permite que as pessoas vejam com precisão" (Veja:)

para revelação

pode ser necessário declarar o que deve ser revelado. AT: "Isso revelará a verdade de Deus" (Veja:)

glória ao teu povo Israel

"ele será a razão pela qual a glória virá para o seu povo Israel"

Verse 2:31

³¹ a qual Tu preparaste diante de todos os povos;

Verse 2:32

³² Luz para revelação aos gentios, e para glória do Teu povo de Israel".

Verse 2:33

³³ Os pais do Bebê estavam maravilhados com as coisas que eram ditas a respeito Dele.

Translation note 2:33

as coisas que foram faladas a seu respeito

Isso pode ser declarado em forma ativa. AT: "as coisas que Simeão disse sobre ele" (Veja:)

disse a Maria, a mãe dele

"disse à mãe da criança, Maria." Certifique-se de que não soa Maria como a mãe de Simeão.

contemplar

Simeão usou esta expressão para dizer a Maria que o que ele estava prestes a dizer era extremamente importante para ela.

esta criança é nomeada para a queda e para o levantar de muitas pessoas em Israel

As palavras "ruína" e "elevação" expressam afastar-se de Deus e aproximar-se de Deus. AT: "esta criança fará com que muitas pessoas em Israel se afastem de Deus ou se aproximem de Deus" (Veja: and)

um sinal que é rejeitado

"uma mensagem de Deus que muitas pessoas vão resistir"

Uma espada vai perfurar sua própria alma

Esta metáfora descreve a profunda tristeza que Maria sentia. AT: "Sua tristeza será dolorosa como se uma espada perfurasse seu coração" (Veja:)

os pensamentos de muitos corações podem ser revelados

"corações" se referem a pessoas. AT: "os pensamentos de muitas pessoas serão revelados" (Veja:)

Verse 2:34

³⁴ Simeão os abençoou e disse a Maria, Sua mãe: "Eis que este Bebê está destinado tanto para ruína como para levantamento de muitos em Israel e para ser alvo de contradição

Verse 2:35

³⁵ (também uma espada traspassará a tua própria alma), de modo que os pensamentos de muitos corações sejam revelados.

Verse 2:36

³⁶ Uma profetisa chamada Ana também estava lá. Ela era filha de Fanuel, da tribo de Aser. Ela era idosa, e viveu com seu marido por sete

anos desde a sua virgindade,

Translation note 2:36

Uma profetisa chamada Anna estava lá

Isso introduz um novo participante na história. (Veja:)

Fanuel

"Fanuel" é o nome de um homem. (Veja:)

sete anos

"7 anos" (Veja: and)

após sua virgindade

"depois que ela se casou com ele"

uma viúva por oitenta e quatro anos

quatro anos - Possíveis significados são 1) ela tinha sido uma viúva por 84 anos ou 2) ela era uma viúva e agora tinha 84 anos de idade. (Veja:)

nunca saiu do templo

Este é provavelmente um exagero que significa que ela passou tanto tempo no templo que parecia que ela nunca deixou. AT: "estava sempre no templo" ou "estava muitas vezes no templo" (Veja:)

com jejuns e orações

"abstendo-se de comida em muitas ocasiões e oferecendo muitas orações"

aproximou-se deles

"aproximou-se deles" ou "foi a Maria e José"

A redenção de Jerusalém

Aqui a palavra "redenção" é usada para se referir à pessoa que o faria. AT: "aquele que redimiria Jerusalém" ou "a pessoa que traria as bênçãos e o favor de Deus de volta a Jerusalém" (Veja:)

Verse 2:37

³⁷ e depois tornou-se viúva e assim permaneceu por oitenta e quatro anos. Ela nunca deixou o templo, adorando a Deus continuamente com jejum e oração, noite e dia.

Verse 2:38

³⁸ Naquele mesmo momento, ela começou a agradecer a Deus e falou sobre o menino a todos que estavam esperando pela redenção de Jerusalém.

Verse 2:39

³⁹ Quando eles terminaram de fazer tudo o que deviam de acordo com a Lei do Senhor, eles retornaram à Galileia, para sua própria cidade, Nazaré.

Translation note 2:39

Declaração de conexão:

Maria, José e Jesus deixam a cidade de Belém e retornam à cidade de Nazaré para sua infância.

ele foram obrigados a fazer de acordo com a lei do Senhor

Isso pode ser declarado em forma ativa. AT: "que a lei do Senhor exigia deles" (Veja:)

sua própria cidade de Nazaré

Esta frase significa que eles viveram em Nazaré. Certifique-se que não soa como eles possuíram a cidade.

aumentando em sabedoria

"tornar-se mais sábio" ou "aprender o que era sábio"

a graça de Deus estava sobre ele

"Deus o abençoou" ou "Deus estava com ele de uma maneira especial"

Verse 2:40

⁴⁰ E o Menino crescia em estatura, tornando-se forte, enchendo-Se de sabedoria, e a graça de Deus estava sobre Ele.

Verse 2:41

⁴¹ Seus pais iam todos os anos a Jerusalém, para a Festa da Páscoa.

Translation note 2:41

Declaração de conexão:

Quando Jesus tinha 12 anos, ele foi para Jerusalém com sua família. Enquanto ele estava lá, ele perguntava e respondia as perguntas dos professores do templo.

Seus pais foram ... Festival da Páscoa

Esta é a informação de fundo. (Veja:)

seus pais

"os pais de Jesus"

ele novamente subiram

Jerusalém era mais alta do que qualquer outro lugar em Israel, então era normal que os israelitas fizessem de subir a Jerusalém.

na hora habitual

"no tempo normal" ou "como faziam todos os anos"

Depois de terem ficado o número total de dias na festa

"Quando todo o tempo para celebrar a festa foi terminado" ou "Depois de celebrar o número necessário de dias na festa"

a festa

Este era outro nome para o Festival da Páscoa, uma vez que envolveu comer uma refeição ceremonial.

Eles assumiram

"Eles pensaram"

ele viajaram um dia

"eles viajaram um dia" ou "eles foram tão longe quanto as pessoas andam em um dia"

Verse 2:42

⁴² Quando Jesus completou doze anos, eles foram para a festa, como era de costume.

Verse 2:43

⁴³ Terminados os dias de celebração, ao regressarem, permaneceu o menino Jesus em Jerusalém e Seus pais não O souberam,

Verse 2:44

⁴⁴ pois pensaram que estava na caravana que viajava com eles. Após um dia inteiro de jornada, eles começaram a procurá-Lo entre os familiares e amigos.

Verse 2:45

⁴⁵ Quando eles não O encontraram, eles voltaram para Jerusalém e começaram a procurá-Lo por lá.

Translation note 2:45

Aconteceu que

Esta frase é usada aqui para marcar um evento importante na história. Se seu idioma tem uma maneira de fazer isso, você poderia considerar usá-lo aqui.

no templo

Refere-se ao pátio ao redor do templo. Somente os sacerdotes eram permitidos no templo. AT: "no pátio do templo" ou "no templo" (Veja:)

no meio de

Isso não significa o centro exato. Em vez disso, significa "entre" ou "junto com" ou "cercado por".

os professores

"os professores religiosos" ou "aqueles que ensinavam as pessoas sobre Deus"

Todos os que o ouviram ficaram maravilhados

Eles não podiam entender como um menino de doze anos sem educação religiosa poderia responder tão bem.

na sua compreensão

"enquanto ele entendeu" ou "que ele entendeu muito sobre Deus"

susas respostas

"com quão bem ele respondeu" ou "que ele respondeu suas perguntas tão bem"

Verse 2:46

⁴⁶ Após três dias, eles O encontraram no templo, sentado entre os mestres, ouvindo-os com atenção e fazendo perguntas.

Verse 2:47

⁴⁷ Todos os que O ouviam ficavam maravilhados com Seu entendimento e com Suas respostas.

Verse 2:48

⁴⁸ Quando eles viram Jesus, ficaram atônitos. Então Sua mãe disse-Lhe: "Por que fizeste assim conosco? Eis que Teu pai e eu estivemos aflitos procurando por Ti".

Translation note 2:48

Quando eles viram ele

Quando Maria e José encontraram Jesus

por que você nos tratou assim?

Esta foi uma repreensão indireta porque ele não tinha ido com eles no caminho de volta para casa. AT: "você não deveria ter feito isso!" (Veja:)

Ouça

Esta palavra é usada frequentemente para mostrar o começo de um evento novo ou importante. Ela também pode ser usada para mostrar onde a ação começa. Se seu idioma tem uma frase que é usada dessa maneira, considere se seria natural usá-la aqui.

Por que estava procurando por mim?

Jesus usa duas perguntas para repreender levemente seus pais e começar a dizer-lhes que ele tinha um propósito de seu Pai celestial que eles não entenderam. AT: "Você não precisa se preocupar comigo" " (Veja:)

Você não sabia ... casa?

Jesus usa esta segunda pergunta para tentar dizer que seus pais deveriam saber sobre o propósito pelo qual o Pai o enviou. AT: "Você deveria ter conhecido ... casa"

meu pai

Aos 12 anos, Jesus, o Filho de Deus, entendeu que Deus era seu verdadeiro Pai (não José, o marido de Maria) (Veja:)

na casa do meu pai

Os significados possíveis são 1) "na casa do meu Pai" ou 2) "sobre o negócio do meu Pai". Em ambos os casos, quando Jesus disse "meu Pai", ele estava se referindo a Deus. Se ele queria dizer "casa", então ele estava se referindo ao templo. Se ele quisesse dizer "negócio", ele estava se referindo ao trabalho que Deus lhe tinha dado para fazer. Mas como o versículo seguinte diz que seus pais não entenderam o que ele estava dizendo a eles, seria melhor não explicá-lo mais.

Verse 2:49

⁴⁹ E Jesus respondeu: "Por que vós estavais procurando por Mim? Vós não sabíeis que Eu devo estar na casa do Meu Pai?".

Verse 2:50

⁵⁰ Mas eles não entenderam o que Jesus queria dizer com essas palavras.

Verse 2:51

⁵¹ Então Jesus voltou com Seus pais para Nazaré, e era submisso a eles e Sua mãe guardava todas essas coisas em Seu coração.

Translation note 2:51

ele voltou para casa com eles

"Jesus voltou para casa com Maria e José"

era obediente a eles

"obedecia-lhes" ou "estava sempre obedecendo-lhes"

atesorou todas essas coisas em seu coração

As coisas que Maria ouviu são faladas como se fossem tesouros que ela cuidadosamente guardava e valorizava. AT: "lembrou cuidadosamente todas essas coisas" (Veja:)

em seu coração

Esta expressão se refere a seus pensamentos mais profundos, mais pessoais. (Veja:)

crescendo em sabedoria e estatura

"Tornava-se mais sábio e mais forte." Estas referem-se ao crescimento mental e físico.

aumentava o favor que tinha de Deus e das pessoas

Isso se refere ao crescimento espiritual e social. Estes poderiam ser declarados separadamente. AT: "Deus o abençoou cada vez mais, e as pessoas gostavam dele cada vez mais".

Verse 2:52

⁵² Mas Jesus continuava a crescer em sabedoria, estatura e graça para com Deus e as pessoas.

Capítulo 3

Verse 3:1

¹ No décimo quinto ano do reinado de Tibério César, enquanto Pôncio Pilatos era governador da Judeia, e Herodes, era tetrarca da Galileia, e seu irmão Filipe, era tetrarca da região de Itureia, e Traconites e Lisâncias, tetrarca de Abilene,

Translation note 3:1

Declaração de conexão:

Como o profeta Isaías havia predito, João começa a pregar boas novas ao povo.

Informação geral:

Esses versículos dão informações básicas para contar o que está acontecendo quando o primo de Jesus, João, começa seu ministério.

no décimo quinto ano do reinado de Tibério César

"Quando Tibério César governou por quinze anos" (Veja:)

Filipe ... Lisâncias

Estes são nomes de homens. (Veja:)

Ituréia e Traconites ... Abilene

Estes são nomes de territórios. (Veja:)

durante o sumo sacerdócio de Anás e Caifás

"Enquanto Anás e Caifás estavam servindo juntos como sumo sacerdote". Anás era o sumo sacerdote, e os judeus continuavam a reconhecê-lo como tal mesmo depois que os romanos designaram seu genro, Caifás, para substituí-lo como sumo sacerdote.

a palavra de Deus veio

"Deus falou a sua palavra" (Veja:)

Verse 3:2

² durante o tempo dos sumos sacerdotes Anás e Caifás, a palavra de Deus veio a João, filho de Zacarias, no deserto.

Verse 3:3

³ Ele viajou por toda a região em derredor do Jordão, pregando o batismo do arrependimento, para o perdão dos pecados.

Translation note 3:3

pregando um batismo de arrependimento

Os termos "batismo" e "arrependimento" poderiam ser declarados como ações. AT: "e pregou que as pessoas deveriam ser batizadas para mostrar que estavam se arrependendo" (Veja:)

para o perdão dos pecados

O termo "perdão" pode ser declarado como uma ação. AT: "para que seus pecados fossem perdoados" ou "para que Deus perdoasse seus pecados". Eles se arrependiam para que Deus pudesse perdoar seus pecados. (Veja:)

Verse 3:4

⁴ Como está escrito no livro das palavras do profeta Isaías: "Voz do que clama no deserto: 'Preparai o caminho do Senhor, endireitai as Suas veredas.

Translation note 3:4

Informação geral:

O autor, Lucas, cita uma passagem do profeta Isaías sobre João Batista.

Como está escrito ... profeta

Os versículos 4-6 são uma citação de Isaías. Eles podem ser declarados em forma ativa. AT: "Isto aconteceu como o profeta Isaías tinha escrito em seu livro" ou "João cumpriu as palavras que o profeta Isaías tinha escrito em seu livro" (Veja:)

Uma voz do que clama no deserto

Isso pode ser expresso como uma sentença. AT: "Ouve-se a voz de um que clama no deserto" ou "Eles ouvem o som de alguém que clama no deserto"

Preparai o caminho do Senhor ... endireitai os seus caminhos

Essas duas frases significam basicamente a mesma coisa. (Veja:)

Preparai o caminho do Senhor

"Preparem a estrada para o Senhor". Fazer isso representa estar preparado para ouvir a mensagem do Senhor quando ele vier. As pessoas fazem isso arrependendo-se de seus pecados. AT: "Prepare-se para ouvir a mensagem do Senhor quando ele vier" ou "Arrependa-se e esteja preparado para que o Senhor venha" (Veja: and)

o caminho

"o caminho" ou "a estrada"

Verse 3:5

⁵ Todo vale será enchido, toda montanha e colina serão abaixadas, as estradas tortuosas serão endireitadas, e os caminhos acidentados serão feitos planos;

Translation note 3:5

Cada vale será preenchido ... toda montanha e colina será reduzida

Quando as pessoas preparam a estrada para uma pessoa importante que está chegando, eles cortam os lugares altos e preenchem os lugares baixos para que a estrada seja de nível. Isso é parte da metáfora iniciada no verso anterior. (Veja:)

Cada vale será preenchido

Isso pode ser declarado em forma ativa. AT: "Eles vão preencher todos os lugares baixos na estrada" (Veja:)

cada montanha e colina será feita baixa

Isso pode ser declarado em forma ativa. AT: "eles vão nivelar cada montanha e colina" ou "eles vão remover todos os lugares altos na estrada" (Veja:)

verá a salvação de Deus

Isso pode ser declarado como uma ação. AT: "Saiba como Deus salva as pessoas do pecado" (Veja:)

Verse 3:6

⁶ e todos verão a salvação de Deus".

Verse 3:7

⁷ Então João disse para a grande multidão que vinha para ser batizada por ele: "Vós sois raça de víboras! Quem vos alertou para fugir da ira que está chegando?"

Translation note 3:7

para ser batizado por ele

Isso pode ser declarado em forma ativa. AT: "para que João os batize" (Veja:)

Filhos de víboras

Nesta metáfora, João compara a multidão às víboras, que eram cobras mortíferas ou perigosas e representam o mal. AT: "Você serpentes más e venenosas!" Ou "As pessoas devem ficar longe de você assim como eles evitam cobras venenosas!" (Veja:)

Quem avisou ... vindo?

Ele não estava realmente esperando que eles respondessem. João estava repreendendo o povo porque estavam pedindo que ele batizasse para que Deus não os punisse, mas eles não queriam parar de pecar. AT: "Você não pode fugir da ira de Deus assim" ou "Você não pode escapar da ira de Deus apenas por ser batizado" (Veja:)

da ira que está vindo

A palavra "ira" é usada aqui para se referir ao castigo de Deus porque sua ira o precede. AT: "da punição que Deus está enviando" ou "da ira de Deus sobre a qual ele está prestes a agir" (Veja: and)

Verse 3:8

⁸ Portanto produzi frutos dignos de arrependimento e não comeceis a dizer entre vós: 'Nós temos Abraão por nosso pai!', porque eu vos digo que Deus pode suscitar filhos a Abraão até mesmo destas pedras.

Translation note 3:8

produzir frutos dignos de arrependimento

Nesta metáfora, o comportamento de uma pessoa é comparado ao fruto. Assim como uma planta é esperada para produzir frutos que é apropriado para esse tipo de planta, uma pessoa que diz que se arrependeu é esperado viver com retidão. AT: "produzir o tipo de fruto que mostra que você se arrependeu" ou "fazer as coisas boas que mostram que você se afastou de seu pecado" (Veja:)

dizer dentro de si mesmos

"Dizendo a si mesmos" ou "pensando"

Temos Abraão por nosso pai

"Abraão é nosso antepassado" ou "Nós somos descendentes de Abraão". Se não está claro por que eles diriam isso, você também pode adicionar a informação implícita: "assim Deus não nos punirá" (Veja:)

criar filhos para Abraão

Esta frase idiomática significa "criar filhos para Abraão" ou "fazer com que as pessoas se tornem descendentes de Abraão".

destas pedras

João provavelmente estava se referindo às pedras reais ao longo do rio Jordão.

Verse 3:9

⁹ O machado já está posto junto à raiz das árvores. Pois toda árvore que não produz bom fruto é cortada e lançada no fogo".

Translation note 3:9

agora o machado é posto contra a raiz das árvores

O machado que está em posição para cortar as raízes de uma árvore é uma metáfora para a punição que está prestes a começar. Pode ser declarado em forma ativa. AT: "Deus é como o homem que colocou seu machado contra a raiz das árvores" (Veja: and)

toda árvore que não produz bons frutos é cortada

Isso pode ser declarado em forma ativa. AT: "Ele corta toda árvore que não produz bons frutos" (Veja: and)

lançada no fogo

"Fogo" é também uma metáfora para a punição. Isso pode ser declarado em forma ativa. AT: "lança no fogo" (Veja: and)

Verse 3:10

¹⁰ E as multidões perguntavam-lhe, dizendo: "O que devemos fazer então?"

Translation note 3:10

Declaração de conexão:

João começa a responder a perguntas que as pessoas na multidão lhe perguntam.

perguntando a ele, dizendo

"perguntando a ele e dizendo" ou "perguntando a João"

respondeu e disse a eles

"respondeu-lhes, dizendo" ou "respondeu-lhes" ou "disse"

faça o mesmo

"compartilhe comida extra, assim como você compartilhou a túnica extra." Isso remete para dar comida aos necessitados. AT: "dar comida a alguém que não tem nada" (Veja:)

Verse 3:11

¹¹ Ele respondeu, dizendo: "Se alguém tem duas túnicas, dê uma delas àquele que não tem nenhuma e o que tem alimentos, faça o mesmo".

Verse 3:12

¹² Então alguns coletores de impostos, que também vieram para ser batizados, perguntaram: "Mestre, o que devemos fazer?"

Translation note 3:12

para ser batizado

Isso pode ser declarado em forma ativa. AT: "para que João os batize" (Veja:)

não coleteis mais dinheiro

"Não peça mais dinheiro" ou "Não exija mais dinheiro". Os coletores de impostos estavam coletando mais dinheiro do que deveriam. Eles devem parar de fazer isso.

do que foi ordenado para coletar

Isso é passivo para mostrar que a autoridade do coletor de impostos vem de Roma. AT: "do que os romanos lhe autorizaram a tomar" (Veja:)

Verse 3:13

¹³ E João disse-lhes: "Não coleteis mais dinheiro do que vos foi ordenado".

Verse 3:14

¹⁴ Alguns soldados também lhe perguntaram, dizendo: "E quanto a nós? O que devemos fazer?" E Ele respondeu: "Não tomeis dinheiro das pessoas à força, nem acuseis alguém falsamente. Contentai-vos com o vosso salário".

Translation note 3:14

soldados

"homens que servem no exército"

E quanto a nós? O que devemos fazer?

"E quanto a nós soldados, o que devemos fazer?" João não está incluído nas palavras "nós" e "nos". Os soldados sugeriram que João tinha dito à multidão e ao coletor de impostos o que eles deveriam fazer e queriam saber o que eles como soldados deveriam fazer. (Veja:)

não acuse falsamente ninguém

Parece que os soldados estavam fazendo acusações falsas contra as pessoas, a fim de obter dinheiro. Isso pode ser declarado claramente. AT: "da mesma forma, não acuse alguém falsamente para conseguir dinheiro com eles" ou "não diga que uma pessoa inocente fez algo ilegal"

Contentai-vos com o seu salário

"Seja satisfeito com seu pagamento"

Verse 3:15

¹⁵ Como o povo estava avidamente esperando a chegada do Cristo, todos estavam imaginando em seus corações que João poderia ser o Cristo.

Translation note 3:15

como as pessoas

"porque o povo". Isso se refere às mesmas pessoas que vieram a João.

perguntando em seus corações

Esta expressão aqui significa "pensar neles silenciosamente" (Veja:)

João respondeu dizendo

A resposta de João sobre uma pessoa maior vindo, claramente implica que João não é o Cristo. Pode ser útil para indicar isso claramente para o seu público, como a UDB faz: "Não, eu não sou" (Veja:)

Eu batizo você com água

"Eu batizo usando água" ou "Eu batizo por meio de água"

não sou digno nem de desatar a alça de suas sandálias

"Não é importante o suficiente até mesmo para afrouxar as alças de suas sandálias." Desatar as tiras de sandálias era um dever de escravo. João estava dizendo que aquele que viria é tão grande que João não era nem mesmo digno o suficiente para ser seu escravo.

Ele vos batizará com o Espírito Santo e com fogo

Esta metáfora compara o batismo literal que leva uma pessoa ao contato com a água para um batismo espiritual que os coloca em contato com o Espírito Santo e com o fogo. (Veja:)

fogo

Aqui a palavra "fogo" pode referir-se a 1) julgamento ou 2) purificação. É preferível deixá-lo como "fogo" (Veja:)

Verse 3:16

¹⁶ João respondeu-lhes, dizendo: "Quanto a mim, eu vos batizo com água, mas virá Aquele que é mais poderoso do que eu e eu não sou digno nem de desatar as amarras de Suas sandálias. Ele vos batizará com o Espírito Santo e com fogo.

Verse 3:17

¹⁷ Ele tem em Sua mão uma pá para limpar cuidadosamente a Sua eira e para ajuntar o trigo em Seu celeiro. Mas Ele queimará a palha com fogo que nunca pode apagar."

Translation note 3:17

Sua pá está em sua mão

João fala do Cristo vindo julgar como se ele fosse um fazendeiro que está pronto para separar grão de trigo de palha. AT: "Ele está segurando uma pá porque está pronto" ou "Ele está pronto para julgar como um fazendeiro que está pronto para ganhar grão" (Veja:)

Forquilha de vitrificação

Esta é uma ferramenta para lançar trigo para o ar para separar o grão de trigo da palha. O grão mais pesado cai de volta para baixo e a palha indesejada é soprada pelo vento. É semelhante a uma forquilha.

para limpar completamente a sua eira

A eira é o lugar onde o trigo foi empilhado em preparação para a debulha. Para "limpar" o chão significa terminar a trilha do grão. AT: "para terminar de trilhar seu grão"

para colher o trigo

O trigo é a colheita aceitável que é mantida e armazenada.

queimar a palha

A palha não é útil para nada, então as pessoas o queimam.

Verse 3:18

¹⁸ Com muitas outras advertências, João pregava as boas novas ao povo.

Translation note 3:18

Informação geral:

A história conta o que vai acontecer com João, mas não aconteceu neste momento. (Veja:)

Com muitas outras exortações

"Com muitas outras fortes urgências"

Herodes, o tetrarca

Herodes era um tetrarca, não um rei. Ele tinha apenas uma regra limitada sobre a região da Galiléia.

por casar-se com a mulher de seu irmão, Herodias

"Porque Herodes casou-se com Herodias, mulher de seu próprio irmão". Isso era mau porque o irmão de Herodes ainda estava vivo. Isso pode ser declarado claramente. AT: "porque se casou com a mulher de seu irmão, Herodias, enquanto seu irmão ainda estava vivo" (Veja:)

ele trancou João na prisão

"ele disse aos seus soldados para colocar João na prisão"

Verse 3:19

¹⁹ E repreendeu Herodes, o tetrarca, por ter se casado com a mulher do seu irmão, Herodias, por muitas outras coisas más que ele havia feito,

Verse 3:20

²⁰ e ainda acrescentou a todos elas, o de prender João na prisão.

Verse 3:21

²¹ Sucedeu então que enquanto as pessoas eram batizadas por João, Jesus também foi batizado,

Translation note 3:21

Declaração de conexão:

Jesus começa seu ministério com seu batismo.

Veio sobre

Esta frase marca o início de um novo evento na história. Se no seu idioma tem uma maneira de fazer isso, você poderia considerar usá-lo aqui. (Veja:)

quando todas as pessoas foram batizadas

"Enquanto João havia batizado todo o povo". A frase "todas as pessoas" refere-se às pessoas presentes com João. (Veja:)

batizado

"Jesus foi batizado por João". Algumas audiências podem estar confusas de que João estava batizando quando Herodes o colocou na prisão no versículo anterior. Se assim for, pode ser útil para dizer-lhes que este relato aconteceu antes de João ser preso. A UDB faz isso colocando "Mas antes que João fosse colocado na prisão" no início deste versículo. (Veja:)

Jesus também foi batizado

Isso pode ser declarado em forma ativa. AT: "João também batizou Jesus" (Veja:)

os céus abertos

"O céu se abriu" ou "os céus abertos". Isso é mais do que uma simples limpeza de nuvens, mas não está claro o que isso significa. Possivelmente significa que um buraco apareceu no céu.

O Espírito Santo em forma corporal desceu sobre ele

"O Espírito Santo desceu sobre Jesus"

como uma pomba

"em forma física o Espírito Santo apareceu como uma pomba"

Tu és meu Filho, a quem eu amo

Deus o Pai fala a seu Filho ("quem eu amo"), Jesus é Deus o Filho, enquanto que Deus o Espírito desce sobre Jesus. As pessoas de Deus se amam e trabalham juntas como Pai, Filho e Espírito.

Meu filho, quem eu amo

Este é um título importante para Jesus, o Filho de Deus. (Veja:)

Verse 3:22

²² e enquanto Ele orava o céu se abriu; e o Espírito Santo desceu até Ele em forma corpórea, como uma pomba. E ouviu-se uma voz do céu: "Tu és o meu Filho amado, em Ti me comprazo".

Verse 3:23

²³ Quando Jesus começou o Seu ministério, Ele tinha trinta anos. Ele era filho de José (como se pensava), filho de Eli,

Translation note 3:23

Informação geral:

Lucas relaciona os ancestrais de Jesus através da linha de seu suposto pai, José.

Quando

Esta palavra é usada aqui para marcar uma mudança da história para informações de fundo sobre a idade de Jesus e antepassados. (Veja:)

trinta anos de idade

"30 anos" (Veja:)

Ele era o filho (como se supunha) de José

"Pensou-se que ele era o filho de José" ou "O povo assumiu que ele era o filho de José"

Filho de Eli, filho de Matate, filho de Levi

Considere como as pessoas normalmente listam antepassados em seu idioma. Você deve usar o mesmo texto em toda a lista. Os formatos possíveis são 1) "quem era o filho de Eli, que era o filho de Matate, que era o filho de Levi" ou 2) "José era o filho de Eli, Eli era o filho de Matate, Matate era o filho de Levi "ou 3)" O pai de Eli era Matate, o pai de Matate era Levi " (Veja:)

Verse 3:24

²⁴ filho de Matate, filho de Levi, filho de Melqui, filho de Janai, filho de José,

Verse 3:25

²⁵ filho de Matatias, filho de Amós, filho de Naum, filho de Esli, filho de Nagai,

Translation note 3:25

filho de Matatias, filho de Amós ... Jodá

Esta é uma continuação da lista dos antepassados de Jesus. Use o mesmo formato usado nos versículos anteriores. (Veja:)

Verse 3:26

²⁶ filho de Maate, filho de Matatias, filho de Semei, filho de Joseque, filho de Jodá,

Verse 3:27

²⁷ filho de Joanã, filho de Resa, filho de Zorobabel, filho de Salatiel, filho de Neri,

Translation note 3:27

O filho de Joanã, o filho de Resa ... Levi

Esta é uma continuação da lista dos antepassados de Jesus. Use o mesmo formato usado nos versículos anteriores. (Veja:)

o filho de Salatiel

O nome Salathiel pode ser uma ortografia diferente do nome Shealtiel (como algumas versões têm), mas a identificação é difícil.

Verse 3:28

²⁸ filho de Melqui, filho de Adi, filho de Cosã, filho de Elmodã, filho de Er,

Verse 3:29

²⁹ filho de Josué, filho de Eliézer, filho de Jorim, filho Matate, filho de Levi,

Verse 3:30

³⁰ filho de Simeão, filho de Judá, filho de José, filho de Jonã, filho de Eliaquim,

Translation note 3:30

filho de Simeão, filho de Judá ... Nasom

Esta é uma continuação da lista dos antepassados de Jesus. Use o mesmo formato usado nos versículos anteriores. (Veja:)

Verse 3:31

³¹ filho de Meleá, filho de Mená, filho de Matatá, filho de Natã, filho de Davi,

Verse 3:32

³² filho de Jessé, filho de Obede, filho de Boaz, filho de Salá, filho de Nasom,

Verse 3:33

³³ filho de Aminadabe, filho de Admim, filho de Arni, filho de Esrom, filho de Farés, filho de Judá,

Translation note 3:33

o filho de Aminadabe, o filho de Admin ... Salá

Esta é uma continuação da lista dos antepassados de Jesus. Use o mesmo formato usado nos versículos anteriores. (Veja:)

Verse 3:34

³⁴ filho de Jacó, filho de Isaque, filho de Abraão, filho de Terá, filho de Naor,

Verse 3:35

³⁵ filho de Seruque, filho de Ragaú, filho de Faleque, filho de Eber, filho de Salá,

Verse 3:36

³⁶ filho de Cainã, filho de Arfaxade, filho de Sem, filho de Noé, filho de Lameque,

Translation note 3:36

filho de Cainã, filho de Arfaxade ... Adão

Esta é uma continuação da lista dos antepassados de Jesus. Use o mesmo formato usado nos versículos anteriores. (Veja:)

Adão, o filho de Deus

"Adão, criado por Deus" ou "Adão, que era de Deus" ou "Adão, o filho, poderíamos dizer, de Deus"

Verse 3:37

³⁷ filho de Matusalém, filho de Enoque, filho de Jared, filho de Maleleel, filho de Cainã,

Verse 3:38

³⁸ filho de Enos, filho de Sete, filho de Adão, filho de Deus.

Capítulo 4

Verse 4:1

¹ Então Jesus, cheio do Espírito Santo, retornou do rio Jordão e foi guiado pelo Espírito ao deserto.

Translation note 4:1

Declaração de conexão:

O diabo encontra Jesus para tentar tentá-lo a pecar depois que Jesus jejua por 40 dias.

Então Jesus

Isso se refere a João depois de ter batizado Jesus. AT: "Depois que Jesus foi batizado" (Veja:)

foi liderado pelo Espírito

Isso pode ser declarado em forma ativa. AT: "o Espírito o guiou" (Veja:)

por quarenta dias ele foi tentado

A maioria das versões dizem que a tentação foi durante os quarenta dias. A UDB estudos "Enquanto ele estava lá, o diabo continuou tentando-o" para deixar isso claro.

quarenta dias

"40 dias" (Veja: and)

foi tentado pelo diabo

Isso pode ser declarado em forma ativa. AT: "o diabo o tentou lá para desobedecer a Deus" (Veja:)

Ele não comeu nada

A palavra "ele" refere a Jesus.

Verse 4:2

² Por quarenta dias, Ele foi tentado pelo diabo. Durante esses dias, Jesus não comeu nada e no final Ele teve fome.

Verse 4:3

³ O diabo disse-Lhe: “Se Tu és o Filho de Deus, ordene que esta pedra se transforme em pão”.

Translation note 4:3

Se Tu és o Filho de Deus

O diabo desafia Jesus a fazer este milagre, a fim de provar que ele é "o Filho de Deus" (Veja:)

esta pedra

O diabo segura uma pedra na mão ou aponta para uma pedra próxima.

Jesus respondeu-lhe

A rejeição de Jesus ao desafio do diabo está claramente implícita em sua resposta. Pode ser útil declarar isso claramente para o seu público, como faz a UDB: "Jesus respondeu: 'Não, eu não vou fazer isso'" (Veja:)

Está escrito

A citação é dos escritos de Moisés no Antigo Testamento. Isso pode ser declarado em forma ativa. AT: "Moisés escreveu nas escrituras" (Veja:)

O homem não vive apenas de pão

A palavra "pão" refere-se à comida em geral. Alimentos em comparação com Deus, por si só, não é suficiente para sustentar uma pessoa. Jesus cita a escritura para dizer por que ele não iria transformar a pedra em pão. AT: "As pessoas não podem viver apenas com pão" ou "Não é apenas comida que faz viver uma pessoa" ou "Deus diz que há coisas mais importantes do que alimentos" (Veja:)

Verse 4:4

⁴ E Jesus respondeu: "Está escrito, 'nem só de pão viverá o homem'".

Verse 4:5

⁵ Então o diabo O levou até um lugar alto, mostrou-Lhe todos os reinos do mundo

Translation note 4:5

um lugar alto

"uma montanha alta"

em um instante de tempo

"em um instante" ou "instantaneamente"

a mim foram dados

Isso pode ser declarado em forma ativa. Possivelmente os significados são que "eles" se refere a 1) a autoridade e o esplendor dos reinos ou 2) os reinos. AT: "Deus os deu para mim" (Veja: and)

se você se curvar ... me adorar

Estas duas frases são muito semelhantes. Elas podem ser combinadas. AT: "se você se curvar em adoração a mim" (Veja:)

será seu

"Eu lhe darei todos esses reinos, com seu esplendor"

Verse 4:6

⁶ e disse: "Eu Te darei autoridade para dominar sobre todos estes reinos, com todo o seu esplendor. Pois a mim foram dados, e eu posso dá-

los a quem eu quiser.

Verse 4:7

⁷ Portanto, se Te prostrares diante de mim e me adorares, tudo isto será Teu".

Verse 4:8

⁸ Mas Jesus respondeu, dizendo: "Está escrito: 'adorarás somente o Senhor teu Deus e somente a Ele prestarás culto'".

Translation note 4:8

Mas Jesus respondeu ... Está escrito

Esse contraste implica que Jesus se recusou a fazer o que o diabo pediu. Pode ser útil indicar isso claramente para o seu público. AT: "Mas Jesus respondeu: 'Não, eu não vou te adorar, porque está escrito'" (UDB) (Veja:)

respondeu e disse para ele

"respondeu a ele"

Está escrito

Isso pode ser declarado em forma ativa. AT: "Moisés escreveu nas escrituras" (Veja:)

Vós adorareis ao Senhor vosso Deus

Jesus estava citando um mandamento das escrituras para dizer por que ele não adoraria o diabo.

Você

Isso se refere às pessoas no Velho Testamento que receberam a Lei de Deus. Você poderia usar a forma singular de "você" porque cada pessoa deveria obedecê-la, ou você poderia usar a forma plural de "você" porque todas as pessoas deveriam obedecê-lo. (Veja:)

ele

A palavra "ele" refere-se ao Senhor Deus.

Verse 4:9

⁹ Em seguida, o diabo levou Jesus a Jerusalém, colocou-O no ponto mais alto do templo, e disse: "Se Tu és o Filho de Deus, se jogue daqui.

Translation note 4:9

o ponto mais alto

Este era o canto do teto do templo. Se alguém caisse de lá, ficaria gravemente ferido ou morreria.

Se você é o Filho de Deus

O diabo estava desafiando Jesus a provar que ele era o Filho de Deus.

Filho de Deus

Este é um importante título para Jesus. (Veja:)

jogue-se para baixo

"salte para o chão"

Pois está escrito

O diabo deixa implícito que na citação dos Salmos significa que Jesus não será ferido pois ele é o Filho de Deus. Isto pode ser declarado claramente, como o UDB faz: AT: "Você não vai ser ferido, porque está escrito" (UDB) (Veja:)

está escrito

Isso pode ser declarado em forma ativa. AT: "o escritor escreveu" (Veja:)

Ele dará ordens

"Ele" se refere a Deus. O diabo parcialmente cita os Salmos em um esforço para persuadir Jesus a saltar do edifício.

Verse 4:10

¹⁰ Pois está escrito: 'Ele dará ordem aos Seus anjos para cuidar de Ti e protegê-Lo.'

Verse 4:11

¹¹ E também disse: 'Eles vão Te segurar com as suas mãos para que os Teus pés não tropeçem em nenhuma pedra'".

Verse 4:12

¹² Jesus respondeu dizendo: "está escrito, 'não tentarás o Senhor teu Deus'".

Translation note 4:12

É dito

Jesus diz ao diabo que ele não fará o que ele lhe disse para fazer. Sua recusa em fazê-lo pode ser declarada claramente. AT: "Não, eu não vou fazer isso, porque está escrito" (Veja:)

É dito

Jesus cita os escritos de Moisés em Deuteronômio. Isso pode ser declarado em forma ativa. AT: "Moisés disse" ou "Moisés disse nas escrituras" (Veja:)

Não ponha o Senhor seu Deus à prova

Possíveis significados são: 1) Jesus não deve testar Deus saltando do templo, ou 2) o diabo não deve testar Jesus para ver se ele é o Filho de Deus. É melhor traduzir o versículo como afirmado em vez de tentar explicar o significado.

até outra hora

"Até outra ocasião"

tinha acabado de tentar Jesus

Isso não implica que o diabo tenha sido bem-sucedido em sua tentação - Jesus resistiu a cada tentativa. Isso pode ser declarado claramente. AT: "tinha acabado de tentar Jesus" (UDB) ou "parou de tentar Jesus" (Veja:)

Verse 4:13

¹³ E, tendo esgotado toda sorte de tentação, o diabo afastou-se Dele até o tempo oportuno.

Verse 4:14

¹⁴ Então Jesus retornou para a Galiléia, pelo poder do Espírito, e notícias sobre Ele se espalhavam por toda a região circunvizinha.

Translation note 4:14

Declaração de conexão:

Jesus retorna à Galiléia, ensina na sinagoga e diz às pessoas que está sendo cumprido a escritura de Isaías, o profeta.

Então Jesus voltou

Isso começa um novo evento na história. (Veja:)

no poder do Espírito

"e o Espírito estava lhe dando poder". Deus estava com Jesus de uma maneira especial, permitindo-lhe fazer coisas que os humanos normalmente não podiam.

notícias sobre ele se propagava

Aqueles que ouviram Jesus contaram a outras pessoas sobre ele, e então essas outras pessoas disseram a mais pessoas sobre ele. Isso pode ser declarado em forma ativa. AT: "as pessoas espalhavam a notícia sobre Jesus" ou "as pessoas dizem a outras pessoas sobre Jesus" ou "o conhecimento sobre ele foi transmitido de pessoa para pessoa" (Veja:)

em toda a região circundante

Isso se refere às áreas ou lugares ao redor da Galiléia.

foi louvado por todos

"Todos disseram grandes coisas sobre ele" ou "todas as pessoas falaram sobre ele em um bom caminho"

Verse 4:15

¹⁵ E ensinava nas sinagogas, e todas as pessoas O glorificavam.

Verse 4:16

¹⁶ Ele veio a Nazaré a cidade onde cresceu. Como de costume, Ele entrou na sinagoga, no dia de sábado, e levantou-Se para ler as Escrituras.

Translation note 4:16

onde ele havia sido criado

onde seus pais o criaram "ou" onde ele viveu quando era criança "ou" onde cresceu "(UDB)

como era seu costume

"como fez a cada sábado". Era a sua prática habitual ir à sinagoga no dia de sábado.

O livro do profeta Isaías foi-lhe entregue

Isso pode ser declarado em forma ativa. AT: "Alguém lhe deu o livro do profeta Isaías" (Veja)

rolo do profeta Isaías

Isso se refere ao livro de Isaías escrito em um pergaminho. Isaías havia escrito as palavras muitos anos antes, e outra pessoa as havia copiado em um pergaminho.

o local onde foi escrito

"O lugar no pergaminho com estas palavras." Esta frase continua no verso seguinte.

Verse 4:17

¹⁷ E foi-Lhe entregue o rolo do profeta Isaías, e, desenrolando-o, encontrou o lugar em que estava escrito:

Verse 4:18

¹⁸ "o Espírito do Senhor está sobre Mim, pois Ele Me ungiu para pregar boas novas aos pobres. Ele Me enviou para proclamar liberdade aos cativos e restaurar a vista dos cegos, para libertar os oprimidos

Translation note 4:18

O Espírito do Senhor está sobre mim

"O Espírito Santo está comigo de uma maneira especial." Quando alguém diz isso, ele está dizendo que fala as palavras de Deus.

Ele me ungiu

No Antigo Testamento, o óleo ceremonial foi derramado sobre uma pessoa quando lhes foi dado poder e autoridade para fazer uma tarefa especial. Jesus usa esta metáfora para se referir ao Espírito Santo estar sobre ele para prepará-lo para esta obra. AT: "o Espírito Santo está sobre mim para me fortalecer" ou "o Espírito Santo me deu poder e autoridade" (Veja:)

os pobres

"as pessoas pobres"

proclamar liberdade aos cativeiros

"dizer às pessoas que estão sendo mantidas em cativeiro que podem ir livres" ou "libertar os prisioneiros de guerra"

recuperar a visão dos cegos

"dar vista aos cegos" ou "fazer os cegos poderem ver novamente"

libertar os oprimidos

"libertar aqueles que são tratados duramente"

proclamar o ano favorável do Senhor

"digam a todos que o Senhor está pronto para abençoar o seu povo" ou "anunciem que este é o ano em que o Senhor mostrará a sua bondade"

Verse 4:19

¹⁹ e proclamar o ano favorável do Senhor".

Verse 4:20

²⁰ Então Ele fechou o rolo, devolveu ao assistente da sinagoga e Se sentou. Todos na sinagoga estavam com os olhos fixos Nele.

Translation note 4:20

enrolou o rolo

Um pergaminho foi fechado rolando-o como um tubo para proteger a escrita dentro dele.

atendente

Isso se refere a um trabalhador da sinagoga que trouxe para fora e guardou com devida atenção e reverência os pergaminhos contendo as escrituras.

estavam fixos nele

Esta frase idiomática significa "estavam focados nele" ou "estavam olhando atentamente para ele" (Veja:)

se cumpriu a Escritura que acabais de ouvir

Jesus estava dizendo que ele estava cumprindo essa profecia por suas ações e palavras naquele mesmo tempo. Isso pode ser declarado em forma ativa. AT: "Estou cumprindo o que esta escritura disse agora, como você está me ouvindo" (Veja:)

na sua audição

Esta frase idiomática significa "enquanto você está me ouvindo"

espantados com as palavras graciosas que estavam saindo de sua boca

"surpresos com as coisas graciosas que ele estava dizendo." Aqui "gracioso" pode se referir a 1) quão bem ou quão persuasivamente Jesus falou, ou 2) que Jesus falou palavras sobre a graça de Deus.

Não é este o filho de José?

As pessoas pensavam que José era o pai de Jesus. José não era um líder religioso, então ficaram surpresos com o fato de seu filho pregar o que ele fazia. AT: "Este é apenas o filho de José!" Ou "Seu pai é apenas José!" (Veja:).

Verse 4:21

²¹ Ele começou falando-lhes: "hoje se cumpriu a Escritura que acabais de ouvir".

Verse 4:22

²² Cada um testemunhou o que Ele disse, e todos eles estavam maravilhados com as palavras graciosas que saíam de Sua boca. Eles diziam: "não é este o filho de José?".

Verse 4:23

²³ Jesus disse-lhes: "certamente Me direis este provérbio: 'médico, cura a ti mesmo. Faz em tua terra tudo o que ouvimos que fizeste em Cafarnaum'".

Translation note 4:23

Informação geral:

Nazaré é a cidade em que Jesus cresceu.

Certamente

"Certamente" ou "Sem dúvida". Esta é uma forte afirmação.

Doutor, cure-se!

Se um médico não parece ser saudável, não há razão para acreditar que ele é realmente um médico. Quando o povo fala este provérbio a Jesus, eles vão dizer que eles não acreditam que ele é um profeta, porque ele não se parece com um. (Veja:)

Tudo o que ouvimos ... faça o mesmo em sua cidade natal

O povo de Nazaré não acreditava que Jesus pudesse ser um profeta por causa de seu baixo status como filho de José. Eles não vão acreditar, a menos que pessoalmente veja-o fazer milagres.

Verdadeiramente eu digo para você

- Certamente é verdade. Esta é uma afirmação enfática sobre o que se segue.

nenhum profeta é recebido em sua própria cidade natal

Jesus faz esta declaração geral para repreender o povo. Ele quer dizer que eles estão se recusando a acreditar nos relatos de seus milagres em Cafarnaum. Eles pensavam que já sabiam tudo sobre ele.

própria cidade natal

"pátria" ou "cidade nativa" ou "país onde ele cresceu"

Verse 4:24

²⁴ E Ele disse: "asseguro-vos que nenhum profeta é bem recebido em sua própria terra.

Verse 4:25

²⁵ Mas em verdade vos digo que havia muitas viúvas em Israel na época de Elias, quando por três anos e meio não choveu, e houve grande fome sobre toda a terra.

Translation note 4:25

Informação geral:

Jesus lembra as pessoas que estão ouvindo-o na sinagoga, sobre Elias e Eliseu, que eram profetas sobre quem eles conheciam. (Veja:)

Mas em verdade eu lhe digo

"Eu te digo com sinceridade." Esta frase foi usada para enfatizar a importância, verdade e precisão da afirmação que se segue.

viúvas

Uma viúva é uma mulher cujo marido morreu.

durante o tempo de Elias

As pessoas a quem Jesus estava falando sabiam que Elias era um dos profetas de Deus. Se seus leitores não sabem disso, você pode tornar explícita essa informação implícita como na UDB. AT: "quando Elias estava profetizando em Israel" (Veja:)

quando o céu estava calado

Esta é uma metáfora. O céu é retratado como um teto que foi fechado, e assim nenhuma chuva cairia dele. AT: "quando nenhuma chuva caiu do céu" ou "quando não havia chuva" (Veja:)

uma grande fome

"uma séria falta de comida." A fome é um longo período de tempo quando as colheitas não produzem comida suficiente para as pessoas.

Sarepta ... uma viúva vivendo lá

As pessoas que viviam na cidade de Sarepta eram gentios, não judeus. As pessoas que ouviram Jesus entendiam que o povo de Sarepta eram gentios. AT: "uma viúva gentil que vive em Sarepta" (Veja: and)

Naamã, o sírio

Um Sírio é uma pessoa do país da Síria. O povo da Síria eram gentios, não judeus. AT: "o Naamã Gentil da Síria" (Veja:)

Verse 4:26

²⁶ Mas Elias não foi enviado a nenhuma delas, somente a uma viúva que vivia em Sarepta, perto da cidade de Sidom.

Verse 4:27

²⁷ No tempo do profeta Eliseu, também havia muitos leprosos em Israel, mas somente um foi curado, Naamã, o sírio".

Verse 4:28

²⁸ Todos na sinagoga se enfureceram quando ouviram essas coisas.

Translation note 4:28

Todas as pessoas na sinagoga estavam cheias de raiva quando ouviram essas coisas

O povo de Nazaré ficou profundamente ofendido por Jesus ter citado as escrituras onde Deus havia ajudado os gentios em vez dos judeus.

forçou-o a sair da cidade

"forçou-o a deixar a cidade" ou "empurrou-o para fora da cidade" (UDB)

penhasco do morro

"borda do penhasco"

ele passou pelo meio deles

"através do meio da multidão" ou "entre as pessoas que estavam tentando matá-lo". A palavra "certo" aqui é semelhante à palavra "simplesmente". Isso indica que nada o impediu de passar pela multidão irritada.

ele foi para outro lugar

"ele foi embora" ou "ele seguiu seu caminho" Jesus foi onde ele tinha planejado ir em vez de ir onde o povo estava tentando forçá-lo a ir.

Verse 4:29

²⁹ Eles se levantaram, O expulsaram para fora da cidade e O conduziram para o pico do monte sobre o qual a cidade deles estava edificada, a fim de lançá-Lo abaixo.

Verse 4:30

³⁰ Mas Ele caminhou entre eles e seguiu o Seu caminho.

Verse 4:31

³¹ Então Ele desceu a Cafarnaum, uma cidade na Galiléia. Aos sábados Ele estava ensinando as pessoas na sinagoga.

Translation note 4:31

Declaração de conexão:

Jesus então vai para Cafarnaum, ensina as pessoas na sinagoga e ordena que um demônio deixe um homem.

Depois ele

"Então Jesus". Isso indica um novo evento. (Veja:)

desceu para Cafarnaum

A frase "desceu" é usada aqui porque Cafarnaum é menor em elevação que Nazaré.

Cafarnaum, uma cidade na Galiléia

"Cafarnaum, outra cidade da Galiléia"

atônito

"muito surpreendido" ou "impressionado" ou "espantado"

ele falava com autoridade

"ele falava como alguém com autoridade" ou "suas palavras tinham grande poder"

Verse 4:32

³² Elas ficavam atônitas com o ensino Dele, pois falava-lhes com autoridade.

Verse 4:33

³³ Naqueles dias, na sinagoga, havia um homem que era controlado pelo espírito de um demônio imundo. Ele gritava fortemente:

Translation note 4:33

Agora ... havia um homem

Esta frase é usada para marcar a introdução de um novo personagem na história; Neste caso, um homem endemoninhado. (Veja:)

que tinha o espírito de um demônio imundo

"que era possuído por um demônio imundo" ou "que era controlado por um espírito mau" (UDB)

ele gritou com uma voz alta

"ele gritou alto"

O que temos a ver com você

Esta resposta significa: "O que temos em comum?" Ou "Que direito você tem de nos incomodar?" (Veja:)

O que temos contigo, Jesus de Nazaré?

Esta questão poderia ser escrito como uma declaração. AT: "O que você, Jesus de Nazaré, tem a ver com a gente!" Não temos nada contigo, Jesus de Nazaré! "Ou" Você não tem o direito de nos incomodar, Jesus de Nazaré! " (Veja:)

Verse 4:34

³⁴ "O que temos contigo, Jesus de Nazaré? Tu vieste para nos destruir? Eu sei quem Tu és, o Santo de Deus!".

Verse 4:35

³⁵ Jesus repreendeu o demônio, dizendo: "Cala-te e sai dele!". O demônio arremessou o homem no meio deles e saiu sem causar-lhe nenhum dano.

Translation note 4:35

Jesus repreendeu o demônio, dizendo:

"Jesus repreendeu o demônio, dizendo" ou "Jesus disse severamente ao demônio"

sai dele

Mandei o demônio parar de controlar o homem. AT: "deixai-o sozinho" ou "não viva mais neste homem"

Que tipo de palavras são estas?

As pessoas estavam espantadas não entendendo como Jesus tinha autoridade em comandar os demônios para deixar uma pessoa. Isso pode ser escrito como uma declaração. AT: "Estas são palavras surpreendentes!" ou "Suas palavras são incríveis!" (Veja:)

Ele comanda os espíritos imundos com autoridade e poder

"Eu tenho autoridade e poder para comandar os espíritos imundos"

Assim a sua fama correu ... Começou na região circundante

Este é um comentário sobre a história do que aconteceu depois dos eventos dentro da própria história. (Veja:)

começou as notícias espalharem

"relatórios sobre Jesus começou a se espalhar" ou "as pessoas começaram a espalhar a notícia sobre Jesus"

Verse 4:36

³⁶ E o povo ficou espantado e, uns com os outros, conversavam : "Que palavras são essas? Com poder e autoridade Ele ordena aos espíritos

imundos e eles saem".

Verse 4:37

³⁷ E notícias sobre Ele começaram a se espalhar em todos os lugares da região.

Verse 4:38

³⁸ Então Jesus deixou a sinagoga e foi até a casa de Simão. A sogra de Simão estava sofrendo com uma febre muito alta, e eles suplicavam-Lhe em favor dela.

Translation note 4:38

Declaração de conexão:

Jesus ainda está em Cafarnaum, mas agora está na casa de Simão, é onde ele cura a sogra de Simão e muitas pessoas.

Então Jesus deixou

Este introduz um novo evento. (Veja:)

a sogra de Simão

"a mãe da esposa de Simão"

estava sofrendo

Esta é uma expressão idiomática que significa "estava muito doente" (Veja:)

uma febre alta

"sua pele estava muito quente"

ele imploraram em favor dela

Isso significa que eles pediram a Jesus para curá-la por causa da febre. Isso pode ser claramente indicado. AT: "pediu a Jesus para curá-la por causa da febre" ou "pediu a Jesus para curar sua febre" (Veja:)

Então eu fiquei

A palavra "Assim" torna claro que eu fiz isso por que o povo implorou em nome da sogra de Simão.

estava sobre ela

"foi até ela e se inclinou sobre ela"

repreendeu a febre

"falou com firmeza à febre" ou "Comandando que febre a deixasse" (UDB). Que ele possa ser útil para afirmar o que eu claramente disse a febre. AT: "ordenou que a sua pele voltasse ao normal" ou "comandou a doença para deixá-la"

começou a servi-los

Começou significa que ela preparou o alimento para Jesus e as outras pessoas da casa.

Verse 4:39

³⁹ Jesus se inclinou sobre ela e repreendeu a febre, e essa a deixou. No mesmo momento, ela levantou-se e começou a servi-los.

Verse 4:40

⁴⁰ Quando o Sol estava se pondo, as pessoas trouxeram a Jesus todos os que estavam enfermos, com vários tipos de doenças. Jesus, impondo

as mãos sobre cada um, os curava.

Translation note 4:40

pôs as mãos sobre

"colocou as mãos em" ou "tocado"

Demônios também sairam

Está implícito que Jesus fez os demônios sairem das pessoas possuídas por demônios. Isso pode ser claramente indicado. AT: "Jesus também mandou demônios sairem" (Veja:)

gritando e dizendo:

Estes significam a mesma coisa, e provavelmente referem-se a gritos de medo ou raiva. Algumas traduções usam apenas um mandato. AT: "gritando" (Veja:)

Filho de Deus

Este é um título importante para Jesus. (Veja:)

repreendeu os demônios

"falou com firmeza aos demônios"

não deixá-los

"não permitir-lhes"

Verse 4:41

⁴¹ E demônios também saíram de muitos deles, gritando e dizendo: "Tu és o Filho de Deus!". E Jesus repreendia os demônios, não os deixando falar, porque eles sabiam que Ele era o Cristo.

Verse 4:42

⁴² Quando o dia raiou, Jesus saiu para um lugar deserto para orar. E as multidões o procuravam e vieram até o lugar onde Ele estava. E tentaram impedi-Lo de ir embora.

Translation note 4:42

Declaração de conexão:

Embora as pessoas queriam que Jesus ficasse em Cafarnaum, ele foi pregar em outras sinagogas da Judéia.

Quando a aurora veio

"Ao nascer do sol" ou "Ao amanhecer"

um lugar deserto

"um lugar deserto" ou "um lugar onde não havia nenhum povo"

em muitas outras cidades

"para as pessoas em muitas outras cidades"

esta é a razão pela qual eu fui enviado aqui

Isto pode ser indicado em forma ativa. AT: "esta é a razão pela qual Deus me enviou aqui" (Veja:)

Judéia

Uma vez que Jesus tinha sido da Galiléia, o termo "Judéia" aqui provavelmente se refere a toda a região onde os judeus viveram naquela época. AT: "onde os judeus viveram"

Verse 4:43

⁴³ Mas Jesus lhes disse: "Eu tenho que pregar as boas novas do Reino de Deus para muitas outras cidades, pois é por essa razão que Eu fui enviado".

Verse 4:44

⁴⁴ Então Ele continuou pregando nas sinagogas em toda a província da Judeia.

Capítulo 5

Verse 5:1

¹ E aconteceu que, certo dia, a multidão se comprimia ao redor de Jesus para ouvir a palavra de Deus, e Ele estava em pé junto ao lago de Genesaré.

Translation note 5:1

Conexão com o Texto:

Jesus prega no barco de Simão Pedro no lago de Genesaré

E aconteceu

Este termo é usado aqui para marcar o princípio de uma nova parte da história. Se o seu idioma tem uma forma para isso, você pode considerar usá-la aqui. (Veja:)

o lago de Genesaré.

Esse é um outro nome do mar da Galiléia. A Galiléia situava-se na parte oeste do lago, e a terra de Genesaré estava na parte leste, por isso foi chamado por ambos os nomes.

lavavam as suas redes

Eles estavam limpando as suas redes afim de usá-las novamente para pescar.

um dos barcos, que era de Simão,

"O barco que pertencia a Simão".

o falou para afastar o barco um pouco da praia

"Pediu para Simão mover o barco para longe da praia".

assentou-se, e, ... ensinava as pessoas

Sentar era uma posição normal de um professor.

de cima do barco, ensinava as pessoas

"ensinava as pessoas enquanto sentado no barco". Jesus estava no barco a uma pequena distância da praia e falava para as pessoas que estavam na praia.

Verse 5:2

² Ele viu dois barcos à beira do lago, os pescadores haviam desembarcado e lavavam as suas redes.

Verse 5:3

³ Então Ele subiu em um dos barcos, que era de Simão, e pediu-lhe para afastar um pouco o barco da praia. Jesus assentou-se e, do barco, ensinava às multidões.

Verse 5:4

⁴ Quando terminou de ensinar, Jesus disse a Simão: "eva o barco às águas profundas e lançai as vossas redes".

Translation note 5:4

Quando terminou de ensinar

"Quando Jesus terminou de ensinar às pessoas".

por causa da Tua palavra

"por Tua palavra" ou "porque me disse para fazer isso".

acenaram

Eles estavam bem longe da praia para chamar então fizeram gestos, provavelmente acenando com seus braços.

começaram a afundar

"o barcos começaram a afundar". A razão poderia ser dita claramente. T.A. (Tradução Alternativa): "o barco começou a afundar porque os peixes estavam muito pesados". (Veja:)

Verse 5:5

⁵ E Simão respondeu: "Mestre, trabalhamos a noite inteira e não pescamos nada, mas por causa da Tua palavra baixarei as redes".

Verse 5:6

⁶ Depois de fazerem isso, eles pegaram uma grande quantidade de peixes, e as redes começaram a se rasgar.

Verse 5:7

⁷ Então eles acenaram aos seus companheiros no outro barco para virem ajudá-los. Eles encheram tanto os dois barcos que chegaram a ponto de quase afundarem.

Verse 5:8

⁸ Quando Simão Pedro viu isso, ele se prostrou aos pés de Jesus, dizendo: "afasta-Te de mim, porque sou um pecador, Senhor".

Translation note 5:8

se prostrou aos pés de Jesus

Possíveis significados são: 1) "ajoelhou-se diante de Jesus"; ou 2) "curvou-se aos pés de Jesus"; ou 3) "deitou-se no chão aos pés de Jesus". Pedro não caiu accidentalmente. Ele fez aquilo como um sinal de humildade e respeito a Jesus. (Veja:)

homem pecador

Aqui a palavra "homem" significa "adulto" e não de forma geral "ser humano".

a pesca

"grande número de peixes".

sócios de Simão

"sócios de Simão no seu negócio de pesca".

serás pescador de homens

A imagem de pescador está sendo usada como uma metáfora para juntar pessoas a fim de seguirem a Cristo. T.A.: "você pescará pessoas" ou "você ganhará pessoas para mim" ou "você trará pessoas para serem meus discípulos". (Veja:)

Verse 5:9

⁹ Pois ele e todos os que estavam consigo ficaram assombrados com a pesca que haviam feito.

Verse 5:10

¹⁰ Semelhantemente, também, Tiago e João, filhos de Zebedeu, que eram sócios de Simão. Então Jesus disse a Simão: "Não temas, pois a partir de agora tu serás pescador de homens".

Verse 5:11

¹¹ Quando eles trouxeram os barcos para a praia, deixaram tudo e seguiram a Jesus.

Verse 5:12

¹² Aconteceu que, enquanto Ele estava em uma das cidades, havia um homem cheio de lepra. Quando ele viu Jesus, prostrou-se, tocando o rosto no solo, e implorou-lhe, dizendo: "Senhor, se esta é a Tua vontade, podes purificar-me."

Translation note 5:12

Conexão com o Texto:

Jesus cura um leproso numa cidade diferente que não é mencionada.

Aconteceu que

Esta frase indica um novo evento na história. (Veja:)

um homem cheio de lepra

"um homem que estava coberto de lepra". Isso apresenta um novo personagem na história. (Veja:)

prostrou-se tocando o rosto

"ele ajoelhou-se e tocou o chão com o rosto" ou "ele curvou-se no chão". (UDB)

se esta é a Tua vontade

"se Você quiser".

podes purificar-me

Entende-se que ele pedia a Jesus que o cura-se. Pode ser claramente dito. T.A.: "por favor purifica-me, por que Tu és capaz". (Veja:)

purifica-me [...] sê purificado

Refere-se a um ritual de purificação, porém entende-se que ele estava sujo por causa da lepra. Ele realmente pediu a Jesus que o curasse de sua doença. Pode ser dito claramente. A.T.: "cura-me da lepra e ficarei limpo.... seja curado". (Veja:)

a lepra o deixou.

"ele ja não tinha lepra". (UDB)

Verse 5:13

¹³ E Jesus estendeu as suas mãos e o tocou, dizendo: "Esta é a minha vontade. Sê purificado!" E imediatamente a lepra o deixou.

Verse 5:14

¹⁴ Ele o instruiu para não dizer a ninguém, mas falou-lhe: "Segue teu caminho, mostra-te ao sacerdote e oferece um sacrifício por tua purificação, de acordo com o que Moisés ordenou, para testemunhar-lhes".

Translation note 5:14

para não dizer a ninguém

Pode ser traduzido como uma citação direta: "Não contar para ninguém". Existe uma informação implícita que pode ser dita explicitamente. T.A.: "não diga para ninguém_ que tu foste curado_". (Veja: and)

sacrifício por tua purificação,

A lei requer que uma pessoa faça um sacrifício específico depois de ser curado. Isso permitia que a pessoa fosse limpa conforme o ceremonial e preparada para participar novamente nos rituais religiosos.

para testemunhar

"provar que foi curado".

-lhes

Possíveis significados são: 1) "para os sacerdotes"; ou 2) "para todas as pessoas".

Verse 5:15

¹⁵ Porém, notícias sobre Ele espalharam-se ainda mais, e multidões de pessoas vinham para ouvir Jesus ensinar e para serem curadas de suas doenças.

Translation note 5:15

notícias sobre Ele

"novidades acerca de Jesus". Poderia significar tanto "informação sobre Jesus ter curado o homem com lepra" ou "um relato sobre Jesus curando as pessoas".

notícias sobre Ele espalharam-se ainda mais

"notícias sobre Ele chegaram muito mais longe. Pode ser dito na forma ativa. T.A.: "as pessoas continuaram a contar as novidades acerca de Jesus em outros lugares". (Veja:)

lugar solitário

"lugar isolado" ou "lugares onde não havia ninguém".

Verse 5:16

¹⁶ E com frequência Ele se retirava para um lugar solitário e orava.

Verse 5:17

¹⁷ Aconteceu que, certo dia, Jesus estava ensinando, e havia fariseus e mestres da Lei sentados perto Dele. Eles vieram de diversas aldeias das regiões da Judeia e da Galileia e também da cidade de Jerusalém. E o poder do Senhor estava com Ele para curar.

Translation note 5:17

Conexão com o Texto:

Um dia quando Jesus estava ensinando em uma construção, alguns homens trouxeram um paralítico para ser curado por Jesus.

Aconteceu que

Esta frase indica o começo de uma nova parte da história. (Veja:)

Verse 5:18

¹⁸ Então alguns homens vieram carregando em um leito um homem que era paralítico. Eles procuravam uma maneira de trazê-lo para dentro do local, a fim de deitá-lo em frente a Jesus.

Translation note 5:18

Alguns homens vieram

São novas pessoas na história. O teu idioma pode ter um jeito de demonstrar que aquelas pessoas são novas. (Veja:)

leito

"maca" ou "cama" ou "padiola".

era paralítico

"não poderia mover-se"

Mas, por causa da multidão eles não conseguiram, então

Em alguns idiomas pode ser mais natural reordenar isto. T.A.: "por causa da multidão de pessoas, eles não encontravam uma maneira para trazer o homem para dentro. Então"

por causa da multidão

Está claro que a razão pela qual eles não puderam entrar foi devido àquela grande multidão e não havia lugar para eles. (Veja:)

eles subiram no telhado

As casas tinham telhados, e algumas tinham uma escada ou degraus do lado de fora facilitando o acesso. Isso pode ser dito: T.A.: "eles foram pela superfície do telhado da casa". (Veja:)

exatamente na frente de Jesus

"diretamente em frente a Jesus" ou "imediatamente em frente a Jesus".

Verse 5:19

¹⁹ Mas, por causa da multidão, eles não conseguiram. Então subiram ao telhado e, por entre as telhas, desceram o homem em seu leito, no meio das pessoas, exatamente na frente de Jesus.

Verse 5:20

²⁰ Vendo-lhes a fé, Jesus disse: "Homem, os teus pecados estão perdoados".

Translation note 5:20

Vendo-lhes a fé, Jesus disse

Entende-se que eles acreditaram que Jesus poderia curar o homem paralítico. Isso pode ser afirmado. T.A.: "Quando Jesus percebeu que eles acreditaram que Jesus curaria o homem, disse-lhe". (Veja:)

Homem

Esta é uma palavra comum que as pessoas usavam quando se referiam a um homem cujo o nome eles não sabiam. Não era rude, mas também não demonstrava respeito especial. Alguns idiomas devem usar uma palavra como "amigo" ou "senhor".

os teus pecados estão perdoados

Isso pode ser dito na forma ativa. T.A.: "estás perdoado" ou " Eu perdou os teus pecados". (UDB) (Veja:)

questionar

"conversar sobre isto" ou "debatendo sobre isto". O que eles questionaram pode ser afirmado. T.A.: "discutindo se Jesus tinha ou não autoridade para perdoar pecados". (Veja:)

Quem é este para dizer estas blasfêmias?

Esta pergunta mostra o quanto eles ficaram chocados e zangados com relação ao que Jesus disse. Pode ser escrito como uma declaração. T.A.: "Este homem blasfema contra Deus" ou "Ele blasfema contra Deus dizendo isto". (Veja)

Quem pode perdoar pecados, senão Deus?

A informação implícita é que se uma pessoa clama para perdoar pecados, está querendo dizer que é Deus. Pode ser escrito como uma afirmação clara. A.T.: "Ninguém pode perdoar pecados senão Deus" ou "Deus é o único que pode perdoar os pecados". (Veja: and)

Verse 5:21

²¹ Os escribas e fariseus começaram a questionar, dizendo: "Quem é este para dizer essas blasfêmias? Somente Deus pode perdoar pecados".

Verse 5:22

²² Mas Jesus, percebendo o que eles estavam pensando, respondeu e disse-lhes: "Por que estais questionando isso em vossos corações?

Translation note 5:22

percebendo o que eles estavam pensando

Esta frase indica que eles questionavam silenciosamente, para que Jesus não percebesse o que eles estavam pensando.

Por que estais questionando isso em vossos corações?

Isto pode ser dito na forma ativa. T.A.: "Vocês não deveriam questionar sobre isso em seus corações" ou "Vocês não deveriam duvidar que eu tenho autoridade para perdoar pecados". (Veja:)

em vossos corações

Esta expressão aqui quer dizer que eles pensavam silenciosamente. (Veja:)

O que é mais fácil dizer ... anda?

Jesus usa esta questão para relacionar o seu poder para perdoar com o milagre da cura que estava para realizar. Pode ser dito na forma ativa. A.T: "É fácil dizer, 'os teus pecados estão perdoados', mas apenas Deus pode fazer com que este homem coxo se 'levante e ande' ". (Veja:)

fácil dizer

Esta insinuação é com o sentido de que é "fácil dizer que ninguém saberá", mas outra coisa é "difícil dizer porque todo mundo saberá". As pessoas não puderam ver se o pecado do homem estava perdoado, mas todos eles saberiam que ele se levantaria e andaria. (Veja:)

para que saibais

Jesus estava falando para os escribas e fariseus. A palavra "vocês" é plural. (Veja:)

o Filho do Homem

Jesus se referia a Ele mesmo.

Eu digo-lhe

Jesus estava dizendo isto para o homem paralítico. A palavra "você" é singular.

Verse 5:23

²³ O que é mais fácil dizer: 'Os teus pecados estão perdoados.' ou 'Levanta-te e anda?'

Verse 5:24

²⁴ Porém, para que saibais que o Filho do Homem tem autoridade na terra para perdoar pecados, eu te digo: 'Levanta-te, pega o teu leito e vai para a tua casa'.

Verse 5:25

²⁵ Imediatamente ele se levantou perante eles, pegou o leito em que vivia deitado e foi para a sua casa glorificando a Deus.

Translation note 5:25

Imediatamente

"ao mesmo tempo" ou "agora mesmo".

ele se levantou

Isto pode ser uma maneira clara de dizer que ele foi curado. T.A.: "o homem foi curado! Ele levantou".

cheios de temor

"com muito medo" ou "cheios de pavor".

coisas extraordinárias

"coisas fantásticas" ou "coisas estranháveis".

Verse 5:26

²⁶ Todos ficaram maravilhados, glorificavam a Deus e, cheios de temor, diziam: "Hoje nós vimos coisas extraordinárias".

Verse 5:27

²⁷ Depois disso, Jesus saiu de lá e viu um coletor de impostos chamado Levi assentado no local de coleta de impostos. Então Jesus lhe disse: "Segue-Me".

Translation note 5:27

Conexão com o texto:

Quando Jesus deixou a casa, Ele chama Levi, o judeu coletor de impostos, para seguir-Lo. Levi preparou um grande banquete para Jesus que deixou os escribas e fariseus zangados.

Depois disso

O termo "disso" se refere ao que tinha acontecido nos versículos anteriores. É um indício de um novo evento. (Veja: |Introduction of a New Event)

viu um coletor de impostos

"olhou com atenção para o coletor de impostos" ou "olhou atentamente para o coletor de impostos".

Segue-Me

"Seguir" alguém é um termo que quer dizer se tornar discípulo desta pessoa. T.A.: "Seja meu discípulo" ou "Vem, segue-me como teu mestre". (Veja:)

Levi deixou tudo

"deixou o seu trabalho como coletor de impostos".

Verse 5:28

²⁸ Levi deixou tudo, levantou-se e O seguiu.

Verse 5:29

²⁹ Então Levi preparou um grande banquete para Jesus em sua casa. Muitos coletores de impostos e outras pessoas estavam reclinados à mesa, comendo com eles.

Translation note 5:29

Conexão com o texto:

Na refeição, Jesus fala com os escribas e fariseus.

na casa dele

"na casa de Levi".

reclinadas à mesa

Os gregos comiam deitados e apoiados com a mão esquerda num travesseiro. T.A.: "comendo juntos" ou "comendo à mesa". (Veja:)

aos discípulos dEle

"aos discípulos de Jesus".

Por quê vós comeis [...] pecadores?

Os fariseus e os escribas fizeram esta pergunta para expressar as reprevações pelo fato de os discípulos de Jesus comerem com pecadores. T.A.: "Vocês não deviam comer com os pecadores!" (Veja:)

vós comeis e bebeis com [...] pecadores

Os escribas e fariseus acreditavam que pessoas religiosas deviam se separar das pessoas consideradas pecadoras. A palavra "vós" é plural. (Veja:)

Aqueles que têm saúde ... doentes

Jesus expressou isso como um provérbio. (Veja:)

médico

"clínico" ou "doutor".

somente os doentes

A palavra "precisar de um médico" é entendida na frase antes desta. T. A.: "apenas aqueles que estão doentes precisam de um". (Veja:)

justos

Algumas pessoas pensavam que eram justas. Jesus fez menção delas pelo modo em que pensavam a respeito delas mesmas, embora Ele sabia que elas não eram justas. T.A.: "pessoas que pensam que são justas". (Veja:)

Verse 5:30

³⁰ E os fariseus e escribas se queixavam aos discípulos de Jesus, dizendo: "Por que vós comeis e bebeis com coletores de impostos e outros pecadores?".

Verse 5:31

³¹ Respondeu-lhes Jesus: "Aqueles que têm saúde não precisam de médico, somente os doentes.

Verse 5:32

³² Eu não vim para chamar os justos, mas para chamar os pecadores ao arrependimento".

Verse 5:33

³³ Eles lhe disseram: "Os discípulos de João estão sempre jejuando e orando, os discípulos dos fariseus também. Porém os teus discípulos bebem e comem".

Translation note 5:33

Eles lhe disseram

"Os líderes religiosos disseram para Jesus".

Pode alguém fazer [...] com eles?

Jesus usou esta questão para motivar as pessoas a pensarem sobre aquela situação que eles já sabiam. Pode ser escrito como uma declaração. A.T.: "Ninguém diz para os convidados do noivo para jejuarem enquanto ele ainda está com eles". (Veja:)

convidados de um casamento

"convidados" ou "amigos". São amigos que celebram com um homem que está casando.

os convidados do noivo jejuarem

Jejum é um sinal de tristeza. Os líderes religiosos entenderam que os convidados não poderiam jejuar enquanto o noivo estava com eles. (Veja:)

chegarão dias

"brevemente" ou "algum dia". (UDB)

o noivo lhes será tirado,

Jesus está se comparando com o noivo, e os discípulos como os convidados. Ele não explicou a metáfora, então a tradução deveria explicar só quando necessário. (Veja:)

Verse 5:34

³⁴ Jesus disse-lhes: "Pode alguém fazer os convidados de um casamento jejuarem enquanto o noivo está com eles?

Verse 5:35

³⁵ Mas chegarão dias em que o noivo lhes será tirado, e naqueles dias eles jejuarão".

Verse 5:36

Informação Geral:
Jesus conta a história para os escribas e fariseus que estavam na casa de Levi. (Veja:)

Ninguém tira

"Ninguém corta" ou "Pessoas nunca rasgam". (UDB)

remendo

"conserto".

se fizer isso

Esta declaração hipotética explica o porque que uma pessoa não remendaria a roupa desta maneira. (Veja:)

não combinará com

"não igualaria" ou "não seria o mesmo".

Verse 5:37

³⁷ Ninguém põe vinho novo em odres velhos. Se assim o fizer, o vinho novo romperá os odres e se derramará, e os odres serão destruídos.

Translation note 5:37

Ninguém

"ninguém põe" ou "ninguém coloca". (UDB)

vinho novo

"suco de uva". Isso se refere ao vinho que não fermentou ainda.

odres

Esses são recipientes feitos de couro de animais. Também podem ser chamados de "reservatórios de vinho" ou "reservatório feitos de couro".

o vinho novo romperá os odres

Quando o novo vinho fermentar e se expandir, quebra o vinho velho porque eles não podem se expandir. Os ouvintes de Jesus teriam entendido a informação sobre a fermentação do vinho e sua expansão. (Veja:)

se derramará

Isso pode ser dito na forma ativa. T.A.: "o vinho seria derramado". (Veja:)

odres novos

"novos odres" ou "novos recipientes de vinho". Isso se refere a odres novos, não usados.

tomar vinho velho [...] deseja o novo

Esta metáfora diferencia os ensinos antigos dos líderes religiosos contra o novo ensino de Jesus. O fato é que as pessoas que estão acostumadas com os ensinamentos antigos não estão dispostas a ouvir as novas coisas que Jesus está ensinando. (Veja:)

vinho velho

"vinho que fermentou".

pois diz: "O velho é melhor."

Pode ser útil acrescentar: "portanto Ele não estava disposto a experimentar o vinho novo". (Veja:)

Verse 5:38

³⁸ Mas o vinho novo deve ser colocado em odres novos.

Verse 5:39

³⁹ Ninguém, após tomar vinho velho, deseja tomar o vinho novo, pois diz: "O velho é que é bom!".

Capítulo 6

Verse 6:1

¹ E aconteceu que em um dia de Sábado, Jesus estava atravessando campos de cereais e Seus discípulos iam colhendo espigas, debulhando com as mãos e comendo os grãos.

Translation note 6:1

Conexão com o Texto:

Jesus e Seus discípulos agora caminham por um campo de grãos, enquanto alguns fariseus começam a questionar os discípulos sobre o que eles estavam fazendo no sábado, que pela lei de Deus, tem sido separado para Deus.

E aconteceu que

A frase é usada aqui para marcar uma nova parte da história. Se o seu idioma tiver outra maneira de dizer isso, considere usá-la aqui.

campo de cereais

Trata-se de uma grande porção de terra aonde as pessoas haviam semeado grãos de trigo, para produzir mais trigo.

espiga

Essa é parte mais alta da planta de cereal, que parece uma grama alta. A espiga suporta as sementes maduras comestíveis da planta.

debulhando com as mãos

Eles esfregaram para separar os grãos de cereais. Isso pode ser dito claramente. Tradução Alternativa (T.A.): "Eles friccionaram com as mãos para separar os grãos das espigas." (UDB) (Veja:)

"Por que vós estais fazendo algo que não é lícito fazer no dia de Sabbath?"

Eles fizeram essa pergunta para acusar os discípulos de quebrarem a lei. Isso pode ser escrito como uma afirmação. T.A.: "Colher cereais no sábado é contra a lei!" (Veja:).

fazendo algo

Os fariseus consideravam que até a pequena ação de debulhar uma porção de grãos, é quebrar a lei com trabalho. Isso pode ser afirmado claramente. T.A.: "realizando trabalho". (UDB) (Veja:)

Verse 6:2

² Então alguns dos fariseus disseram: "Por que vós estais fazendo algo que não é lícito no dia de Sábado?"

Verse 6:3

³ Jesus respondendo, disse-lhes: "Nunca lestes o que Davi fez quando ele e os homens que estavam com ele tiveram fome?

Translation note 6:3

"Nunca lestes o que ...?"

Jesus está repreendendo os fariseus por não entenderem as Escrituras. Isso pode ser escrito como uma afirmação. T.A.: "Vocês deveriam entender o que vocês têm lido.." ou "Certamente vocês têm lido que..." (UDB) (Veja:).

o pão da proposição

"o pão consagrado" ou "o pão que era oferecido a Deus".

Filho do Homem

Jesus estava referindo-se a Si mesmo. Isso pode ser afirmado: T.A: Eu, o Filho do Homem".

é Senhor do Sabbath

O título "Senhor" aqui, enfatiza Sua autoridade sobre o sábado. T.A.: "tem a autoridade para determinar o que é certo para a pessoa fazer no sábado." (UDB)

Verse 6:4

⁴ Ele entrou na casa de Deus, pegou o pão da proposição, comeu e também deu aos que estavam com ele. E os sacerdotes eram os únicos que tinham permissão para comer este pão.

Verse 6:5

⁵ E Jesus disse-lhes: "O Filho do Homem é Senhor do Sábado".

Verse 6:6

⁶ E aconteceu que, em outro Sábado, Jesus foi até a sinagoga e ensinava as pessoas. E estava ali um homem com a mão direita atrofiada.

Translation note 6:6

Conexão com o Texto:

Os escribas e fariseus observam que Jesus cura um homem no sábado.

Informação Geral:

Esse agora é um outro dia de sábado e Jesus está na sinagoga.

E aconteceu

Essa frase é usada aqui para marcar o começo de um novo evento na história. (Veja:).

Havia lá um homem

Isso introduz um novo personagem na história. (Veja:)

mão direita atrofiada

A mão do homem era tão prejudicada que ele não podia estendê-la. Ela era provavelmente torta desde o punho, fazendo-a parecer mais curta e enrugada.

observavam Jesus de perto

"estavam observando Jesus atenciosamente".

pois procuravam acusá-Lo

"porque eles queriam encontrar erro".

no meio de todos

"em frente de cada um". (UDB) Jesus quis que o homem ficasse de pé, aonde cada um ali pudesse vê-lo.

Verse 6:7

⁷ E os escribas e fariseus observavam Jesus de perto, para ver se Ele iria curar alguém no dia de Sábado, pois procuravam um motivo para acusá-Lo.

Verse 6:8

⁸ Mas Jesus, sabendo o que eles estavam pensando, disse ao homem da mão atrofiada: “Levanta-te e fica aqui no meio de todos”. Então o homem se levantou e permaneceu em pé.

Verse 6:9

⁹ Então Jesus disse-lhes: “Eu vos pergunto: No Sábado é permitido fazer o bem ou fazer o mal? Salvar uma vida ou destruí-la?”

Translation note 6:9

disse-lhes:

"para os fariseus"

é permitido fazer o bem ou fazer o mal? Salvar uma vida ou destruí-la?"

Jesus quis corrigir o entendimento dos fariseus, sobre ser um erro curar no sábado. Ele fez a pergunta do contraste entre fazer o bem e fazer o mal, para tornar óbvio qual é legal e qual é errado. T.A: "qual ação lei de Deus permite: fazer o que é bom e curar, ou ofender e destruir uma vida?". (Veja:)

fazer o bem ou fazer o mal

"ajudar alguém ou prejudicar alguém"

Estende a tua mão

Mostre tua mão" ou "Estique sua mão."

restaurada

curada

Verse 6:10

¹⁰ Então Ele olhou ao redor de todos eles e disse ao homem: “Estende a tua mão”. Ele fez isto, e sua mão foi restaurada.

Verse 6:11

¹¹ Mas eles ficaram cheios de fúria, e discutiam entre si sobre o que eles poderiam fazer a Jesus.

Verse 6:12

¹² Aconteceu naqueles dias, que Jesus foi para uma montanha orar. Durante toda a noite, Ele continuou orando a Deus.

Translation note 6:12

Informação Geral:

Jesus escolheu doze apóstolos depois de orar a noite toda .

Aconteceu naqueles dias

Essa frase é usada aqui para marcar o começo de uma nova parte da história. (Veja:)

naqueles dias

"Cerca daquele tempo", ou "não muito depois", ou "algum tempo depois".

Jesus foi para

"Jesus saiu"

Quando o dia amanheceu

"Quando já era manhã", ou "Quando chegou a manhã", ou "No dia seguinte".

escolheu doze deles

"Ele escolheu doze de Seus discípulos".

os quais Ele também chamou de apóstolos.

"a quem Ele também fez apóstolos", ou e "Ele os designou para serem apóstolos".

Verse 6:13

¹³ Quando o dia amanheceu, Ele chamou os Seus discípulos, escolheu doze deles, os quais Ele também chamou de apóstolos.

Verse 6:14

¹⁴ Os nomes desses apóstolos eram: Simão, a quem Ele chamou de Pedro, e seu irmão André; Tiago; João; Filipe; Bartolomeu;

Translation note 6:14

O nome desses apóstolos era

É uma informação implícita adicionada ao texto ULB. (Veja:)

seu irmão André

"André, irmão de Pedro".

Zelote

Possíveis significados:

1. "o zelote" é um título que indica que ele era parte de um grupo de pessoas que queria libertar os judeus do governo romano. T.A.: "patriota" ou "nacionalista", ou
2. "o zeloso" é um título que indica que ele era zeloso por Deus, para ser honrado, T.A.: "apaixonado".

que tornou-se o traidor.

Talvez seja necessário explicar o significado de "traidor" neste contexto T.A.: "trair seu amigo", ou "tornou o amigo dele em inimigo" (normalmente com pagamento em troca), ou "expôs um amigo ao perigo, falando dele ao inimigo". (Veja:).

Verse 6:15

¹⁵ Mateus; Tomé; Tiago, filho de Alfeu; Simão, que era chamado Zelote;

Verse 6:16

¹⁶ Judas, filho de Tiago; e Judas Iscariotes, que tornou-se o traidor.

Verse 6:17

¹⁷ Então Jesus desceu com eles da montanha e permaneceram em um lugar plano, onde havia uma grande multidão de Seus discípulos, e também muitas pessoas da Judeia e Jerusalém, e do litoral de Tiro e Sidom.

Translation note 6:17

Conexão com o Texto:

Embora Jesus dirija o discurso aos Seus discípulos, haviam muitas pessoas ao redor para ouvi-Lo.

com eles

"com os doze que Ele havia escolhido", ou com Seus doze apóstolos".

serem curados

Isso pode ser dito na voz ativa. T.A.: "para Jesus curá-los". (Veja:).

Pessoas que eram atormentadas por espíritos imundos, também eram curadas

Isso pode ser dito na voz ativa. T.A.: "Jesus também curou pessoas perturbadas por espíritos malignos." (Veja:)

atormentadas por espíritos imundos

"perturbado por espíritos imundos", ou "controlado por espíritos malignos".

Dele saía poder

Isso pode ser dito na voz ativa. T.A.: "Ele tinha poder para curar pessoas", ou "Ele usava Seu poder para curar pessoas". (Veja:)

Verse 6:18

¹⁸ Eles tinham vindo para ouvi-Lo e serem curados de suas enfermidades. Pessoas que eram atormentadas por espíritos imundos também eram curadas.

Verse 6:19

¹⁹ E toda a multidão tentava tocar Jesus, porque Ele saía poder, e Ele curava todos.

Verse 6:20

²⁰ Então erguendo os olhos para os Seus discípulos, disse-lhes: "Benditos sois vós, os pobres, pois vosso é o Reino de Deus.

Translation note 6:20

Bem-aventurados vós que

Essa frase é repetida três vezes. Cada vez ela indica que Deus dá favor a determinadas pessoas ou que a situação deles é positiva ou boa.

Bem-aventurados vós que sois pobres

"Vocês que são pobres recebem o socorro de Deus." ou "Vocês que são pobres, beneficiam-se."

pois o reino de Deus é para vós.

Idiomas que não possuem uma palavra para reino, devem dizer: "pois Deus é o seu Rei", ou "porque Deus é o seu Soberano". (Trata-se do chefe mais importante do povo.).

o reino de Deus é para vós.

"O reino de Deus pertence a vocês". Isso poderia significar: 1) "vocês pertencem ao Reino de Deus", ou 2) "vocês terão autoridade no Reino de Deus".

pois rireis

"vocês vão rir de alegria.", ou "vocês ficarão contentes."

Verse 6:21

²¹ Benditos vós que agora tendes fome, pois sereis saciados. Benditos vós que agora chorais, pois rireis.

Verse 6:22

²² Benditos sereis quando as pessoas vos odiarem e vos excluírem, e quando vos insultarem e rejeitarem o vosso nome como mau, por causa do Filho do Homem.

Translation note 6:22

Bem-aventurados sois

"Vocês que recebem favor de Deus." ou "Vocês, beneficiados", ou "Quão bom é isto para vocês que".

vos excluírem

"vos rejeitarem".

por causa do Filho do Homem

"porque vocês associaram-se ao Filho do Homem", ou "porque eles rejeitaram o Filho do Homem".

naquele dia

"quando eles fazem essas coisas" (a vocês), ou "quando isso acontece".

pulai de alegria

Essa expressão deve significar: "seja extremamente alegre." (celebre intensamente).(Veja)

uma grande recompensa

"um grande pagamento", ou bons presentes".

Verse 6:23

²³ Alegrai-vos naquele dia e pulai de alegria, certamente vós tereis uma grande recompensa no céu, pois os antepassados deles trataram os profetas da mesma forma.

Verse 6:24

²⁴ Mas, ai de vós que sois ricos! Pois já recebestes o vosso conforto.

Translation note 6:24

ai de vós

"Quão terrível é isso para vocês". Essa frase é repetida três vezes, Cada vez ela indica que a ira de Deus está dirigida para tais pessoas, ou que alguma coisa negativa ou ruim as aguarda.

ai de vós que sois ricos!

"quão terrível isso é para vocês que são ricos", ou "aflição virá sobre vocês que são ricos".

vosso conforto

"o que conforta você", ou o que te faz feliz".

vós que estais saciados agora

"cujos estômagos estão cheios agora", ou "que come muito agora".

vós que estais sorrindo agora

"que estão felizes agora".

Verse 6:25

²⁵ Ai de vós, que estais saciados agora! Pois vós tereis fome. Ai de vós, que estais sorrindo agora. Pois vós estareis enlutados e chorareis.

Verse 6:26

²⁶ Ai de vós, quando todos vos bendisserem! Pois os antepassados deles trataram os falsos profetas da mesma forma.

Translation note 6:26

Ai de vós

"Quão terrível é isso para vocês", ou "quão triste vocês poderão ficar".

quando todos os homens

"quando todas as pessoas", ou "quando todos". (Veja:)

Pois os antepassados deles trataram os falsos profetas da mesma forma.

"eles também elogiaram os falsos profetas"

Verse 6:27

²⁷ Eu porém vos digo a vós que me ouvis: amai os vossos inimigos e fazei o bem aos que vos odeiam.

Translation note 6:27

Conexão com o Texto:

Jesus continua a falar aos Seus discípulos, bem como à multidão que O estava ouvindo.

a vós que Me escutais

Jesus agora começa a falar a multidão inteira, ao invés de falar direto aos Seus discípulos," (Veja:)

amai ...fazei o bem... Abençoai...orai

Cada um desses mandamentos é para ser praticado continuamente, não somente algumas vezes.

amai os vossos inimigos

Isso não significa que eles têm que amar apenas seus inimigos, e não amar seus amigos. Pode ser dito assim: T.A.: "Ame seus inimigos e não apenas seus amigos!". (UDB) (Veja:).

amai... fazei o bem aos

Essas duas frases significam a mesma coisa e , juntas enfatizam o mesmo ponto. (Veja:)

Abençoai aqueles

Deus é O que abençoa. Pode ser feito de maneira clara. T.A.: "Peça a Deus para abençoá-los". (UDB) (Veja:)

aqueles que vos amaldiçoam

"aqueles que habitualmente amaldiçoam você"

aqueles que vos maltratam.

"aqueles que habitualmente maltratam você".

Verse 6:28

²⁸ Bendizei aqueles que vos amaldiçoam e orai por aqueles que vos caluniam.

Verse 6:29

²⁹ Se alguém te der um tapa na face, ofereça a ele também o outro lado. Se alguém tomar a tua capa, não recuse a ele a tua túnica.

Translation note 6:29

Quando alguém te bater em uma face

" Se alguém ferir você".

em uma face

"em um lado do seu rosto"

ofereça a ele também o outro lado

É importante relatar o que o agressor fará à pessoa. T.A.: "vire o rosto, para que ele possa bater na outra face também". (UDB) (Veja:)

não recuse

"não o impeça de tê-la".

Dê a cada um o que ele pede a você.

"Se alguém te pedir algo, dá a ele." (Dê a uma pessoa o que ela te pedir).

não o peça

"não exija dele", ou "não cobre dele".

Verse 6:30

³⁰ Se alguém te pedir algo, dê a ele. Se alguém tomar algo que te pertença, não peça-lhe que devolva.

Verse 6:31

³¹ Assim como quereis que vos façam, fazei o mesmo a eles.

Translation note 6:31

Assim como quereis que vos façam, fazei o mesmo a eles

Em alguns idiomas, isso pode ficar mais natural, na forma inversa: T.A.: "Você deverá fazer às pessoas, o mesmo que você quer que elas façam a você", ou "Trate as pessoas da maneira que você quer que elas te tratem".

que mérito tereis?

Que recompensa vocês terão?" ou "Que louvor vocês receberão fazendo isso?". Isso pode ser escrito como uma afirmação. A.T.: "Você们 não receberão qualquer recompensa por isso", ou "Deus não recompensará vocês por isso". (Veja:).

devolvam a mesma quantia

A Lei de Moisés ordena aos judeus que não recebam juros do dinheiro que eles emprestaram a outra pessoa. (Veja:)

Verse 6:32

³² Se amais somente aqueles que vos amam, que recompensa tereis? Pois até mesmo os pecadores amam os que os amam.

Verse 6:33

³³ Se vós fizerdes o bem somente àqueles que vos fazem o bem, que recompensa tereis? Pois até mesmo os pecadores fazem isso.

Verse 6:34

³⁴ Se vós emprestais somente àqueles que vós sabeis que devolverão, que mérito tereis? Até mesmo pecadores emprestam aos pecadores e esperam que eles devolvam a mesma quantia emprestada.

Verse 6:35

³⁵ Mas, amai os vossos inimigos, fazei-lhes o bem e emprestai sem nunca esperar que vos devolvam, e grande será vossa recompensa. Sereis filhos do Altíssimo, pois Ele é bondoso para com os ingratos e maus.

Translation note 6:35

grande será vossa recompensa

"vocês receberão uma grande recompensa", ou "vocês receberão grande pagamento", ou "vocês terão bons presentes por causa disso".

Sereis filhos do Altíssimo

É melhor traduzir "filhos" com a mesma palavra do seu idioma que você naturalmente usaria para referir-se a um filho de humano ou criança".

Sereis filhos do Altíssimo

Tenha certeza que a palavra "filhos" está no plural, para não confundir como título de Jesus como "O Filho do Sumo Sacerdote".

ingratos e maus

"pessoas que não agradecem a Ele e aqueles que são perversos".

vosso Pai

É referente a Deus. Isso é melhor traduzir: "Pai" com a mesma palavra que em seu idioma usaria para referir-se a um pai humano.

Verse 6:36

³⁶ Sede misericordiosos, assim como o vosso Pai é misericordioso.

Verse 6:37

³⁷ Não julgueis, e não sereis julgados. Não condeneis, e não sereis condenados. Perdoai, e sereis perdoados.

Translation note 6:37

Não julgueis

"Não julgue alguém", ou "Não critique severamente as pessoas". (UDB).

e não sereis

"pois vocês terão como resultado".

não sereis julgados

Jesus não diz quem não julgari. Os significados possíveis são: 1) "Deus não julgará vocês", ou "ninguém julgará vocês". (Veja:)

Não condeneis

"Não condene pessoas".

não sereis condenados

Jesus não diz quem não condenaria. Os significados possíveis são:

1. Deus não condenará vocês.", ou
2. "ninguém condenará vocês." (Veja:)

sereis perdoados

Jesus não diz quem não perdoaria. Os significados possíveis são:

1. Deus perdoará vocês.", ou
2. "alguém perdoará vocês." (Veja:).

Verse 6:38

³⁸ Dai aos outros e vos será dado. Recebereis uma medida generosa, calcada, recalada, sacudida e transbordante. Pois, com a medida que medirdes, sereis medidos de volta.

Translation note 6:38

e vos será dado it will be given to you

Jesus não disse extamente que dará. Os significados possíveis são: 1) "alguém dará isso a você", ou 2) "Deus dará isso a você". (Veja:).

uma medida generosa... seu colo.

A ordem dessa sentença pode ser invertida: T.A.: "Eles derramarão no seu colo uma quantidade generosa que eles prensaram e sacudiram até ela transbordar.". Jesus usou essa metáfora de um comerciante de cereais dando uma quantidade generosa. A.T.: "Como um comerciante de grãos que prensou tanto o cereal e despejou até transbordar, assim, eles generosamente darão a vocês." (Veja: and).

Uma grande quantidade

"Uma quantidade enorme"

sereis igualmente medidos

Jesus não disse exatamente quem mediria. Os significados possíveis são: 1) Eles usarão as mesmas regras de medidas com vocês". 2) "Deus usará o mesmo critério para medir vocês.". (Veja:).

Verse 6:39

³⁹ Então Ele também contou-lhes uma parábola: "Pode um cego guiar outro cego? Se ele o fizer, não cairão ambos em um buraco?

Translation note 6:39

Conexão com o Texto:

Jesus insere alguns exemplos para reforçar Seu ponto de vista. (Veja:)

Pode uma pessoa cega conduzir outra pessoa cega?

Jesus usou essa questão para levar o povo a refletir sobre algo que eles já sabiam. Isso pode ser escrito como uma afirmação: T.A.: "Nós sabemos que uma pessoa cega não pode guiar outra pessoa cega.". (Veja:).

pessoa cega

A pessoa que está "cega" é uma metáfora para aqueles que não foram ensinados como discípulos. (Veja:).

Se ele o fizer

Algumas línguas podem preferir "se alguém fizer". Essa é uma situação absurda que provavelmente não deve acontecer. (Veja:).

cairão ambos em um buraco?

Isso pode ser escrito como uma afirmação. T.A.: "ambos poderão cair dentro de um buraco". (Veja:).

Um discípulo não é maior que o seu mestre

" Um discípulo não supera seu mestre." Os possíveis significados são: 1) "Um discípulo não tem mais conhecimento que seu mestre.", ou 2) "Um discípulo não tem mais autoridade que seu mestre."

quando estiver completamente treinado

"cada discípulo que tem sido bem treinado", ou cada discípulo cujo mestre lhe tem ensinado totalmente."

Verse 6:40

⁴⁰ Um discípulo não é maior que o seu mestre, mas quando estiver completamente treinado será como o seu mestre.

Verse 6:41

⁴¹ E porque vês o cisco que está no olho do teu irmão, mas não percebes a trave que está no teu próprio olho?

Translation note 6:41

E porque reparas... mas não percebes a viga que está no teu próprio olho?

Jesus usa essa pergunta para desafiar as pessoas a prestarem atenção em seus próprios pecados, antes de prestarem atenção nos pecados alheios. T.A.: "não olhe... mas irejeite a viga que está no seu próprio olho." (Veja:).

no cisco que está no olho do teu irmão

Essa é uma metáfora que refere-se à menor falha cometida por um amigo crente.(Veja:).

cisco

"mácula" (UDB), ou "estilhaço", ou "poeirinha" . Use uma palavra para explicar a menor coisa comumente entra dentro dos olhos de alguém.

irmão

"irmão" aqui refere-se a um amigo judeu ou um amigo crente em Jesus.

tira a viga do teu próprio olho

Essa é uma metáfora para as maiores falhas de uma pessoa. Uma viga pode não entrar literalmente no olho de alguém. Jesus está enfatizando que a pessoa deveria prestar atenção aos seus próprios erros graves, antes de tratar com os menores erros alheios. (Veja: and).

viga

"trave" ou "tábua".

Como podes dizer... olho?

Jesus faz essa pergunta para desafiar o povo a prestar atenção aos seus próprios pecados, antes de prestar atenção nos pecados de outras pessoas. T.A.: "Você não deveria dizer... olho." (Veja:).

Verse 6:42

⁴² Como podes dizer ao teu irmão: 'Irmão, deixa-me tirar o cisco que está no teu olho', quando tu mesmo não vês a trave que está no teu próprio olho? Hipócrita! Primeiro tira a trave do teu olho, então verás claramente para poder tirar o cisco que está no olho do teu irmão.

Verse 6:43

⁴³ Não há árvore boa que produza mau fruto, nem árvore ruim que produza bom fruto.

Translation note 6:43

Informações Gerais

People can tell if a tree is good or bad, and what type of tree it is, by the fruit it produces. Jesus uses this as an unexplained metaphor—we know what kind of person someone is when we see their actions. (See:)

For there is

"Because there is." This indicates that what follows is the reason why we should not judge our brother.

good tree

"healthy tree"

rotten

"decaying" or "bad" or "worthless"

each tree is known

People recognize the kind of tree by the fruit it bears. This can be stated in active form. AT: "people know the type of a tree" or "people recognize a tree" (See:)

thornbush

a plant or shrub that has thorns

briar bush

a vine or shrub that has thorns

Verse 6:44

⁴⁴ Pois cada árvore é conhecida pelo fruto que produz. Ninguém pode colher figos de espinheiros, nem uvas de sarça.

Verse 6:45

⁴⁵ O homem bom, do bom tesouro do seu coração tira o que é bom, mas o mau, da maldade do seu coração traz para fora o que é mau; porque a boca fala daquilo de que está cheio o coração.

Translation note 6:45

Informação Geral:

Jesus compara os pensamentos de uma pessoa ao seu bom ou mau tesouro. Os bons pensamentos de uma pessoa boa, produzem boas ações. Os maus pensamentos da pessoa má, produzem más ações. (Veja:).

O homem bom

A palavra "bom" aqui refere-se a retidão ou inocência moral.

homem bom

A palavra "homem" aqui refere-se a uma pessoa, macho ou fêmea. T.A.:"pessoa boa". (Veja:)

do bom tesouro do seu coração

"as coisas boas ele guarda no seu coração", ou "as boas coisas que ele valoriza". (Veja:).

tira o que é bom

Produzindo o que é bom é uma metáfora para fazendo o que é bom. T.A.: "faz o que é bom". (Veja:)

da maldade do seu coração

"as coisas más que ele guarda em seu coração" ou das más coisas que ele valoriza". (Veja:)

porque a boca fala daquilo de que está cheio o seu coração

A frase "a boca" representa a pessoa usando a sua boca.T.A: "o que ela pensa no seu coração, afeta o que a sua boca fala", ou "o que alguém valoriza em seu coração, determina o que ele diz com a sua boca." (Veja:)

Verse 6:46

⁴⁶ E porque Me chamas: 'Senhor, Senhor' e não obedeceis às coisas que digo?

Translation note 6:46

Informação Geral:

Jesus compara a pessoa que obedece seus ensinos com um homem que constrói uma casa na rocha, onde ela será salva da enchente. (Veja:)

Senhor, Senhor

A repetição dessa palavras indica que elas chamavam regularmente a Jesus "Senhor".

Toda pessoa que vem a Mim ... Eu direi como ele é

Fica mais claro se mudar a ordem dessa frase. T.A.: "Eu direi a vocês com quem cada pessoa parece, se ela vem a Mim, ouve as minhas palavras e as obedece.

ao construir a sua casa, cavou fundo no solo e a alicerçou sobre a rocha built the house's foundation on solid rock

"cavar fundação da casa profundo o suficiente para atingir uma fundação de rocha sólida". Algumas culturas podem não ser familiarizadas com a construção sobre o alicerce, e pode ser necessário usar outra imagem para uma fundação firme. (Veja:)

fundação

"base" ou "suporte".

rocha sólida

"alicerce". Essa é uma rocha bem grande e forte que está aprofundada sob o solo.

torrente de água

"corrente de água" ou "rio".

bateram com ímpeto

"chocaram contra".

abalou

Possíveis significados são 1) "causou um abalo" ou 2) "destruiu".

pois foi bem construída

"pois o homem tinha uma construção firme". (Veja:)

Verse 6:47

⁴⁷ Toda pessoa que vem a Mim e ouve minhas palavras e as obedecem, Eu direi como ele é:

Verse 6:48

⁴⁸ 'ele é como um homem que, ao construir a sua casa, cavou fundo no solo e a alicerçou sobre a rocha. Quando a tempestade veio, as águas do rio bateram com ímpeto contra a casa, mas ela não se abalou, pois foi bem construída.

Verse 6:49

⁴⁹ Mas aquele que ouve as minhas palavras e não as obedece, é como um homem que construiu a sua casa sobre a terra, sem alicerce. Quando as águas do rio bateram com ímpeto contra a casa, ela imediatamente desabou, e a sua ruína foi completa".

Translation note 6:49

Informação Geral:

Jesus compara a pessoa que ouve, mas não obedece Seus ensinos, como um homem que constrói uma casa sem alicerce. Então perecerá em ruína. (Veja:)

mas aquele

"Mas" mostra um forte contraste com a pessoa prevenida, que construiu com alicerce.

sobre a terra sem alicerce

Algumas culturas podem não conhecer que uma casa com alicerce é mais firme. A informação adicional pode ser útil. T.A.: "mas ele não cavou e nem construiu primeiro o alicerce". (Veja:)

alicerce

"base" ou "suporte firme".

torrente de água

"corrente de água" ou "rio".

bateram com ímpeto

"chocou contra".

desabou

"caiu no chão" ou "veio abaixo".

a sua ruína foi completa

"que a casa foi completamente destruída".

Capítulo 7

Verse 7:1

¹ Quando Jesus terminou de transmitir aos ouvidos do povo todas essas palavras, entrou em Cafarnaum.

Translation note 7:1

Informação Geral:

Jesus entra em Cafarnaum onde Jesus cura o servo do Centurião.

Aos ouvidos do povo

A expressão idiomática "aos ouvidos do povo" enfatiza que ele queria que escutassem o que Ele dizia. Tradução alternativa (T.A.): "para as pessoas que estavam escutando" ou "para as pessoas que estavam presentes" ou "para as pessoas ouvirem". (Veja:)

entrou em Cafarnaum

Isso inicia um novo evento na história. (Veja:)

Verse 7:2

² Um servo, de um centurião, muito querido por ele, estava muito doente e prestes a morrer.

Translation note 7:2

muito querido por ele

"a quem o centurião valorizava" ou "a quem ele respeitava".

pediram-lhe insistente

"imploraram a Ele" ou "rogaram a Ele".

Ele é digno

"O centurião é digno".

nossa nação

"nosso povo". Isso refere-se ao povo judeu.

Verse 7:3

³ E tendo ouvido falar sobre Jesus, o centurião enviou até Ele alguns anciãos dos judeus pedindo que Ele viesse e salvasse seu servo.

Verse 7:4

⁴ Quando eles chegaram até Jesus, pediram-Lhe insistente: "Ele é digno de que lhe faças isso,

Verse 7:5

⁵ pois ama nossa nação, e é quem construiu a sinagoga para nós".

Verse 7:6

⁶ Então Jesus seguiu em Seu caminho com eles. Estando não muito longe da casa, o centurião enviou os seus amigos para dizer-Lhe: "Senhor, não te incomodes, pois não sou digno de que entres em minha casa.

Translation note 7:6

seguiu em Seu caminho

"foi sozinho".

estando não muito longe da casa

A dupla negativa pode ser substituída. T.A.: "próximo à casa". (Veja:)

não te incomodes

O centurião estava falando educadamente com Jesus. T.A.: "não se incomode em vir à minha casa" ou "eu não quero incomodá-Lo".

entres em minha casa

Esta frase é uma expressão idiomática que significa "venha à minha casa". Se sua língua tiver uma expressão idiomática que signifique "entrar em minha casa", pense se ela poderia ser adequada para usar aqui. (Veja:)

dize porém apenas uma palavra

O centurião entendeu que Jesus poderia curar o servo apenas falando. Aqui "palavra" refere-se à um comando. T.A.: "apenas dê uma ordem". (Veja:)

meu servo será curado

A palavra que é traduzida como "servo", é normalmente traduzida como "menino". Isso indicaria que o servo era muito jovem ou mostrava o afeto do centurião para com ele.

Também estou sob autoridade

"eu também tenho alguém superior a mim a quem eu devo obedecer".

sob minhas ordens

"Sob a minha autoridade".

ao meu servo

A palavra que é traduzida como "servo" é a típica palavra para um servo.

Verse 7:7

⁷ Por essa razão não me considero digno de ir ao Teu encontro; dize porém apenas uma palavra e meu servo será curado.

Verse 7:8

⁸ Pois também estou sob autoridade, e tenho soldados sob minhas ordens. Eu digo a este: "Ide" e ele vai; e digo a outro "Vinde" e ele vem; Eu digo ao meu servo: "Fazei isto" e ele o faz.

Verse 7:9

⁹ Quando Jesus ouviu isso, Ele ficou admirado, e virando-se para a multidão que O seguia, disse: "Eu vos digo que nem mesmo em Israel encontrei alguém com tamanha fé".

Translation note 7:9

Ele ficou maravilhado

"Ele estava maravilhado com o Centurião".

Eu vos digo

Jesus disse isto para enfatizar algo surpreendente que estava prestes a dizer a eles.

nem mesmo em Israel encontrei alguém com tamanha fé

As implicações é que Jesus esperava que o povo judaico tivesse este tipo de fé, mas eles não tinham. Ele não esperava que os gentios tivessem este tipo de fé, ainda assim, esse homem tinha. Você talvez precise acrescentar essa informação implícita. T.A.: "não achei Israelita algum que confie em mim tanto quanto este gentil faz!". (UDB) (Veja:)

aqueles que foram enviados a Ele

É compreendido que estas eram as pessoas que o centurião enviou. Isso pode ser dito. T.A.: "as pessoas a quem o oficial romano enviou a Jesus". (Veja:)

Verse 7:10

¹⁰ Então aqueles que foram enviados a Ele retornaram para a casa e encontraram o servo saudável.

Verse 7:11

¹¹ Depois disso, aconteceu que Jesus estava viajando para uma cidade chamada Naim. Os Seus discípulos iam com Ele, juntamente com uma grande multidão.

Translation note 7:11

Conexão com o Texto:

Jesus vai à cidade de Naim, onde Ele cura um homem que morreu.

Naim

O nome de uma cidade. (Veja:)

eis que, um homem morto

A frase "eis que" nos alerta para a apresentação de um homem morto na história. Sua língua provavelmente tem um meio de fazer isso. T.A.: "havia um homem morto que". (Veja:)

um homem morto estava sendo carregado

Isso pode ser dito na voz ativa. T.A.: "pessoas estavam carregando para fora da cidade um homem que morreu". (Veja:)

o único filho de sua mãe. Ela era uma viúva

"ele era o único filho homem de sua mãe que era viúva". Esse é o contexto da informação a respeito do homem morto e sua mãe. (Veja:)

viúva

uma mulher cujo marido morreu.

ficou profundamente movido de compaixão por ela

"sentiu muita pena dela".

Ele chegou perto

"ele foi adiante" ou "ele se aproximou do homem morto."

a armação de madeira que levava o corpo

Isso era uma maca ou cama usada para mover o corpo para o lugar do sepultamento. Não tinha que ser algo no qual o corpo era sepultado. Outras traduções menos comuns talvez tenham "Carreta fúnebre" ou "colchão funerário".

Eu vos digo

Jesus disse isso para enfatizar sua autoridade. T.A.: "Escutem-me!".

O homem que estava morto

O homem não estava mais morto; ele estava agora vivo. Talvez seja necessário dizer isso claramente. T.A.: "O homem que esteve morto."

Verse 7:12

¹² Quando aproximou-se do portão da cidade, um homem morto estava sendo carregado, o único filho de sua mãe. Ela era uma viúva, e uma multidão numerosa da cidade estava com ela.

Verse 7:13

¹³ Quando o Senhor a viu, Ele se compadeceu dela, e disse-lhe: "Não chores!"

Verse 7:14

¹⁴ Então Ele chegou perto, tocou a armação de madeira que levava o corpo, e aqueles que a carregavam pararam, e Ele disse: "Jovem, Eu te digo, levanta-te".

Verse 7:15

¹⁵ O homem que estava morto se levantou e começou a falar. Então Jesus o entregou para sua mãe.

Verse 7:16

¹⁶ E sobreveio temor sobre todos e eles glorificavam a Deus dizendo: "Um grande profeta surgiu entre nós" e "Deus tem olhado para o Seu povo".

Translation note 7:16

Conexão com o Texto:

Isso conta o que aconteceu como resultado da cura de Jesus para o homem que morreu.

E sobreveio temor sobre todos

"o medo encheu todos eles". Isso pode ser dito na voz ativa. T.A.: "todos ficaram com muito medo". (Veja:)

Um grande profeta

Eles estavam referindo-se à Jesus, não à algum profeta não identificado.

surgiu entre nós

"veio para estar conosco" ou "apareceu a nós". Isso pode ser dito na voz ativa. T.A.: Deus levantou um grande profeta entre nós. (Veja:)

tem olhado para

Essa expressão idiomática refere-se à "cuidou de". (Veja:)

Essas notícias sobre Jesus se espalharam

"Essas notícias" refere-se às coisas que as pessoas estavam dizendo no versículo 16. Isso pode ser dito na voz ativa. T.A.: "pessoas divulgaram esses relatos sobre Jesus" ou "As pessoas disseram às outras esses relatos sobre Jesus".

Essas notícias

"Esse relato" ou "Esta mensagem".

Verse 7:17

¹⁷ Essas notícias sobre Jesus se espalharam por toda a Judeia e por todas as regiões vizinhas.

Verse 7:18

¹⁸ Os discípulos de João contaram todas estas coisas para ele.

Translation note 7:18

Conexão com o Texto:

João envia dois de seus discípulos para perguntar a Jesus.

Os discípulos de João contaram todas estas coisas para ele

Isso introduz um novo evento na história. (Veja:)

contaram para ele

"disseram a João".

todas estas coisas

"todas as coisas que Jesus fez".

disseram: "João Batista nos enviou a Ti para perguntarmos: 'Tu és... ou devemos esperar por outro?'"

Esta frase pode ser reescrita para que tenha apenas uma citação direta. T.A.: "os homens disseram que João Batista os enviou para perguntar a Ele, 'você é aquele que está vindo, ou devemos esperar por outro ?'" ou "os homens disseram, 'João Batista nos enviou a você para perguntá-Lo se Você é aquele que está vindo, ou se nós devemos esperar por outro?'" (Veja:)

devemos esperar por outro

"devemos esperar por outro" ou "devemos esperar alguém mais".

Verse 7:19

¹⁹ Então João chamou dois de seus discípulos e os enviou até o Senhor para dizer: "Tu és o que haveria de vir ou devemos esperar por outro?

Verse 7:20

²⁰ Quando eles encontraram Jesus, disseram: "João Batista nos enviou a Ti para perguntarmos: 'Tu és o que estava para vir ou devemos esperar por outro?'"

Verse 7:21

²¹ Naquela mesma hora Ele curou muitas pessoas de doenças, de aflições, de espíritos malignos e, a muitos cegos deu visão.

Translation note 7:21

Naquela mesma hora

"Naquele momento".

de espíritos malignos

Pode ser útil reafirmar a cura. T.A.: "Ele os curou de espíritos demoníacos" ou "Ele libertou pessoas de espíritos demoníacos". (Veja:)

dizendo

"Disse aos mensageiros de João" ou "disse aos mensageiros que João enviou".

relatai a João

"Digam a João".

necessitados

"pessoas pobres".

aquele que não deixar de acreditar em Mim por causa das Minhas ações

Isso pode ser dito na voz ativa. T.A.: "Deus abençoará as pessoas que não param de acreditar em Mim por causa de Minhas ações". (Veja:)

aquele

"Pessoas" ou "todo aquele" ou "qualquer um que". Isto não é uma pessoa específica.

não deixar

Essa dupla negativa significa "continuar". (Veja:)

de acreditar em Mim

"confiar em mim completamente".

Verse 7:22

²² Jesus respondeu-lhes, dizendo: “Ide e relatái a João tudo o que tendes visto e ouvido. Pessoas cegas estão recebendo a visão, paralíticos estão andando, leprosos estão sendo purificados, surdos estão ouvindo, mortos estão sendo trazidos de volta à vida e aos necessitados estão sendo anunciaras as boas novas”.

Verse 7:23

²³ Bendito aquele que não deixar de acreditar em Mim por causa das minhas ações.

Verse 7:24

²⁴ Quando os mensageiros de João foram embora, Jesus começou a falar para a multidão sobre ele. “O que fostes ver no deserto? Um caniço balançado pelo vento?

Translation note 7:24

Conexão com o Texto:

Jesus começa a falar para a multidão a respeito de João Batista. Ele faz perguntas retóricas para levá-los a pensar sobre como João Batista realmente é.

“O que... Um caniço balançado pelo vento?”

Isso supõe uma resposta negativa. "Você saiu para ver um caniço balançado pelo vento? Claro que não!" Isso pode ser escrito como uma afirmação. T.A.: "Claramente você não saiu para ver um caniço sendo balançado pelo vento!". (Veja:)

Um caniço balançado pelo vento

Possíveis significados para esta metáfora são: 1) uma pessoa que facilmente muda sua mente, da mesma forma que caniços são facilmente movidos pelo vento; ou 2) Uma pessoa que fala muito, mas não diz nada importante, como um caniço que se agita quando o vento sopra. (Veja:)

O que... Um homem vestido em roupas finas?

Isto também supõe uma resposta negativa, uma vez que João vestia roupas simples. "Vocês saíram para ver um homem vestido em roupas finas? Claro que não!" Isso também pode ser escrito como uma afirmação. T.A.: "Vocês certamente não saíram para ver um homem que usava roupas leves!". (Veja:)

palácios reais

Um palácio é uma casa grande e luxuosa na qual um rei vive.

O que... Um profeta?

Isto leva à uma resposta positiva. "Vocês saíram para ver um profeta? Claro que sim!" Isso pode ser escrito como uma afirmação. T.A.: "Mas vocês na verdade foram para ver um profeta!". (Veja:)

Eu vos digo

Jesus disse isso para enfatizar a importância do que Ele diria em seguida.

muito mais que um profeta

Essa frase significa que João foi, de fato, um profeta, mas que ele era até maior que um profeta comum. T.A.: "não apenas um típico profeta" ou "muito mais importante do que um profeta comum".

Verse 7:25

²⁵ O que fostes ver? Um homem vestido em roupas finas? Eis que pessoas que vestem roupas esplendorosas e têm uma vida de luxo estão em palácios reais.

Verse 7:26

²⁶ Mas o que fostes ver? Um profeta? Sim, Eu vos digo, e mais do que profeta.

Verse 7:27

²⁷ Este é aquele sobre o qual está escrito: 'Eis que estou enviando Meu mensageiro diante de Tua face, o qual irá preparar Teu caminho diante de Ti'.

Translation note 7:27

Este é aquele sobre o qual está escrito

"Esse profeta é aquele sobre quem os profetas escreveram" ou "João é aquele sobre quem os profetas escreveram tempos atrás".

Eis que estou enviando

Neste versículo, Jesus está citando o profeta Malaquias e dizendo que João é o mensageiro do qual Malaquias falou.

diante de Tua face

Essa expressão idiomática "na frente de vocês" ou "diante de vocês". (Veja:)

Tua

A palavra "tua" é singular porque Deus estava falando para o Messias em uma citação. (Veja:)

Eu vos digo

Jesus estava falando à multidão, então "vos" é plural. Jesus usou isto para enfatizar a verdade de algo surpreendente que ele estava prestes a dizer. (Veja:)

entre os nascidos de mulher

"entre aqueles a quem a mulher deu à luz". Isso é uma metáfora que refere-se à todas pessoas. T.A.: "de todas as pessoas que já viveram". (Veja:)

não há ninguém maior do que João

"João é o maior".

aquele que é menor no Reino de Deus

Isso refere-se à todo aquele que faz parte do Reino que Deus estabelecerá.

é maior do que ele

O estado espiritual das pessoas no Reino de Deus, será mais alto do que das pessoas antes do Reino ter sido estabelecido. T.A.: "estado espiritual mais elevado do que João". (Veja:)

Verse 7:28

²⁸ Eu vos digo que entre os nascidos de mulher, não há ninguém maior do que João, mas aquele que é menor no Reino de Deus, é maior do que ele".

Verse 7:29

²⁹ Quando todas as pessoas ouviram isso, inclusive os coletores de impostos, todos declararam que Deus é justo, sendo então, batizados com o batismo de João.

Translation note 7:29

Informação Geral:

Lucas, o autor deste livro, comenta sobre como as pessoas responderam a João e Jesus.

Quando todas as pessoas... o batismo de João

Este versículo poderia ser reorganizado para se tornar mais claro. T.A.: "Quando todas as pessoas que foram batizadas por João, incluindo os cobradores de impostos, ouviram isto, declararam que Deus é justo".

declararam que Deus é justo

"eles disseram que Deus revelou-se justo" ou "eles declararam que Deus agiu justamente".

foram batizados com o batismo de João

Isso pode ser dito na voz ativa. T.A.: "porque eles permitiram que João os batizasse" ou "porque João os batizou". (Veja:)

rejeitaram o propósito de Deus para si

"rejeitaram o que Deus queria que eles fizessem" ou "escolheram desobedecer o que Deus os disse".

não eram batizados por Ele

Isso pode ser dito na voz ativa. T.A.: "eles não permitiram que João os batizasse" ou "eles rejeitaram o batismo de João". (Veja:)

Verse 7:30

³⁰ Mas os fariseus e os mestres da lei judaica rejeitaram o conselho de Deus para si mesmos, não sendo batizados por ele.

Verse 7:31

³¹ “A quem, pois, compararei as pessoas desta geração? A quem elas se assemelham?

Translation note 7:31

Conexão com o Texto:

Jesus continua falando às pessoas a respeito de João Batista.

A quem eu deveria comparar... Como elas são?

Jesus usou estas perguntas para introduzir uma comparação. Elas podem ser escritas como uma afirmação. T.A.: "Isto é a quem eu comparo esta geração, e a quem que eles se pararem". (Veja:)

as pessoas desta geração

As pessoas que vivem na época que Jesus falou.

São como

Estas palavras são o início da comparação de Jesus. Jesus está dizendo que as pessoas eram como crianças, que nunca estavam satisfeitas com a maneira que as outras agiam. (Veja:)

praça

Uma área grande à céu aberto, onde pessoas vinham para vender seus bens.

mas não dançastes

"mas vocês não dançaram com a música".

e não chorastes

"mas não choraram conosco".

Verse 7:32

³² São como crianças brincando na praça que sentam e chamam umas às outras e dizem: 'Nós vos tocamos flauta, mas não dançastes. Nós cantamos um cântico fúnebre e não chorastes'.

Verse 7:33

³³ João Batista veio, não comendo pão e nem bebendo vinho, e vós dissetes: 'Ele tem demônio'.

Translation note 7:33

não comendo pão

Possíveis significados são 1) "jejuando frequentemente" ou 2) "não comendo comida comum".

vós dissetes: 'Ele tem demônio'

Jesus estava citando o que as pessoas estavam dizendo a respeito de João. Isso pode ser dito sem a citação direta. T.A.: "vocês dizem que ele tem um demônio" ou "vocês o acusam de ter um demônio". (Veja:)

O Filho do Homem

Jesus esperava que as pessoas entendessem que Ele estava referindo-se a Ele mesmo. T.A.: "Eu, o Filho do Homem".

vós dissetes: 'Eis... pecadores'!

Jesus estava citando o que as pessoas estavam dizendo a respeito Dele como o Filho do Homem. Isso pode ser dito indiretamente. T.A.: "você diz que eu sou um glutão e um beberrão, um amigo de cobradores de impostos e pecadores!". (Veja:)

Mas a sabedoria é justificada por todos os seus filhos

Isto parece ser um provérbio que Jesus aplicou para essa situação. Isso provavelmente significa que pessoas sábias entenderiam que as outras não deveriam ter rejeitado Jesus e João. (Veja:)

Verse 7:34

³⁴ Veio o Filho do Homem, comendo e bebendo, e vós dissetes: 'Eis um homem glutão e bebedor de vinho, amigo de cobradores de impostos e pecadores!'

Verse 7:35

³⁵ Mas a sabedoria é justificada por todos os seus filhos".

Verse 7:36

³⁶ Então, um certo fariseu estava pedindo que Jesus comesse com ele. Então Jesus entrou na casa do fariseu e reclinou-se à mesa para comer.

Translation note 7:36

Conexão com o Texto:

Um fariseu convida Jesus para comer em sua casa.

Informação Geral:

Era um costume naquele tempo para observadores, assistir jantares sem comer.

Então, um certo fariseu

Isso marca o começo de uma nova parte da história e introduz o Fariseu na história. (Veja: e)

reclinou-se à mesa para comer

"sentou-se à mesa para a refeição". Era costume em uma refeição tranquila como esse jantar, que homens comessem enquanto se encostavam confortavelmente ao redor da mesa.

Eis que, havia naquela cidade uma certa mulher

O termo "eis que" nos alerta à uma nova pessoa na história. Sua língua provavelmente possui uma maneira de fazer isso. (Veja:)

que era pecadora

"que viveu um estilo de vida pecaminoso" ou "que tinha uma reputação pela vida pecaminosa". Ela provavelmente foi uma prostituta.

um vaso de alabastro

"Um vaso feito de pedras leves". Alabastro é uma pedra branca e leve. Pessoas ajuntavam coisas preciosas em vasos de alabastro.

com perfume

"Com perfume dentro." Havia algo no óleo que exalava um cheiro agradável. Pessoas passavam-no em si mesmas ou borrifavam em suas roupas a fim de que cheirassem bem.

com o cabelo de sua cabeça

"com seu cabelo".

os ungindo com perfume

"despejou perfume neles".

Verse 7:37

³⁷ Havia naquela cidade uma certa mulher que era pecadora. Ao descobrir que Ele estava à mesa na casa do fariseu, ela levou um vaso de alabastro com perfume.

Verse 7:38

³⁸ Então, ela se colocou atrás Dele, junto aos Seus pés e pranteou. E começou a molhar os Seus pés com suas lágrimas e enxugá-los com seu cabelo, beijando Seus pés e os ungindo com perfume.

Verse 7:39

³⁹ Quando o fariseu que havia convidado Jesus viu isso, ele pensou consigo mesmo: "Se este homem fosse profeta, saberia quem e que tipo de mulher está tocando nele, pois ela é uma pecadora".

Translation note 7:39

ele pensou consigo mesmo

"Ele disse para si mesmo".

Se esse homem fosse um profeta, então Ele saberia... uma pecadora

Os fariseus pensavam que Jesus não era um profeta porque Ele permitiu que a mulher pecadora O tocasse. T.A.: "Aparentemente, Jesus não era um profeta, pois um profeta saberia que essa mulher que está O tocando, é uma pecadora."

é uma pecadora

Simão, erroneamente supôs que um profeta nunca permitiria que uma pecadora O tocasse. Este fato poderia ser acrescentado. T.A.: "é uma pecadora e não permitiria que ela O tocasse". (Veja:)

Simão

Esse era o nome do Fariseu que convidou Jesus para entrar em sua casa. Esse não era Simão Pedro.

Verse 7:40

⁴⁰ Então Jesus respondeu-lhe, dizendo: "Simão, eu tenho algo para lhe dizer". E Simão disse: "Fala, Mestre!".

Verse 7:41

⁴¹ Jesus disse: "Havia dois devedores a certo credor. Um devia quinhentos denários e o outro devia cinquenta denários.

Translation note 7:41

Informação Geral:

Para enfatizar o que Ele diria a Simão, o fariseu, Jesus contou-lhe uma história. (Veja:)

Havia dois devedores a certo credor

"Dois homens deviam dinheiro a um certo credor".

quinhentos denários

"500 dias de trabalho". "Denário" é o plural de "Denarius". Um "denário" era uma moeda de prata. (Veja: e)

cinquenta denários

"50 dias de trabalho". (Veja:)

o credor perdoou os dois

"ele perdoou seus devedores" ou "ele cancelou suas dívidas".

Eu suponho

Simão era cauteloso acerca de sua resposta. T.A.: "provavelmente".

Julgaste corretamente

"Você está certo".

Verse 7:42

⁴² Como eles não tinham dinheiro para pagar a dívida, o credor perdoou os dois. Qual deles o amará mais?"

Verse 7:43

⁴³ Simão respondeu: "Eu suponho que aquele a quem mais foi perdoado". Disse-lhe Jesus: "Julgaste corretamente".

Verse 7:44

⁴⁴ Jesus virou-se para a mulher e disse a Simão: "Vês esta mulher? Eu entrei em tua casa e tu não Me ofereceste água para lavar os Meus pés, mas esta mulher molhou os Meus pés com suas lágrimas e os enxugou com seus cabelos.

Translation note 7:44

Jesus virou-se para a mulher e disse

"Jesus voltou o rosto à mulher". Jesus direcionou a atenção de Simão ao virar-se para a mulher.

tu não me ofereceste água para lavar os Meus pés

Era uma responsabilidade básica de um anfitrião, providenciar água e uma toalha para os convidados lavarem e os secarem após caminharem em estradas empoeiradas. (Veja:)

tu... mas esta mulher

Jesus usa duas vezes estas frases para contrastar a falta de cortesia de Simão com as ações de extrema gratidão da mulher.

esta mulher molhou os Meus pés com suas lágrimas

A mulher usou suas lágrimas, na falta de água.

enxugou com seus cabelos

A mulher usou seu cabelo, na falta de uma toalha.

Tu não me deste um beijo

Um bom anfitrião naquela cultura, saudaria seu convidado com um beijo na bochecha. Simão não fez isso. (Veja:)

não para de beijar os Meus pés

"ela continua a beijar Meus pés".

beijar os Meus pés

A mulher beijou os pés de Jesus em vez de sua bochecha como um sinal de extremo arrependimento e humildade.

Verse 7:45

⁴⁵ Tu não Me deste um beijo, mas ela, desde que cheguei aqui, não para de beijar os Meus pés.

Verse 7:46

⁴⁶ Não ungistes a Minha cabeça com óleo, mas ela tem ungido Meus pés com perfume.

Translation note 7:46

Não... mas ela

Jesus continua a contrastar a pobre hospitalidade de Simão com as ações da mulher.

ungistes a minha cabeça com óleo

"derramar óleo na cabeça". Era o costume para saudar um convidado de honra. T.A.: "saudou-me ungindo minha cabeça com óleo". (Veja:)

ungido Meus pés

A mulher honrou Jesus grandemente fazendo isto. Ela demonstrou humildade ungindo Seus pés em vez de Sua cabeça.

te digo

Isso enfatiza a importância da afirmação seguinte.

seus muitos pecados tem sido perdoados

Isso pode ser dito na voz ativa. T.A.: "Deus perdoou seus muitos pecados". (Veja:)

porque ela muito amou

Seu amor era a evidência que seus pecados foram perdoados. Algumas línguas requerem que o objetivo de "amor" seja dito. T.A.: "pois ela ama grandemente Aquele que a perdoou" ou "porque ela ama muito a Deus".

aquele que pouco é perdoado

"alguém que é perdoado apenas por poucas coisas." Nesta sentença, Jesus diz um princípio geral. Contudo, Ele esperava que Simão

entendesse que ele mostrou muito pouco amor por Jesus. (Veja:)

Verse 7:47

⁴⁷ Por isso, te digo que os seus muitos pecados têm sido perdoados - porque ela muito amou. Mas aquele que pouco é perdoado, pouco ama.

Verse 7:48

⁴⁸ Então Ele disse-lhe: "Os teus pecados estão perdoados".

Translation note 7:48

Então Ele disse-lhe

"Então Ele disse à mulher". (UDB)

teus pecados estão perdoados

"Você está perdoada". Isso pode ser dito na voz ativa. T.A.: "Eu perdoo seus pecados". (Veja:)

estavam sentados

"reclinaram juntos ao redor da mesa" ou "comeram juntos".

Quem é este que até perdoa pecados?

Os líderes religiosos sabiam que apenas Deus poderia perdoar pecados e não acreditavam que Jesus era Deus. Essa pergunta provavelmente tinha a intenção de ser uma acusação. T.A.: "quem esse homem pensa que é? Apenas Deus pode perdoar pecados!" ou "Por que este homem está fingindo ser Deus que pode perdoar pecados?". (Veja:)

A tua fé te salvou

"Por causa da sua fé, você está salva". "fé" poderia ser dito como uma ação. T.A.: "Porque você acredita, você está salva". (Veja:)

Vai em paz

É um modo de dizer a deus abençoa alguém ao mesmo tempo. T.A.: "Como você está indo, não se preocupe mais" ou "Que Deus dê a você paz conforme você for". (UDB)

Verse 7:49

⁴⁹ Aqueles que estavam sentados à mesa começaram a dizer entre si. "Quem é este que até perdoa pecados?

Verse 7:50

⁵⁰ Então Jesus disse à mulher: "A tua fé te salvou. Vai em paz".

Capítulo 8

Verse 8:1

¹ E aconteceu que, depois disso, Jesus começou a andar por diferentes cidades e vilas, pregando e proclamando as boas novas do reino de Deus. E os doze foram com Ele,

Translation note 8:1

Informação Geral:

Esses versículos dão informações do contexto das pregações de Jesus enquanto estava viajando.

E aconteceu

Essa frase é usada aqui para marcar uma nova parte da história. (Veja:)

que foram curadas de espíritos malignos e doenças

Isso pode ser dito na voz ativa. Tradução Alternativa (T.A.): "a quem Jesus libertou de espíritos malignos e curou de doenças". (Veja:)

Maria ... Suzana

Três das mulheres são listadas: Maria, Joana e Suzana. (Veja:)

sete demônios foram expulsos

Isso pode ser dito na voz ativa. T.A.: "Jesus expulsou sete demônios". (Veja:)

Joana, mulher de Cuza, administrador de Herodes

Joana era esposa de Cuza e Cuza era administrador de Herodes. "Joana, a esposa do administrador de Herodes, Cuza". (Veja:)

lhes traziam provisão

"financeiramente apoiou Jesus e Seus doze discípulos".

Verse 8:2

² assim como algumas mulheres que foram curadas de espíritos malignos e doenças. Eram elas: Maria, chamada Madalena, da qual sete demônios foram expulsos;

Verse 8:3

³ Joana, mulher de Cuza, administrador de Herodes, Suzana e muitas outras mulheres que lhes traziam provisão com seus próprios recursos materiais.

Verse 8:4

⁴ E reunindo-se uma grande multidão, incluindo pessoas que vinham de outras cidades para encontrá-Lo, Jesus lhes falou por meio de uma parábola:

Translation note 8:4

Informação Geral:

Jesus conta a parábola dos solos para a multidão. Ele explica seu significado para os discípulos. (Veja:)

vinham (...) para encontrá-Lo

"vinham à Jesus".

Um semeador saiu para semear algumas sementes

"Um semeador saiu para espalhar algumas sementes num campo".

algumas sementes caíram

"umas sementes caíram" ou "algumas das sementes caíram".

elas foram pisoteadas

Isso pode ser dito na voz ativa. T.A.: "pessoas andaram sobre elas". (Veja:)

os pássaros do céu

Essa expressão idiomática pode ser traduzida simplesmente como "pássaros" ou como "pássaros sobrevoaram e", para manter o sentido de

"céu".

comeram todas elas

"comeram tudo".

secaram

"as plantas ficaram secas e murcharam".

por falta de umidade

"elas eram tão secas". A causa também pode ser dita. T.A.: "o solo era tão seco".

Verse 8:5

⁵ “Um semeador saiu para semear algumas sementes. Enquanto ele semeava, algumas sementes caíram à beira do caminho, elas foram pisoteadas, e os pássaros do céu comeram todas elas.

Verse 8:6

⁶ Outras sementes caíram em solo rochoso e assim que elas cresceram, secaram por falta de umidade.

Verse 8:7

⁷ Ainda outras sementes caíram entre plantas espinhosas e elas cresceram juntamente com os espinhos, e eles as sufocaram.

Translation note 8:7

Conexão com o Texto:

Jesus termina de dizer a parábola para a multidão.

as sufocaram

As plantas espinhosas tomam todos os nutrientes, água e luz do sol, então as plantas dos agricultores poderiam não crescer bem.

produziram uma colheita

"cresceu uma colheita" ou "cresceu mais sementes".

cem vezes maior

Isso significa cem vezes mais do que as sementes que foram plantadas. (Veja:)

Aquele que tem ouvidos para ouvir, ouça

Talvez seja mais natural em algumas línguas usar a segunda pessoa: "Vós que tens ouvidos para ouvir, ouça". (Veja:)

Aquele que tem ouvidos para ouvir

Possíveis significados são: 1) "Todos" desde que todos tenham ouvidos ou; 2) "qualquer que tenha a habilidade para entender", que se refere a aqueles que desejam ouvir a Deus. (Veja:)

ouça

"ele deve escutar bem" ou "ele deve prestar atenção ao que eu digo".

Verse 8:8

⁸ Mas algumas sementes caíram em solo bom, e cresceram saudáveis, e produziram uma colheita cem vezes maior". Após Jesus dizer estas coisas, Ele exclamou em alta voz: "Aquele que tem ouvidos para ouvir, ouça".

Verse 8:9

⁹ Então os discípulos perguntaram a Ele o que esta parábola queria dizer.

Translation note 8:9

Conexão com o Texto:

Jesus começa a falar aos Seus discípulos.

Vós recebestes o privilégio de entender os mistérios do reino de Deus

Isso pode ser dito na voz ativa. T.A.: "Deus tem dado a vós o conhecimento dos... Deus" ou "Deus tem vos feito aptos para compreender... Deus". (Veja:)

os mistérios do Reino de Deus

Essas são verdades que estavam escondidas, mas Jesus agora as estava revelando.

os demais

"para outras pessoas". Isso se refere às pessoas que rejeitaram os ensinamentos de Jesus e não O seguiram.

vendo, eles não enxerguem

"embora vendo, eles não perceberão". Isso é uma citação do profeta Isaías. Em algumas línguas talvez seja necessário declarar o objeto dos verbos. T.A.: "embora eles vejam coisas, eles não as entenderão" ou "embora eles vejam coisas acontecerem, eles não entenderão o que elas significam".

ouvindo não entendam

"embora eles ouçam, eles não compreenderão". Isso é uma citação do profeta Isaías. Em algumas línguas talvez seja necessário declarar o objeto dos verbos. T.A.: "embora eles ouçam a instrução, eles não entenderão a verdade".

Verse 8:10

¹⁰ Jesus disse-lhes: "Vós recebestes o privilégio de entender os mistérios do reino de Deus, mas os demais serão ensinados apenas por parábolas, desta forma 'embora vendo, eles não possam enxergar, e ouvindo não entendam'.

Verse 8:11

¹¹ Este é o significado da parábola: a semente é a Palavra de Deus.

Translation note 8:11

Conexão com o Texto:

Jesus começa a explicar o significado da parábola dos solos para Seus discípulos.

a semente é a Palavra de Deus

"a semente representa a Palavra de Deus".

Aquelas que caíram à beira do caminho são

"as sementes que caíram ao longo do caminho". Jesus fala o que acontece com as sementes como se Ele estivesse falando das próprias sementes. T.A.: "O que acontece com as sementes ao longo do caminho" ou "A parte da parábola sobre as sementes que caíram ao longo do caminho". (Veja:)

são aqueles que

Jesus fala das sementes mostrando alguma coisa sobre as pessoas como se as sementes fossem as pessoas. T.A.: "mostra o que acontece com as pessoas que". (Veja:)

o diabo vem e arranca a Palavra de seus corações

Isso significa que ele os leva a esquecer a Palavra de Deus que eles ouviram.

arranca

Na parábola, isso era uma metáfora de um pássaro roubando as sementes. Tente usar palavras em sua língua que mantenham essa imagem. (Veja:)

para que não creiam, e assim, não sejam salvos

Visto que esse é o propósito do diabo, isso pode ser traduzido como: T.A.: "porque o diabo pensa: 'Eles não devem crer e não devem ser salvos' ou 'Então eles não crerão com o resultado de que Deus não os salvará'". (Veja:)

As sementes que caíram no solo rochoso

"Aquelas que caíram no solo rochoso". Jesus fala o que acontece com as sementes como se Ele estivesse falando das próprias sementes. T.A.: "O que acontece com as sementes no solo rochoso" ou "A parte da parábola sobre as sementes que caíram no solo rochoso". (Veja:)

no solo rochoso

"na pedra".

em tempo provação

"quando eles experimentam privação".

se desviam

Essa expressão idiomática significa "eles param de acreditar" ou "eles param de seguir a Jesus". (Veja:)

Verse 8:12

¹² As sementes que caíram à beira do caminho são aqueles que ouvem, mas o diabo vem e arranca a Palavra de seus corações para que não creiam, e assim, não sejam salvos.

Verse 8:13

¹³ As sementes que caíram no solo rochoso são aqueles que ouvem a Palavra, recebem-na com alegria, mas não criam raízes. Eles acreditam por um tempo e em tempo de provação se desviam.

Verse 8:14

¹⁴ As sementes que caíram entre os espinhos são como pessoas que ouviram a Palavra, mas a medida que seguem os seus caminhos foram sufocadas pelos cuidados, riquezas e prazeres desta vida, e então não produzem frutos.

Translation note 8:14

As sementes que caíram entre os espinhos

Jesus fala o que acontece com as sementes como se Ele estivesse falando sobre as próprias sementes. T.A.: "O que acontece com as sementes que caíram entre os espinhos" ou "A parte da parábola sobre sementes que caíram entre os espinhos". (Veja:)

são como pessoas que

Jesus fala das sementes mostrando alguma coisa sobre as pessoas como se as sementes fossem as pessoas. T.A.: "mostra o que acontece a pessoas que". (Veja:)

foram sufocadas... prazeres desta vida

Isso pode ser dito na voz ativa. T.A.: "os cuidados, riquezas e prazeres desta vida as sufocaram". (Veja:)

cuidados

"as coisas com as quais as pessoas se preocupam".

prazeres desta vida

"as coisas nessa vida que as pessoas têm prazer".

foram sufocadas pelos... prazeres desta vida

Essa metáfora se refere à maneira como ervas daninhas removem a luz e os nutrientes das plantas e as impedem de crescer. T.A.: "enquanto ervas daninhas impedem plantas boas de crescerem, os cuidados, riquezas e prazeres dessa vida impedem essas pessoas de se tornarem maduras". (Veja:)

não produzem frutos

"elas não dão fruto maduro". Fruto maduro é uma metáfora para boas obras. T.A.: "então como uma planta que não produz fruto maduro, eles não produzem boas obras". (Veja:)

as sementes que caíram em solo bom

Jesus fala o que acontece com as sementes como se Ele estivesse falando sobre as próprias sementes. T.A.: "O que acontece com as sementes que caíram no solo bom" ou "A parte da parábola sobre as sementes que caíram no solo bom". (Veja:)

são como pessoas que

Jesus fala das sementes mostrando algo sobre pessoas como se as sementes fossem pessoas. T.A.: "mostra o que acontece com pessoas que". (Veja:)

produzem frutos com perseverança

"produzem fruto pela perseverança" ou "produzem fruto pelo esforço contínuo". Fruto é uma metáfora para boas obras. T.A.: "como plantas saudáveis que produzem bons frutos, eles produzem boas obras pela perseverança". (Veja:)

Verse 8:15

¹⁵ Mas as sementes que caíram em solo bom são como pessoas que, com sinceridade e bom coração, ouvem a Palavra, agarram-na com firmeza e produzem frutos com perseverança.

Verse 8:16

¹⁶ E ninguém acende uma lamparina e a cobre com um vaso ou a coloca embaixo de uma cama. Ao contrário, a coloca em cima de uma mesa e, assim, todos que entrarem podem ver a luz.

Translation note 8:16

Conexão com o Texto:

Jesus continua com outra parábola e então termina falando aos Seus discípulos enquanto Ele enfatiza o papel de Sua família em Seu trabalho.

E ninguém

Isso marca o começo de outra parábola. (Veja:)

nada que está escondido que não será feito conhecido

Essa dupla negativa pode ser escrita como uma declaração positiva. T.A.: "tudo que está escondido será feito conhecido". (Veja:)

nem há nada secreto que não será conhecido e virá para a luz

Essa dupla negativa pode ser escrita como uma declaração positiva. T.A.: "e tudo que é secreto será conhecido e virá para luz". (Veja:)

pois aquele que tem, mais lhe será dado

Está claro pelo contexto que Jesus está falando sobre entendimento e crença. Isso pode ser dito de maneira clara e mudado para a voz ativa. T.A.: "a quem quer que tenha entendimento será dado mais entendimento" ou "Deus capacitará aqueles que acreditam na verdade para entenderem ainda mais". (Veja: e)

aquele que não tem... lhe será tirado

Está claro pelo contexto que Jesus está falando sobre entendimento e crença. Isso pode ser dito de maneira clara e mudado para a voz ativa. T.A.: "Mas quem quer que não tiver entendimento perderá até o entendimento que ele acha ter" ou "Mas Deus levará aqueles que não creem na verdade a não entenderem até o pouco que eles pensam ter entendido". (Veja: igs_ellipsis e)

Verse 8:17

¹⁷ Pois tudo o que está escondido será revelado, e tudo o que é secreto será conhecido e trazido à luz.

Verse 8:18

¹⁸ Então escutai cuidadosamente, pois para aquele que tem, mais lhe será dado, e aquele que não tem, até o que ele pensa ter lhe será tirado.

Verse 8:19

¹⁹ Então a mãe e os irmãos de Jesus vieram até Ele, mas não podiam se aproximar por causa da multidão.

Translation note 8:19

irmãos

Esses eram os irmãos mais novos de Jesus, os outros filhos de Maria e José que nasceram depois de Jesus. Visto que o Pai de Jesus era Deus e o pai deles era José, eles eram tecnicamente meios irmãos de Jesus. Esse detalhe normalmente não é traduzido.

E disseram-lhe

Isso pode ser dito na voz ativa. T.A.: "As pessoas lhe disseram" ou "Alguém lhe disse". (Veja:)

esperando para te ver

"e eles querem te ver".

Minha mãe e meus irmãos são aqueles que ouvem a Palavra de Deus e a praticam

Essa metáfora expressa que as pessoas que estavam vindo para ouvir Jesus eram tão importantes para Ele quanto Sua própria família. T.A.: "Aqueles que ouvem a Palavra de Deus e a obedecem são como uma mãe e irmãos para Mim" ou "Aqueles que ouvem a Palavra de Deus e a obedecem são tão importantes para Mim quanto Minha mãe e irmãos". (Veja:)

Verse 8:20

²⁰ E disseram-lhe: "Tua mãe e teus irmãos estão do lado de fora esperando para te ver".

Verse 8:21

²¹ Mas Jesus lhes disse: "Minha mãe e meus irmãos são aqueles que ouvem a Palavra de Deus e a praticam".

Verse 8:22

²² Aconteceu que em um daqueles dias, Jesus e os Seus discípulos entraram em um barco, e Jesus disse-lhes: "Vamos para o outro lado do lago". Então eles zarparam.

Translation note 8:22

Conexão com o Texto:

Jesus e Seus discípulos então usam um barco para atravessar o Lago de Genesaré. Os discípulos aprenderam mais sobre o poder de Jesus através da tempestade que surgiu.

o lago

Esse é o lago de Genesaré que também é chamado de Mar da Galileia.

eles zarparam

Essa expressão significa que eles começaram a atravessar o lago em seu barco à vela.

enquanto navegavam

"enquanto iam".

dormiu

"adormeceu".

uma tempestade de ventos fortes atingiu

"uma tempestade de ventos muito fortes começou" ou "ventos muito fortes de repente começaram a soprar".

o barco começou a se encher de água

Os ventos fortes causaram ondas altas que empurravam água por sobre os lados do barco. Isso pode ser dito de maneira clara. T.A.: "os ventos causaram ondas altas que começaram a encher o barco deles com água". (Veja:)

Verse 8:23

²³ Mas, enquanto eles navegavam, Jesus dormiu e uma tempestade de ventos fortes atingiu o lago e o barco começou a se encher de água, e eles estavam em grave perigo.

Verse 8:24

²⁴ Os discípulos de Jesus foram até Ele e o acordaram dizendo: "Mestre, Mestre, estamos prestes à morrer!" Ele acordou, repreendeu a tempestade e a fúria das águas, elas cessaram e houve calmaria.

Translation note 8:24

repreendeu

"falou fortemente com".

a fúria das águas

"as ondas violentas". (UDB)

elas cessaram

"o vento e as ondas pararam" ou "eles se acalmaram". (UDB)

Onde está a vossa fé?

Jesus estava repreendendo eles suavemente por não confiarem que Ele cuidaria deles. Isso pode ser escrito como uma afirmação. T.A.: "Vós deveríeis ter tido fé" ou "Vós deveríeis ter confiado em Mim". (Veja:)

Quem é Este... Lhe obedecem?

"Que tipo de homem é Este... Lhe obedecem?". Essa questão expressa o choque e a confusão sobre como Jesus era capaz de controlar a tempestade. (Veja:)

que comanda

Esse pode ser o começo de uma nova frase: "Ele comanda".

Verse 8:25

²⁵ Então Ele lhes disse: "Onde está a vossa fé?" Possuídos de temor e admiração, diziam uns aos outros: "Quem é Este, que comanda os ventos e a água, e estes Lhe obedecem?"

Verse 8:26

²⁶ E eles navegaram para a região dos gerasenos, que fica no outro lado do lago da Galileia.

Translation note 8:26

Conexão com o Texto:

Jesus e Seus discípulos chegam à praia em Gadara onde Jesus remove muitos demônios de um homem.

região dos gerasenos

Gerasenos eram pessoas da cidade chamada Gadara. (Veja:)

no outro lado do lago da Galileia

"do outro lado do lago da Galileia".

um certo homem da cidade

"um homem da cidade de Gadara".

um certo homem da cidade... tinha demônios

O homem tinha demônios, não era a cidade que tinha demônios. T.A.: "um certo homem da cidade, e este homem tinha demônios".

tinha demônios

"que era controlado por demônios" ou "que demônios controlavam".

Há muito tempo ele não vestia roupas... mas sim nos sepulcros

Essas são algumas informações do contexto sobre o homem que tinha demônios. (Veja:)

ele não vestia roupas

"ele não usava roupas".

sepulcros

Esses são lugares onde as pessoas colocam corpos mortos, possivelmente cavernas ou pequenas construções que o homem poderia usar como abrigo.

Verse 8:27

²⁷ Quando Jesus pisou em terra, um certo homem da cidade foi ao encontro dEle, e este homem tinha demônios. Há muito tempo ele não vestia roupas e não vivia em casa, mas sim nos sepulcros.

Verse 8:28

²⁸ Quando viu Jesus, ele gritou e se prostrou diante Dele. E em alta voz disse: "O que tenho contigo, Jesus, Filho do Deus Altíssimo? Eu te imploro, que não me atormentes".

Translation note 8:28

Quando viu Jesus

"Quando o homem que tinha demônios viu Jesus".

ele gritou

"ele clamou" ou "ele emitiu alto som".

se prostrou diante Dele

"se deitou no chão diante de Jesus". Ele não caiu accidentalmente. (Veja:)

Em alta voz disse

"Ele disse em voz alta" ou "ele gritou repentinamente".

O que tenho contigo

Essa expressão idiomática significa: "Por que estais me chatiando?". (Veja:)

Filho do Deus Altíssimo

Esse é um título importante para Jesus. (Veja:)

muitas vezes tinha se apoderado dele

"muitas vezes tinha tomado o controle do homem" ou "muitas vezes tinha entrado nele". Isso fala sobre o que o demônio havia feito muitas vezes antes de Jesus Se encontrar com o homem.

Embora ficasse preso... e sob vigilância de guardas

Isso pode ser dito na voz ativa. T.A.: "embora as pessoas o tenham prendido com algemas e grilhões, e o guardado". (Veja:)

era levado... pelo demônio

Isso pode ser dito na voz ativa. T.A.: "o demônio poderia fazê-lo sair". (UDB) (Veja:)

Verse 8:29

²⁹ Pois Jesus tinha ordenado ao espírito imundo que saísse do homem que, por muitas vezes, tinha se apoderado dele. Embora ficasse preso por correntes e grilhões, e sob vigilância de guardas, ele quebrava as correntes e era levado ao deserto pelo demônio.

Verse 8:30

³⁰ Então Jesus perguntou a ele: "Qual é o seu nome?" E ele disse: "Legião", porque muitos demônios haviam entrado nele.

Translation note 8:30

Legião

Traduza isso para uma palavra que se refira a um grande número de soldados ou pessoas. Algumas outras traduções dizem "Exército". T.A.: "Batalhão" ou "Brigada".

imploravam

"continuavam implorando a Jesus".

Verse 8:31

³¹ Eles imploravam para que Jesus não os mandasse para o abismo.

Verse 8:32

³² Uma grande manada de porcos estava ali, se alimentando na colina, e os demônios lhe imploraram para entrarem nos porcos. Ele lhes

permitiu que fizessem isso.

Translation note 8:32

Uma grande manada de porcos estava ali, se alimentando na colina

Isso é fornecido como uma informação do contexto para introduzir os porcos. (Veja:)

estava ali, se alimentando na colina

"estava próximo comendo capim numa colina".

Então os demônios saíram

A palavra "então" é usada aqui para explicar que a razão para os demônios saírem do homem foi porque Jesus lhes disse que poderiam entrar nos porcos.

correu

"correu rapidamente".

Verse 8:33

³³ Então os demônios saíram do homem e entraram nos porcos, e a manada correu e se lançou despenhadeiro abaixo para dentro do lago e se afogaram.

Verse 8:34

³⁴ Quando os homens que estavam cuidando dos porcos viram o que aconteceu, eles fugiram e relataram isso na cidade e nos campos.

Translation note 8:34

viram o homem de quem os demônios saíram

"viram o homem de quem os demônios haviam saído".

em perfeito juízo

"e são" ou "e se comportando normalmente".

sentado aos pés de Jesus

"sentado aos pés" é uma expressão idiomática que significa "sentado humildemente perto" ou "sentado em frente a". T.A.: "sentado no chão em frente de Jesus". (Veja:)

eles ficaram atemorizados

"eles ficaram com medo de Jesus". (Veja:)

Verse 8:35

³⁵ As pessoas que ouviram sobre isso foram ver o que aconteceu e, quando se aproximaram de Jesus, elas viram o homem do qual os demônios saíram. O homem estava vestido, em perfeito juízo, sentado aos pés de Jesus, à vista disso ficaram atemorizados.

Verse 8:36

³⁶ Aqueles que viram o que aconteceu, contaram a outros como o homem que era controlado por demônios foi salvo.

Translation note 8:36

Aqueles que viram o que aconteceu

"Aquele que viram aquelas coisas".

o homem que era controlado por demônios foi salvo

Isso pode ser dito na voz ativa. T.A.: "Jesus tinha curado o homem que os demônios haviam controlado". (Veja:)

da região dos gerasenos

"aquele área dos gerasenos" ou "a área em que o povo geraseno vivia".

eles ficaram com muito medo

Isso pode ser dito na voz ativa. T.A.: "eles ficaram muito assustados". (Veja:)

retornou

O destino pode ser declarado. T.A.: "atravessaram o lago de volta". (Veja:)

Verse 8:37

³⁷ Todas as pessoas da região dos gerasenos e aos arredores pediram que Jesus se retirasse do meio deles, pois eles ficaram com muito medo. Então Jesus entrou no barco e retornou.

Verse 8:38

³⁸ O homem do qual os demônios haviam saído suplicou que Jesus o deixasse ir com ele, mas Jesus o mandou embora, dizendo:

Translation note 8:38

O homem

Os eventos nesses versículos aconteceram antes de Jesus ir embora no barco. Pode ser útil dizer isso claramente no começo. T.A.: "Antes de Jesus e Seus discípulos partirem, o homem" ou "Antes de Jesus e Seus discípulos zarparem, o homem".

tua casa

"teu lar" ou "tua família".

conta as coisas que Deus fez por ti

"e conte a eles tudo sobre o que Deus fez por ti".

Verse 8:39

³⁹ "Volta para a tua casa e conta as coisas que Deus fez por ti". O homem seguiu seu caminho, proclamando por toda a cidade as coisas que Jesus havia feito por ele.

Verse 8:40

⁴⁰ Quando Jesus retornou, a multidão o recebeu com alegria, pois eles estavam esperando por Ele.

Translation note 8:40

Conexão com o Texto:

Quando Jesus e Seus discípulos voltaram para a Galileia, do outro lado do lago, Ele cura a filha de 12 anos do administrador da sinagoga, assim como a uma mulher que tinha hemorragia há 12 anos.

Informação Geral:

Esses versículos dão informação do contexto de Jairo. (Veja:)

a multidão o recebeu com alegria

"a multidão deu boas vindas a Ele".

um dos líderes da sinagoga

"um dos líderes da sinagoga local" ou "um líder do povo que se reunia na sinagoga naquela cidade".

se prostrou aos pés de Jesus

Possíveis significados são: 1) "se ajoelhou aos pés de Jesus" ou; 2) "se deitou no chão aos pés de Jesus". Jairo não caiu acidentalmente. Ele fez isso como um sinal de humildade e respeito por Jesus. (Veja:)

estava morrendo

"estava para morrer".

enquanto Ele ia

Alguns tradutores talvez precisem primeiro dizer que Jesus concordou em ir com Jairo. T.A.: "Então Jesus concordou em ir com ele. Enquanto Ele ia". (Veja:)

as multidões de pessoas O espremiam

"as pessoas aglomeravam-se fortemente em volta de Jesus".

Verse 8:41

⁴¹ Lá havia um homem chamado Jairo, que era um dos líderes da sinagoga. Jairo se prostrou aos pés de Jesus e o implorou que Ele fosse até a sua casa,

Verse 8:42

⁴² pois sua única filha, de doze anos, estava morrendo. Mas enquanto Jesus ia, as multidões O espremiam.

Verse 8:43

⁴³ Uma mulher que há doze anos sofria de fluxo de sangue estava na multidão. Ela já havia gastado todo o seu dinheiro com médicos, mas nenhum deles conseguira curá-la.

Translation note 8:43

Uma mulher que há

Isso introduz uma nova pessoa na história. (Veja:)

sofría de fluxo de sangue

"tinha um fluxo de sangue". Ela provavelmente estava sangrando de seu útero mesmo quando não era o período normal para isso. Algumas culturas talvez tenham uma maneira educada de se referir a essa condição. (Veja:)

mas nenhum deles conseguia curá-la

Isso pode ser dito na voz ativa. A.T.: "mas nenhum deles podia curá-la" ou "mas nenhum deles podia sará-la". (Veja:)

tocou a borda de seu manto

"tocou a franja de Seu manto". Os homens judeus usavam franjas nas bainhas de seus mantos como parte de suas vestimentas cerimoniais como ordenado na Lei de Deus. Isso é provavelmente o que ela tocou.

Verse 8:44

⁴⁴ Ela veio por trás de Jesus, tocou a borda de seu manto e imediatamente seu sangramento parou.

Verse 8:45

⁴⁵ Jesus disse: "Quem me tocou?" Quando todos negaram, Pedro disse: "Mestre, as multidões de pessoas estão te espremendo e te apertando".

Translation note 8:45

as multidões de pessoas estão... te apertando

Dizendo isso, Pedro estava sugerindo que qualquer um poderia ter tocado Jesus. Essa informação implícita pode ser feita explícita se necessário. T.A.: "há muitas pessoas aglomerando-se a Tua volta e Te apertando, então qualquer uma delas pode ter Te tocado!". (UDB) (Veja:)

Alguém me tocou

Pode ser útil mostrar a diferença desse "tocou" intencional dos toques acidentais da multidão. T.A.: "Eu sei que alguém intencionalmente Me tocou". (UDB) (Veja:)

eu sei que de Mim saiu poder

Jesus não perdeu poder ou se tornou fraco, mas Seu poder curou a mulher. T.A.: "Eu sei que poder de cura saiu de Mim" ou "Eu deixei Meu poder curar alguém". (Veja:)

Verse 8:46

⁴⁶ Mas Jesus disse: "Alguém me tocou, pois eu sei que de Mim saiu poder".

Verse 8:47

⁴⁷ Quando a mulher viu que não poderia se esconder do que fez, ela veio tremendo, se prostrou aos pés de Jesus e declarou na presença de todos o motivo de ter tocado Nele e como ela fora curada imediatamente.

Translation note 8:47

que não poderia se esconder do que fez

"que ela não poderia manter em segredo o que havia feito". Pode ser útil dizer o que ela fez. T.A.: "que ela não poderia manter em segredo de que fora ela que tocara Jesus". (Veja:)

ela veio tremendo

"ela veio tremendo de medo".

se prostrou aos pés de Jesus

Possíveis significados são: 1) "Ela se ajoelhou diante de Jesus" ou 2) "Ela se deitou no chão aos pés de Jesus". Ela não caiu acidentalmente. Esse era um sinal de humildade e respeito por Jesus.

na presença de

"a vista de" ou "no meio de".

Filha

Essa era uma forma amável de se falar a uma mulher. Sua língua talvez tenha outra maneira de demonstrar essa amabilidade.

tua fé te curou

"por causa de tua fé, ficastes bem". "fé" pode ser dito como uma ação. T.A.: "porque crestes, fostes curada". (Veja:)

Vá em paz

Essa expressão idiomática é uma forma de dizer "Adeus" e dar uma bênção ao mesmo tempo. T.A.: "Enquanto vais, não te preocipes mais" ou "Que Deus te dê paz enquanto vais". (UDB) (Veja:)

Verse 8:48

⁴⁸ Então Jesus disse: "Filha, a tua fé te curou. Vá em paz".

Verse 8:49

⁴⁹ Enquanto Jesus ainda falava, alguém veio da casa do líder da sinagoga, dizendo: "Não incomode o Mestre. A tua filha está morta".

Translation note 8:49

Enquanto Ele ainda falava

"Enquanto Jesus ainda falava à mulher".

líder da sinagoga

Isso se refere a Jairo. (Veja: 8:40)

Não incomode o Mestre

Essa declaração subentende que Jesus não poderá fazer nada para ajudar agora que a menina está morta. (Veja:)

o Mestre

Isso se refere a Jesus.

ela será salva

"ela ficará boa" ou "ela viverá novamente". (UDB)

Verse 8:50

⁵⁰ Mas quando Jesus ouviu isso, disse a Jairo: "Não temas. Apenas acredite e ela será salva".

Verse 8:51

⁵¹ Então quando Jesus chegou na casa, não permitiu que ninguém entrasse com Ele, exceto Pedro, João e Tiago, bem como o pai e a mãe da menina.

Translation note 8:51

Então quando Ele chegou na casa

"Quando eles vieram para a casa". Jesus foi para lá com Jairo. Também alguns dos discípulos de Jesus foram com eles.

não permitiu que ninguém entrasse com Ele, exceto Pedro, João e Tiago, bem como o pai e a mãe da menina

Isso pode ser dito de forma afirmativa. T.A.: "Jesus permitiu apenas Pedro, João, Tiago, o pai e a mãe da menina para entrar com Ele".

o pai... da menina

Isso se refere a Jairo.

Todas as pessoas estavam lamentando e chorando por ela

Essa era uma maneira normal de mostrar luto naquela cultura. T.A.: "todas as pessoas ali estavam mostrando o quanto tristes estavam e chorando alto porque a menina havia morrido". (Veja:)

sabendo que ela estava morta

"porque eles sabiam que a menina estava morta". (UDB)

Verse 8:52

⁵² Todas as pessoas estavam lamentando e chorando por ela, mas Ele disse: "Não choreis. Ela não está morta, está adormecida".

Verse 8:53

⁵³ E eles riram Dele com desdém, sabendo que ela estava morta.

Verse 8:54

⁵⁴ Mas Ele segurou a mão da menina e clamou dizendo: "Menina, levanta-te".

Translation note 8:54

Ele, segurou a mão da menina

"Jesus tomou a mão da menina".

Menina, levanta-te

"Garotinha, erga-te".

O espírito dela retornou

"O espírito dela retornou a seu corpo". Os judeus entendiam que a vida era resultado do espírito entrando numa pessoa. T.A.: "Ela voltou a vida" ou "Ela se tornou viva novamente". (Veja:)

espírito

"fôlego" ou "vida".

que dessem algo para ela comer

Isso pode ser dito na voz ativa. T.A.: "que eles dessem a ela algo para comer". (Veja:)

não contassem a ninguém

Isso pode ser dito de forma diferente. T.A.: "não falassem pra ninguém".

Verse 8:55

⁵⁵ O espírito dela retornou e ela levantou no mesmo momento. E Ele ordenou que dessem algo para ela comer.

Verse 8:56

⁵⁶ Seus pais estavam espantados, mas Ele ordenou que não contassem a ninguém o que aconteceu.

Capítulo 9

Verse 9:1

¹ Jesus convocou os doze e os deu poder e autoridade sobre todos os demônios e para curar doenças.

Translation note 9:1

Conexão com o Texto:

Jesus lembra seus discípulos a não dependerem de dinheiro e das suas coisas, dá poder a eles e, depois disso, os envia para vários lugares.

poder e autoridade

Esses dois termos são usados juntos para mostrar que os doze tinham tanto a habilidade quanto o direito de curar as pessoas. Traduza essa frase com uma combinação de palavras que inclua ambas essas ideias.

todos os demônios

Possíveis significados são 1) "cada demônio", ou 2) "todos os tipos de demônio".

doenças

"enfermidades"

os enviou

"os enviou para diversos lugares" ou "os mandou ir".

Verse 9:2

² Ele os enviou para pregar o Reino de Deus e curar os doentes.

Verse 9:3

³ Ele disse-lhes: "Não leveis nada para a viagem, nem cajado, bolsa, pão, dinheiro, nem mesmo uma túnica extra.

Translation note 9:3

Ele disse-lhes

"Jesus disse aos doze". Pode ser útil mencionar que isso aconteceu antes de eles saírem. Tradução Alternativa (T.A.): "Antes de eles saírem, Jesus disse a eles".

Não levai nada

"Não leve nada com você" ou "Não traga nada com você".

para sua jornada

"para sua viagem" ou "quando você viajar". Eles não devem levar nada durante toda a viagem, enquanto mudavam de vilarejo em vilarejo, e até retornarem a Jesus.

cajado

"vara" ou "bengala". Um cajado era um grande bastão que era usado para equilíbrio numa escalada ou em um chão irregular. Também poderia ser usado para se defender contra agressores.

bolsa

uma bolsa que um viajante usa para carregar o que precisa numa viagem

pão

Isso é usado aqui como uma referência genérica a "comida".

Qualquer casa em que entrardes

"Qualquer casa em que você entrar".

permanecei ali

"fique ali" ou "more temporariamente naquela casa como convidado".

até vos retirardes do lugar

"até se retirarem daquela cidade" ou "até se retirarem daquele lugar".

Verse 9:4

⁴ Qualquer casa em que entrardes, permanecei ali até retirardes do lugar.

Verse 9:5

⁵ Quando não vos receberem, ao sair daquela cidade, sacudi a poeira de vossos pés em testemunho contra eles".

Translation note 9:5

Quando não vos receberem

"Isso é o que você deve fazer nos lugares em que as pessoas não os receberem".

sacudi a poeira de vossos pés em testemunho contra eles

O "sacudir a poeira dos seus pés" era uma expressão de forte rejeição naquela cultura. Mostrava que eles não queriam que nem a poeira daquela cidade permanecesse neles. (Veja:)

Eles então partiram

"eles deixaram o lugar em que Jesus estava".

por todos os lugares

"a todos os lugares onde eles foram"

Verse 9:6

⁶ Eles então partiram pelas vilas, proclamando as boas novas e curando as pessoas por todos os lugares.

Verse 9:7

⁷ Herodes, o tetrarca, ouviu sobre tudo o que estava acontecendo e ficou perplexo, pois uns diziam que João Batista havia ressuscitado dos mortos.

Translation note 9:7

Informação Geral:

Esses versículos interrompem (a narrativa anterior) para dar informação sobre Herodes.

Herodes

Essa frase marca uma quebra na narrativa principal. Aqui Lucas diz a informação de contexto sobre Herodes. (Veja:)

Herodes, o tetrarca

Isso se refere a Herodes Antípaso, que governador de uma das quatro partes de Israel.

perplexo

"confuso"

pois uns diziam ... e alguns diziam ... e outros

Essas frases podem ser ditas na voz ativa. T.A.: "algumas pessoas diziam ... e outras pessoas diziam ... e outras diziam". (Veja:)

A João eu mandei que fosse decapitado, então quem pode ser este

Herodes supôs que era impossível que João ressuscitasse dos mortos. Isso pode ser dito de maneira clara. T.A.: "Não pode ser João pois eu tinha sua cabeça cortada. Então quem é esse homem" (UDB) (Veja:)

eu mandei que fosse decapitado

Os soldados de Herodes teriam realizado as execuções. T.A.: "Eu ordenei os meus soldados a cortarem a cabeça de João". (Veja:)

Verse 9:8

⁸ Alguns diziam que Elias havia aparecido e outros que um dos profetas antigos havia voltado à vida.

Verse 9:9

⁹ Herodes, porém, disse: "A João eu mandei que fosse decapitado, então quem pode ser este sobre o qual ouço tais coisas?" E Herodes tentou encontrar alguma maneira de ver Jesus.

Verse 9:10

¹⁰ Quando os doze apóstolos enviados por Jesus retornaram, eles contaram-Lhe tudo que haviam feito. Então Jesus os levou consigo para uma cidade chamada Betsaida,

Translation note 9:10

Conexão com o Texto:

Embora os discípulos tenham retornado a Jesus e ido a Betsaida para passarem tempo juntos, a multidão seguiu Jesus para ser curada e ouvir os Seus ensinamentos. Ele multiplica pães e peixes para ajudá-los enquanto retornavam para casa.

retornaram

"voltaram ao lugar no qual Jesus estava"

tudo que haviam feito

Isso se refere ao ensinamento e cura que realizaram quando foram até outras cidades.

Betsaida

Esse é o nome de uma cidade. (Veja:)

Verse 9:11

¹¹ mas as multidões ouviram sobre isso e O seguiram. Ele acolheu a todos, falou sobre o Reino de Deus e curou os que necessitavam ser curados.

Verse 9:12

¹² Quando estava entardecendo os doze vieram até Ele e disseram: "Despede a multidão, dessa forma eles poderão ir até vilas aos arredores e interior para encontrar abrigo e comida, pois o lugar que estamos é isolado.

Translation note 9:12

estava entardecendo

"o dia estava terminando" ou "estava perto do final do dia"

cinco pães

Pão é um pedaço de massa que é moldado e assado.

a não ser que fôssemos comprar comida

Se "a não ser que" for difícil para ser entendido na sua língua, você pode fazer uma nova frase. T.A.: "A fim de alimentar todos eles, nós teríamos que ir e comprar comida".

cerca de cinco mil homens

"cerca de 5,000 homens". Esse número não inclui as mulheres e crianças que poderiam estar presentes. (Veja:)

Fazei-os sentar-se

"Diga para eles se sentarem".

cinquenta

"50 cada". (Veja:)

Verse 9:13

¹³ Mas Ele lhes disse: "Dai-lhes algo para comer". Eles disseram: "Não temos mais que cinco pães e dois peixes, a não ser que fôssemos comprar comida para todo esse povo".

Verse 9:14

¹⁴ [Havia cerca de cinco mil homens lá]. Então Ele disse aos Seus discípulos: "Fazei-os sentar em grupos de cerca de cinquenta pessoas".

Verse 9:15

¹⁵ Então eles assim fizeram e todas as pessoas assentaram-se.

Translation note 9:15

ele assim fizeram

"Assim" se refere àquilo que Jesus disse para eles fazerem em 9.12. Eles falaram para as pessoas se sentarem em grupos de cerca de cinquenta pessoas.

Ele pegou os cinco pães

"Jesus pegou os cinco pães".

para o céu

Isso se refere a olhar para cima, em direção ao céu. Os judeus acreditavam que os céus (invisíveis) eram localizados acima do céu (visível). (Veja:)

os abençoou

Isso se refere aos pães e peixes.

distribuissem

"entregassem" ou "dessem"

ficaram satisfeitos

Essa expressão idiomática significa que eles comeram o suficiente e então não estavam com fome. T.A: "eles comeram o quanto quiseram comer" (Veja:)

Verse 9:16

¹⁶ Ele pegou os cinco pães, os dois peixes e olhando para o céu os abençoou, partiu-os em pedaços e os entregou aos discípulos para que eles

distribuísssem à multidão.

Verse 9:17

¹⁷ Todos comeram, ficaram satisfeitos e encheram doze cestos com a comida que sobrou.

Verse 9:18

¹⁸ E aconteceu que Jesus estava orando em particular e seus discípulos estavam com Ele. Então Ele os questionou: "Quem as multidões dizem que Eu sou?"

Translation note 9:18

Conexão com o Texto:

Jesus está orando, sozinho com seus discípulos, e eles começam a falar sobre quem é Jesus. Jesus fala a eles sobre Sua morte e ressurreição que estavam por vir e os incitou a segui-Lo, sem importar o que acontecesse.

E aconteceu que

Essa frase é usada para marcar o começo de um novo evento. (Veja:)

orando em particular

"orando sozinho". Os discípulos estavam com Jesus, mas Ele estava orando em particular e sozinho.

João Batista

Pode ser útil reformular parte da pergunta aqui. T.A.: "Alguns dizem que você é João Batista". (Veja:)

um dos profetas antigos que voltou à vida

Pode ser útil clarificar como essa resposta se relaciona à pergunta de Jesus. T.A.: "que Você é um dos profetas antigos que voltou à vida" (Veja:)

voltou à vida

"ressuscitou"

Verse 9:19

¹⁹ E eles responderam: "Uns dizem que tu és João Batista, alguns dizem que és Elias e outros dizem que tu és um dos profetas antigos que voltou à vida".

Verse 9:20

²⁰ E disse-lhes: "Mas quem dizeis que Eu sou?" Respondendo Pedro disse: "O Cristo de Deus".

Translation note 9:20

E disse-lhes

"Então Jesus disse aos Seus discípulos"

a ninguém falassem isso

"para não falar a pessoa alguma" ou "que eles não deveriam falar a pessoa alguma". Isso pode ser dito como uma citação direta. T.A.: "Não fale a pessoa alguma" (Veja:)

é necessário que o Filho do Homem sofra muitas coisas

"Pessoas causariam grande sofrimento ao Filho do Homem".

o Filho do Homem... seja

Jesus está se referindo a si mesmo. T.A.: "Eu, o Filho do Homem... e Eu serei" (Veja:)

seja rejeitado pelos anciãos, chefes dos sacerdotes e escribas

Isso pode ser dito na voz ativa. T.A.: "os anciãos, chefes dos sacerdotes e escribas irão rejeitá-lo" (Veja:)

seja morto

Isso pode ser dito na voz ativa. T.A.: "eles irão matá-lo". (Veja:)

no terceiro dia

"três dias depois de Ele morrer", ou "no terceiro dia após a sua morte" (Veja:)

ressuscite

"ser trazido de volta à vida". Isso pode ser dito na voz ativa. T.A.: "Deus O fará viver novamente" ou "Ele viverá novamente". (Veja:)

Verse 9:21

²¹ Mas alertando-os, Jesus os instruiu que a ninguém falassem isso,

Verse 9:22

²² dizendo-lhes : "É necessário que o Filho do Homem sofra muitas coisas, seja rejeitado pelos anciãos, pelos chefes dos sacerdotes, pelos escribas, seja morto e seja ressuscitado no terceiro dia".

Verse 9:23

²³ Se alguém quer vir após Mim, negue a si mesmo, tome a sua cruz diariamente e siga-me.

Translation note 9:23

ele disse (não tem no texto em português)

"Jesus disse"

a todos eles (não tem no texto em português)

Isso se refere aos discípulos que estavam com Jesus.

vir após Mim

"me seguir". Ir após Jesus representa ser um de Seus discípulos. T.A.: "seja meu discípulo" ou "seja um dos meus discípulos" (Veja:)

negue a si mesmo

"não deve ceder aos seus próprios desejos" ou "deve renunciar os seus próprios desejos"

tome a sua cruz diariamente, e siga-me

"carregue a sua cruz e siga-me todos os dias". A cruz representa sofrimento e morte. Tomar a cruz representa estar verdadeiramente disposto a sofrer e morrer. T.A.: "deve Me obedecer todos os dias mesmo até o ponto de sofrer e morrer". (Veja: e)

e siga-me

Aqui seguir a Jesus representa obedecê-Lo. T.A.: "e me obedeça". (Veja:)

sigae-me

"venha comigo" ou "comece a me seguir e continue me seguindo".

O que adianta ... arruinar a si mesmo?

A resposta implícita a essa pergunta é que não é bom. T.A.: "Não irá beneficiar pessoa alguma ganhar o mundo todo porém se perder". (Veja:)

ganhar o mundo todo

"ganhar tudo no mundo".

perder ou arruinar a si mesmo

"acabar consigo mesmo ou desistir da própria vida".

Verse 9:24

²⁴ Aquele que deseja salvar a sua vida irá perdê-la, mas aquele que perder a sua vida por minha causa, irá salvá-la.

Verse 9:25

²⁵ Pois que benefício há para uma pessoa se ela ganhar o mundo todo, mas perder-se ou arruinar-se a si mesmo?

Verse 9:26

²⁶ Aquele que se envergonha de Mim e das minhas palavras, o Filho do Homem se envergonhará dele quando vier em Sua glória, na glória do Pai e dos santos anjos.

Translation note 9:26

minhas palavras

"o que Eu digo" ou "o que eu ensino".

dele se envergonhará o Filho do Homem

Isso pode ser dito na voz ativa. T.A.: "o Filho do Homem também se envergonhará dele". (Veja:)

o Filho do Homem quando vier

Jesus estava falando sobre si mesmo. T.A.: "Eu, o Filho do Homem, quando vier". (Veja:)

o Pai

Esse é um título importante para Deus. (Veja:)

Verdadeiramente Eu vos digo

Jesus usa essa frase para enfatizar a importância do que Ele dirá a seguir.

há alguns de vós que estais aqui que não passarão pela morte

"alguns de vocês que estão aqui não passarão pela morte".

até que vejam

Jesus estava falando às pessoas às quais Ele se referia. T.A.: "antes de vocês virem". (Veja:)

não passarão pela morte até que vejam o Reino de Deus

Essa ideia de "não ... até que" pode ser expressa positivamente com "antes". T.A.: "verão o Reino de Deus antes de morrerem" ou "verão o Reino de Deus antes de vocês morrerem".

passarão pela morte

Isso significa "morrer". (Veja:)

Verse 9:27

²⁷ Verdadeiramente eu vos digo, há alguns de vós que estais aqui que não passarão pela morte até que vejam o reino de Deus.

Verse 9:28

²⁸ E aconteceu que, oito dias após dizer essas palavras, Jesus levou consigo Pedro, João e Tiago e subiu ao monte para orar.

Translation note 9:28

Conexão com o Texto:

Oito dias depois de Jesus dizer aos discípulos que alguns não morreriam antes de verem o Reino de Deus, Jesus subiu o monte para orar com Pedro, Tiago e João, que caem no sono, enquanto Jesus é transformado numa aparência deslumbrante.

essas palavras

Isso se refere ao que Jesus disse aos Seus discípulos nos versículos anteriores.

Verse 9:29

²⁹ Enquanto Ele estava orando, a aparência do seu rosto mudou, suas roupas se tornaram brancas e resplandecentes.

Verse 9:30

³⁰ E eis que dois homens estavam falando com Ele, Moisés e Elias,

Translation note 9:30

E eis que

As palavras "E eis que" nos alertam a prestarmos atenção na surpreendente informação que vem a seguir.

os quais apareceram em glorioso esplendor

Essa frase nos dá a informação de como estava a aparência de Moisés e Elias. Alguns idiomas traduziriam isso numa oração separada. T.A.: "e eles apareceram em glorioso esplendor" e "e eles estavam brilhando fortemente". (Veja:)

a partida Dele

"Sua saída" ou "como Jesus deixaria esse mundo". Isso era uma maneira educada de falar sobre a morte Dele. T.A: "Sua morte". (Veja:)

Verse 9:31

³¹ os quais apareceram em glorioso esplendor. Eles falavam sobre a partida Dele que estava prestes a se cumprir em Jerusalém.

Verse 9:32

³² Pedro e os que estavam com Ele estavam dominados pelo sono, mas quando despertaram, viram a glória de Jesus e os dois homens que estavam com Ele.

Translation note 9:32

Pedro e os que estavam...

Há aqui uma pausa na narrativa principal. Aqui, Lucas traz informação sobre Pedro, Tiago e João. (Veja:)

dominados pelo sono

Essa expressão idiomática quer dizer "com muito sono". (UDB)

viram a glória de Jesus

Isso se refere à brilhante luz que os cercava. T.A.: "eles viram uma luz brilhante vindo de Jesus" ou "viram uma luz muito brilhante vindo de Jesus".

os dois homens que estavam com Ele

Isso se refere a Moisés e Elias.

Quando estes iam se afastando

"Quando Moisés e Elias iam se afastando".

tendas

"abrigos" ou "cabanas"

Verse 9:33

³³ Quando estes iam se afastando de Jesus, disse-Lhe Pedro: "Mestre, é bom estarmos aqui. Façamos três tendas, uma para Ti, uma para Moisés e outra para Elias", porém ele não sabia o que dizia.

Verse 9:34

³⁴ Enquanto ele estava dizendo estas coisas, uma nuvem veio e os envolveu com sua sombra, eles ficaram aterrorizados ao entrarem na nuvem.

Translation note 9:34

Enquanto ele estava dizendo estas coisas

"Ao mesmo tempo em que Pedro estava dizendo estas coisas"

eles ficaram atemorizados

Esses discípulos adultos não tinham medo de nuvens. Essa frase indica que, com a nuvem, algum tipo de medo incomum veio sobre eles. T.A.: "eles estavam aterrorizados". (Veja:)

ao entrarem na nuvem

Isso pode ser expresso falando o que a nuvem fez. T.A.: "a nuvem os cercou".

Uma voz saiu da nuvem

É compreendido que a voz somente poderia pertencer a Deus. T.A.: "Deus falou a eles da nuvem". (Veja:)

Filho

Esse é um título importante para Jesus, o Filho de Deus. (Veja:)

O escolhido

Isso pode ser dito na voz ativa. T.A.: "Aquele que Eu escolhi" ou "Eu O escolhi". (Veja:)

Eles ficaram em silêncio... o que tinham visto

Essa é informação que conta o que aconteceu depois da história como resultado dos eventos da própria história. (Veja:)

ficaram em silêncio... não disseram nada a ninguém

A primeira oração refere-se à resposta imediata deles, e a segunda oração refere-se ao que fizeram nos dias seguintes.

Verse 9:35

³⁵ Uma voz saiu da nuvem, dizendo: "Este é o Meu Filho, O escolhido; a Ele ouvi".

Verse 9:36

³⁶ Quando a voz parou, Jesus estava sozinho. Eles ficaram em silêncio e naqueles dias não disseram nada a ninguém sobre o que tinham visto.

Verse 9:37

³⁷ E aconteceu que, no dia seguinte, uma grande multidão O encontrou quando eles desceram do monte.

Translation note 9:37

Conexão com o Texto:

No dia seguinte, após a aparência deslumbrante de Jesus, Ele cura um menino possuído por demônio, o qual os discípulos não foram capazes de curar.

E eis que (não há no português) Um homem da multidão

As palavras "e eis que" nos alertam para uma nova pessoa na história. Sua língua pode ter uma maneira de fazer isso. No português usa-se "Havia um homem na multidão que disse". (Veja:)

E eis que um espírito

A frase "E eis que" nos introduz ao espírito malígno na história do homem. Sua língua pode ter uma maneira de fazer isso. No português usa-se "Havia um espírito malígno". (Veja:)

espumar pela boca

"espuma sai de sua boca". Quando uma pessoa tem uma convulsão, eles podem ter dificuldade para respirar ou engolir. Isso provoca a formação de uma espuma branca em volta de sua boca.

Verse 9:38

³⁸ Um homem da multidão clamou dizendo: "Mestre, eu Te imploro que olhes para o meu filho, pois ele é o único que tenho.

Verse 9:39

³⁹ E eis que um espírito se apodera dele, que de repente grita, convulsiona e até espumar pela boca. O espírito dificilmente sai dele, machucando ele muito.

Verse 9:40

⁴⁰ Eu supliquei a Seus discípulos para que o expulsasse, mas eles não o puderam.

Verse 9:41

⁴¹ Jesus respondeu-lhes, dizendo: "Ó geração incrédula e perversa, até quando estarei convosco e vos suportarei? Traze o teu filho aqui".

Translation note 9:41

Jesus respondeu-lhes, dizendo

"Em sua resposta Jesus disse"

Ó geração incrédula e perversa

Jesus disse isso para a multidão que se reuniu e não para os Seus discípulos.

geração... perversa

"geração... corrupta".

até quando estarei convosco e vos suportarei?

Aqui "convosco" é plural. Jesus usa essas perguntas para expressar a tristeza que sentiu por as pessoas não acreditarem. Elas podem ser escritas como afirmações. T.A.: "Eu tenho estado com vocês há tanto tempo, ainda assim vocês não acreditam. Eu me pergunto quanto tempo eu ainda terei que os suportar." (Veja: e)

Traze o teu filho aqui

Aqui "teu" é singular. Jesus está falando diretamente ao pai que se dirigiu a Ele. (Veja:)

Verse 9:42

⁴² Enquanto o menino estava vindo, o demônio o lançou ao chão e o convulsionou. Mas Jesus repreendeu o espírito imundo, curou o menino e o entregou para o seu pai.

Verse 9:43

⁴³ Todos ficaram maravilhados com a grandeza de Deus. Mas enquanto todos ainda estavam admirados com tudo o que Jesus fez, Ele disse aos Seus discípulos:

Translation note 9:43

Todos ficaram maravilhados com a grandeza de Deus

Jesus operou o milagre, mas a multidão reconheceu que Deus era o poder por trás da cura.

tudo o que Jesus fez

"tudo o que Ele fez"

Ponde em vossos ouvidos essas palavras

Essa é uma figura idiomática que significa que eles deveriam prestar atenção. T.A.: "Ouçam atentamente e lembrem" ou "Não se esqueçam disso" (Veja:)

o Filho do Homem será entregue nas mãos de homens

Isso pode ser dito com uma oração na voz ativa. Aqui "mãos" refere-se a poder ou controle. T.A.: "eles trairão o Filho do Homem e o colocarão no controle de homens" (Veja: e)

o Filho do Homem

Jesus está falando sobre Ele mesmo na terceira pessoa. T.A.: "Eu, o Filho do Homem". (Veja:)

nas mãos de homens

Jesus não identifica esses homens aqui, mas pode ser útil mencionar essa informação. T.A.: "aos meus inimigos". (UDB) (Veja:)

isto foi-lhes encoberto

Isso pode ser dito na voz ativa. T.A.: "Deus encobriu-lhes o significado". (Veja:)

Verse 9:44

⁴⁴ "Ponde em vossos ouvidos estas palavras: o Filho do Homem será entregue nas mãos de homens".

Verse 9:45

⁴⁵ Mas eles não entenderam o significado dessas palavras, isto foi-lhes encoberto, para que não entendessem. E estavam com medo de perguntá-Lo acerca dessa declaração.

Verse 9:46

⁴⁶ Então os discípulos começaram a discutir entre si sobre qual deles seria o maior.

Translation note 9:46

Informação Geral:

Os discípulos começam uma discussão que gira em torno do poder.

entre si

"entre os discípulos"

pensando em seus corações

Os "corações" se referem aos pensamentos e desejos mais profundos de uma pessoa. T.A.: "pensando individualmente" ou "considerando em seus pensamentos privados". (Veja:)

em Meu nome

Isso se refere a uma pessoa fazendo algo como representante de Jesus. T.A.: "por causa de Mim". (UDB) (Veja:)

Me recebe

Essa metáfora também pode ser dita como um símilde. T.A.: "é como se ele estivesse me recebendo". (Veja:)

Aquele que Me enviou

"Deus, que Me enviou". (UDB)

este que é o maior

"estes que Deus considera serem os mais importantes". (UDB)

Verse 9:47

⁴⁷ Mas Jesus sabendo o que eles estavam pensando em seus corações, pegou uma criança e a colocou ao seu lado,

Verse 9:48

⁴⁸ e disse-lhes: "Se alguém receber esta criança em Meu nome, ele também Me recebe, e se alguém Me recebe, ele também recebe Aquele que Me enviou. Pois aquele que for o menor dentre vós, esse que é grande".

Verse 9:49

⁴⁹ João lhe disse: "Mestre, nós vimos alguém expulsando demônios em Seu nome e o proibimos, porque ele não Te segue conosco".

Translation note 9:49

João lhe disse

"Em resposta, João disse" ou "João respondeu a Jesus". João estava respondendo ao que Jesus tinha dito sobre ser o maior. Ele não estava respondendo a uma pergunta.

nós vimos

Isso não inclui Jesus, mas somente os discípulos. (Veja:)

em Seu nome

Isso significa que a pessoa estava falando com o poder e a autoridade de Jesus. (Veja:)

Não o proíba

Isso pode ser dito positivamente. T.A.: "Permita-lhe continuar".

quem não é contra vós é a favor de vós

Algumas línguas modernas tem dizeres que significam a mesma coisa. T.A.: "se uma pessoa não o atrapalha, é como se estivesse lhe ajudando" ou "se uma pessoa não está trabalhando contra você, ele está trabalhando em seu favor".

Verse 9:50

⁵⁰ Mas Jesus disse a ele: "Não o impeçais, pois quem não é contra vós é a favor de vós".

Verse 9:51

⁵¹ E aconteceu que, estando para se completar os dias de Sua ascensão, Ele resolutamente decidiu ir para Jerusalém

Translation note 9:51

Informação Geral:

Agora fica óbvio que Jesus decidiu ir para Jerusalém.

quando o tempo de subir aos céus estava próximo

"quando o tempo de subir aos céus estava se aproximando" ou "quando era quase tempo de subir aos céus".

a Sua face estava direcionada

Essa expressão idiomática significa que Ele "decidiu firmemente". T.A.: "tomou como decisão" ou "decidiu". (Veja:)

para fazer os preparativos para Sua chegada

Isso significa preparar tudo para a chegada Dele lá, possivelmente incluindo um lugar para falar, um lugar para ficar e comida.

não O receberam

"não quiserem que Ele ficasse".

porque a Sua face estava direcionada para Jerusalém

Os samaritanos e os judeus se odiavam. Portanto, os samaritanos não ajudariam Jesus em Sua jornada até Jerusalém, a capital dos judeus. (Veja:)

Verse 9:52

⁵² e enviou mensageiros à sua frente. Eles entraram em uma vila samaritana para preparar Sua chegada.

Verse 9:53

⁵³ Mas as pessoas de lá não O receberam, porque a Sua face estava direcionada para Jerusalém.

Verse 9:54

⁵⁴ Então quando Seus discípulos Tiago e João viram isso, eles disseram: "Senhor, queres que mandemos descer fogo do céu e os destruir?"

Translation note 9:54

viram isso

"viram que os samaritanos não receberam a Jesus".

ordenemos que caia fogo dos céus e os destrua

Tiago e João sugeriram esse método de julgamento porque eles sabiam que essa era a maneira que os profetas, como Elias, julgaram as pessoas que rejeitaram a Deus. (Veja:)

voltou-se para eles e os repreendeu

"Jesus voltou-se para Tiago e João e os repreendeu". Jesus não condenou os samaritanos, como os discípulos esperavam.

Verse 9:55

⁵⁵ Mas Jesus voltou-se para eles e os repreendeu.

Verse 9:56

⁵⁶ Então eles foram para outra vila.

Verse 9:57

⁵⁷ Enquanto iam pelo caminho, alguém lhe falou: "Eu te seguirei para onde quer que fores".

Translation note 9:57

alguém

Esse não era um dos discípulos.

As raposas têm suas tocas ... não tem onde reclinar a cabeça

Jesus responde com um provérbio para ensinar ao homem sobre ser um discípulo de Jesus. Jesus insinua que se fosse para um homem seguir-lo, esse homem também poderia não ter uma casa. T.A.: "As raposas têm suas tocas ... não tem onde reclinar a cabeça. Então não espere que você terá uma casa". (Veja: e)

raposas

Esses são animais terrestres parecidos com cachorros pequenos. Eles dormem em uma toca ou buraco no chão.

pássaros do céu

"pássaros que voam no ar"

Filho do Homem

Jesus está falando sobre Ele mesmo na terceira pessoa. T.A.: "Eu, o Filho do homem". (Veja:)

não tem onde reclinar a cabeça

"nenhum lugar para descansar minha cabeça" ou "nenhum lugar para dormir". Jesus está exagerando para pontuar que ele não era bem-vindo para morar em lugar algum. (Veja:)

Verse 9:58

⁵⁸ Jesus disse-lhe: "As raposas têm suas tocas e os pássaros do céu seus ninhos, mas o Filho do homem não tem onde reclinar a cabeça".

Verse 9:59

⁵⁹ Então Ele disse a outra pessoa: "Segue-me". Mas ele respondeu: "Senhor, permita-me primeiro sepultar o meu pai".

Translation note 9:59

Conexão com o Texto:

Jesus continua a falar com as pessoas pela estrada.

Segue-me

Isso implica em ser discípulo de Jesus e ir com Ele.

permita-me primeiro sepultar o meu pai

Não está claro se o pai do homem morreu e ele vai enterrá-lo imediatamente, ou se o homem quer permanecer por mais tempo até que seu pai morra a fim de poder sepultá-lo. O ponto principal é que o homem quer fazer algo a mais antes de seguir a Jesus.

permita-me primeiro

"antes de eu fazer isso, deixe-me ir".

Deixa que os mortos sepultem seus próprios mortos

Jesus não quer dizer literalmente que pessoas mortas sepultarão outras pessoas mortas. Possíveis significados de "os mortos" são: 1) é uma metáfora para aqueles que morrerão em breve, ou 2) é uma metáfora para aqueles que não seguem a Jesus e estão espiritualmente mortos. O ponto principal é que um discípulo não pode deixar que nada o atrasse de seguir a Jesus. (Veja:)

os mortos

"as pessoas mortas". (Veja:)

Verse 9:60

⁶⁰ Mas Ele lhe disse: "Deixa que os mortos sepultem seus próprios mortos, tu, porém, vai e proclama em todo o lugar o reino de Deus".

Verse 9:61

⁶¹ Outra pessoa também disse: "Eu vou te seguir, Senhor, mas me permita primeiro despedir-me dos de minha casa".

Translation note 9:61

Eu vou te seguir

"Eu vou me juntar a você como discípulo" ou "eu estou pronto para Te seguir".

permite primeiro despedir-me

"antes de eu fazer isso, deixe-me dizer adeus" ou "permita-me primeiramente dizer a eles que estou indo embora".

dos da minha casa

"minha família" ou "as pessoas da minha casa".

Ninguém ... apto para o reino de Deus

Jesus responde com um provérbio para ensinar ao homem sobre ser Seu discípulo. Jesus quer dizer que uma pessoa não é apta para o Reino de Deus se ela foca nas pessoas de seu passado ao invés de seguir a Jesus. (Veja: e)

tendo posto a mão no arado

"posto a mão no" é uma expressão idiomática que significa que a pessoa começou a fazer algo. T.A.: "tendo começado a arar seu campo" ou "tendo começado a preparar seu campo". (Veja: e)

olha para trás

Uma pessoa que olha para trás enquanto ara não consegue guiar o arado para onde deve ir. Eles têm de manter o foco em olhar adiante, a fim de arar bem.

apto para

"útil para" ou "adequado para".

Verse 9:62

⁶² Mas Jesus disse-lhe: “Ninguém que, tendo posto a mão no arado e fica olhando para trás, é apto para o Reino de Deus”.

Capítulo 10

Verse 10:1

¹ Depois disso, o Senhor designou outros setenta [e dois (muitos manuscritos antigos não contêm este trecho)] e os enviou, de dois em dois, à Sua frente a todas as cidades e lugares aonde Ele pretendia ir.

Translation note 10:1

Informações Gerais:

Jesus envia mais 70 pessoas a Sua frente. Aqueles setenta voltaram com alegria e Jesus responde com louvor ao Seu Pai celestial.

Depois disso

Esta expressão é utilizada aqui para marcar um novo evento na história. (Veja:)

setenta

"70". Algumas versões dizem "setenta e dois" ou "72". Você pode querer incluir uma nota de rodapé que diga isso. (Veja:)

os enviou dois a dois

"os enviou em grupos de dois" ou "os enviou com dois pessoas em cada grupo".

E dizia-lhes

Isto foi antes de os homens de fato saírem. Tradução Alternativa (T.A.): "Isto é o que Ele lhes disse" ou "Antes que saíssem, Ele lhes disse". (Veja:)

A colheita é grande, mas os trabalhadores são poucos

"Há uma grande colheita, mas não há trabalhadores suficientes para trazê-la". Jesus quis dizer que há muitas pessoas prontas para entrar no Reino de Deus, mas não há discípulos suficientes para ensinar e ajudar pessoas. (Veja:)

Verse 10:2

² E dizia-lhes: “A colheita é grande, mas os trabalhadores são poucos. Por isso rogai ao Senhor da colheita, para que Ele envie trabalhadores para a Sua colheita.

Verse 10:3

³ Ide! Eis que Eu vos envio como cordeiros no meio de lobos.

Translation note 10:3

Idé!

"Ide às cidades" ou "Ide às pessoas".

Eu vos envio como cordeiros no meio de lobos

Lobos atacam e matam cordeiros. Esta metáfora significa que existiam pessoas que tentariam prejudicar os discípulos que Jesus estava enviando. Os nomes de outros animais poderiam ser substituídos. T.A.: "quando Eu enviar vocês, pessoas vão querer prejudicar vocês como lobos atacando cordeiros". (Veja:)

Não leveis nenhum saco de dinheiro

"não levem uma bolsa de dinheiro com vocês".

não cumprimenteis a ninguém pelo caminho

Jesus estava enfatizando que eles fossem rapidamente às cidades e fizessem esse trabalho. Ele não estava dizendo a eles para serem rudes.

Verse 10:4

⁴ Não leveis nenhum saco de dinheiro, nem bagagem de viagem, nem sandálias e não cumprimenteis a ninguém pelo caminho.

Verse 10:5

⁵ Em qualquer casa que entrardes, dizei primeiro: 1'Que a paz esteja nesta casa'.

Translation note 10:5

Que a paz esteja nesta casa

Isso era tanto uma saudação quanto uma benção. Aqui "casa" refere-se aqueles que vivem na casa. T.A.: "Que as pessoas desta casa recebem a paz". (Veja:)

um filho da paz

"uma pessoa pacífica". Esta é uma pessoa que quer paz com Deus e com as pessoas.

a vossa paz repousará sobre ele

"paz" é descrita como uma coisa viva que pode escolher onde ficar. T.A.: "ele terá a paz com a qual você o abençoou". (Veja:)

se não houver

Pode ser útil repetir toda a frase. T.A.: "se não houver um filho da paz lá" ou "se o dono da casa não for uma pessoa da paz". (Veja:)

ela voltará para vós

"paz" é descrita como uma coisa viva que pode escolher sair. T.A.: "você terá aquela paz" ou "ele não receberá a paz com a qual você o abençoou". (Veja:)

Continuai na mesma casa

Jesus não estava dizendo que eles deveriam ficar em casa o dia inteiro, mas que eles deveriam dormir na mesma casa todas as noites que estivessem lá. T.A.: "Continuem a dormir naquela casa".

porque o trabalhador merece receber o seu salário

Este é um princípio geral que Jesus estava aplicando para os homens que Ele estava enviando. Como eles estariam ensinando e curando as pessoas, elas deveriam os sustentar com um lugar para ficar e com comida.

Não andeis de casa em casa

Andar de casa em casa significa ir para casas diferentes. Pode ser dito claramente que Ele estava falando a respeito de passar a noite em casas diferentes. "Não durmam em uma casa diferente a cada noite". (Veja: e)

Verse 10:6

⁶ Se ali houver um filho da paz, a vossa paz repousará sobre ele, mas, se não houver, ela voltará sobre vós.

Verse 10:7

⁷ Permanecki na mesma casa, comendo e bebendo do que eles tiverem, porque o trabalhador merece receber o seu salário. Não fiqueis mudando de casa em casa.

Verse 10:8

⁸ Em qualquer cidade que entrardes, e vos receberem, comei do que puserem diante de vós

Translation note 10:8

e Ihes receberem

"se eles derem as boas vindas a vocês".

comei do que puserem diante de vós

Isto pode ser dito na voz ativa. T.A.: "comam de qualquer comida que derem a vocês". (Veja:)

os enfermos

"as pessoas doentes". (Veja:)

O Reino de Deus está perto de vós

O substantivo abstrato "Reino" pode ser expresso com os verbos "reinado" ou "governo". Possíveis significados são: 1) o Reino de Deus começará em breve. T.A.: "Deus em breve governará por todo lugar como Rei" (UDB); ou 2) as ações do Reino de Deus estão acontecendo a sua volta. T.A.: "A prova de que Deus está reinando está a volta de vocês". (Veja:)

Verse 10:9

⁹ e curai os enfermos que lá estiverem. Dizei-lhes: 'O Reino de Deus é chegado a vós'.

Verse 10:10

¹⁰ Mas, em qualquer cidade em que entrardes, e não vos receberem, saí para as ruas e dizei:

Translation note 10:10

e não vos receberem

"se as pessoas da cidade rejeitarem vocês".

Até mesmo a poeira de vossa cidade que se agarra a nossos pés, sacudimos contra vós!

Esta é uma ação simbólica para mostrar que eles rejeitam as pessoas da cidade. T.A.: "Assim como vocês nos rejeitaram, nós os rejeitamos completamente. Rejeitamos até mesmo a poeira da sua cidade que está agarrada nos nossos pés". (Veja:)

sacudimos

Como Jesus estava enviando essas pessoas em duplas, seriam duas pessoas dizendo isto. Então, idiomas que têm forma dupla de dizer "nós" a usariam. (Veja:)

Mas sabei disso, que o Reino de Deus está próximo

A frase "Mas sabei disso" introduz um aviso. Significa "Mesmo que vocês nos rejeitem, isto não muda o fato de o Reino de Deus estar próximo!".

o Reino de Deus está próximo

O substantivo abstrato "Reino" pode ser expresso com os verbos "reinado" ou "governo". T.A.: "Deus em breve governará por todo lugar como Rei" (UDB); ou "A prova de que Deus está reinando está a volta de vocês". Veja como você traduziu uma frase semelhante em [LUK](#)

[10:8.](#) (Veja:)

Eu vos digo

Jesus disse isto as 70 pessoas que Ele estava enviando. Ele disse isso para mostrar que Ele estava prestes a dizer algo muito importante.

no dia do julgamento

Os discípulos teriam entendido que isto se refere ao tempo do julgamento final dos pecadores. (Veja:)

haverá mais tolerância para Sodoma do que para aquela cidade

"Deus não julgará Sodoma tão severamente quanto Ele julgará aquela cidade". T.A.: "Deus julgará as pessoas daquela cidade mais severamente do que Ele julgará as pessoas de Sodoma". (Veja:)

Verse 10:11

¹¹ 'Até mesmo a poeira de vossa cidade que se agarrou a nossos pés, sacudimos contra vós! Mas sabei disto, que o Reino de Deus está próximo'.

Verse 10:12

¹² Eu vos digo que, no dia do julgamento, haverá mais tolerância para Sodoma do que para aquela cidade.

Verse 10:13

¹³ Ai de ti, Corazim! Ai de ti, Betsaida! Porque, se os milagres que foram feitos em vós tivessem sido feitos em Tiro e Sidom, há muito tempo que eles teriam se arrependido e se assentado sobre cinzas, em panos de saco.

Translation note 10:13

Ai de ti, Corazim! Ai de ti, Betsaida!

Jesus falou como se as pessoas das cidades de Corazim e Betsaida O estivessem ouvindo, mas elas não estavam. (Veja: ou ou)

Porque se os milagres que foram feitos em vós tivessem sido feitos em Tiro e Sidom

Jesus está descrevendo uma situação que poderia ter acontecido no passado mas não aconteceu. T.A.: "Se alguém tivesse realizado os milagres para as pessoas de Tiro e Sidom que Eu realizei para vocês". (Veja: ou)

eles teriam se arrependido

"as pessoas perversas que viveram lá teriam demonstrado que eles estavam arrependidos dos seus pecados". (UDB)

se assentado sobre cinzas em panos de saco

"vestido panos de saco e se assentado em cinzas".

Mas haverá mais tolerância para Tiro e Sidom no juízo do que para vós

Pode ser útil afirmar claramente a razão para o julgamento deles. T.A.: "Mas porque vocês não se arreenderam e creram em Mim, apesar de terem Me visto realizar muitos milagres, Deus os julgará mais severamente do que as pessoas de Tiro e Sidom". (Veja: ou)

no juízo

"naquele dia final quando Deus julgar a todos". (UDB)

Tu, Cafarnaum

Jesus agora fala as pessoas na cidade de Cafarnaum como se eles O estivessem ouvindo, mas eles não estavam. (Veja: ou)

tu achas que serás elevada até o céu?

Jesus usa uma pergunta para repreender as pessoas de Cafarnaum por seu orgulho. T.A.: "certamente vocês não serão elevados até o céu" ou "Deus não os honrará!". (Veja: ou)

elevada até o céu

Esta expressão significa "ser grandemente exaltado".

tu serás levada para baixo, ao Hades

Isto pode ser dito na voz ativa. T.A.: "você descerá ao Hades" ou "Deus a enviará para o Hades". (Veja:)

Verse 10:14

¹⁴ Contudo, haverá mais tolerância para Tiro e Sidom no juízo do que para vós.

Verse 10:15

¹⁵ Tu, Cafarnaum, tu achas que serás elevada até o céu? Do contrário, tu serás levada para baixo, ao Hades.

Verse 10:16

¹⁶ Os que vos ouvem, ouvem a Mim; e quem lhes rejeita, a Mim me rejeita; e os que Me rejeitam também rejeitam aquele que Me enviou".

Translation note 10:16

Os que vos ouvem, ouvem a Mim

A comparação pode ser afirmada claramente como uma símilde. T.A.: "Quando alguém ouve vocês, é como se eles estivessem Me ouvindo". (Veja:)

quem lhes rejeita, a Mim me rejeita

A comparação pode ser afirmada claramente como uma símilde. T.A.: "Quando alguém rejeita vocês, é como se eles estivessem Me rejeitando". (Veja:)

os que Me rejeitam também rejeitam aquele que Me enviou

A comparação pode ser afirmada claramente como uma símilde. T.A.: "Quando alguém Me rejeita, é como se eles estivessem rejeitando Aquele que Me enviou". (Veja:)

aquele que Me enviou

Isto se refere a Deus o Pai, quem nomeou Jesus para esta tarefa especial. T.A.: "Deus, quem me enviou". (UDB) (Veja:)

Verse 10:17

¹⁷ Os setenta [e dois] voltaram com alegria, dizendo: "Senhor, até os demônios se submeteram ao Teu nome".

Translation note 10:17

Os setenta voltaram

Alguns idiomas vão precisar dizer que os setenta, na verdade, saíram primeiro como a UDB diz. Esta é uma informação implícita que pode ser explicitada. (Veja:)

setenta

Você pode querer adicionar uma nota de rodapé: "Algumas versões dizem '72' ao invés de '70'". (Veja:)

ao Teu nome

Aqui "nome" se refere ao poder e autoridade de Jesus. (Veja:)

Eu via Satanás cair do céu como um relâmpago

Jesus utilizou uma símila para comparar como Deus estava derrotando Satanás quando os seus 70 discípulos estavam pregando nas cidades assim como um relâmpago. (Veja:)

cair do céu como um relâmpago

Possíveis significados são: 1) caiu tão rápido quanto um relâmpago; ou 2) caiu do céu como o relâmpago cai. Já que os dois significados são possíveis, talvez seja melhor manter a imagem.

autoridade para pisar serpentes e escorpiões

"autoridade para pisar em serpentes e esmagar escorpiões". Possíveis significados são: 1) isto se refere a serpentes e escorpiões de verdade; ou 2) serpentes e escorpiões são uma metáfora para espíritos maus. A UDB traduz isso se referindo a espíritos maus: "Eu tenho lhes dado o direito de atacar espíritos maus". (Veja:)

pisar serpentes e escorpiões

Isto implica que eles fariam isso e não se machucariam. T.A.: "andar sobre serpentes e escorpiões e eles não machucarão vocês". (Veja:)

escorpiões

Escorpiões são animais pequenos com duas garras e um ferrão venenoso na cauda.

sobre todo o poder do inimigo

"Eu lhes dei autoridade para esmagar o poder do inimigo" ou "Eu lhes dei autoridade para derrotar o inimigo". O inimigo é Satanás. (Veja: ou)

não vos alegreis no fato dos espíritos se submeterem a vós

"não se alegrem apenas por os espíritos se submeterem a vocês". Isto também pode ser dito na forma positiva. T.A.: "Alegrem-se por seus nomes estarem escritos nos céus mais do que vocês se alegram por os espíritos se submeterem a vocês!".

seus nomes estarem gravados nos céus

Isto pode ser dito na voz ativa. T.A.: "Deus escreveu seus nomes nos céus" ou "seus nomes estão na lista de pessoas que são cidadãos dos céus". (Veja:)

Verse 10:18

¹⁸ Jesus lhes disse: "Eu via Satanás caindo do céu como um relâmpago.

Verse 10:19

¹⁹ Eu vos dei autoridade para pisar serpentes e escorpiões, e sobre todo o poder do inimigo, e nada irá de maneira alguma lhe causar dano.

Verse 10:20

²⁰ No entanto, não vos alegreis no fato de os espíritos se submeterem a vós, mas regozijai-vos ainda mais por seus nomes estarem gravados nos céus".

Verse 10:21

²¹ Naquele momento, Ele exultou no Espírito Santo, dizendo: "Eu te louvo, ó Pai, Senhor do céu e da terra, porque Tu ocultaste essas coisas dos que são sábios e cultos, mas as revelaste àqueles que são ignorantes como pequenas crianças. Sim, ó Pai, porque assim foi agradável à Tua vista.

Translation note 10:21

Pai

Este é um título importante para Deus. (Veja:)

Senhor do céu e da terra

"céu" e "terra" representam tudo que existe. T.A.: "Mestre sobre todos e tudo nos céus e na terra". (Veja:)

essas coisas

Isto se refere aos ensinamentos anteriores de Jesus sobre a autoridade dos discípulos. Talvez seja melhor dizer apenas "essas coisas" e deixar o leitor determinar o significado.

sábios e cultas

"das pessoas que são sábias e têm entendimento". Porque Deus escondeu a verdade delas, essas pessoas não eram de fato sábias e cultas, apesar de acharem que fossem. T.A.: "das pessoas que pensam que são sábias e com boa educação". (Veja: ou)

àqueles que são ignorantes

Isto se refere aqueles que podem não ter muita educação, mas que estão dispostas a aceitar os ensinamentos de Jesus. T.A.: "pessoas que podem ter pouca educação, mas escutam a Deus". (Veja:)

como pequenas crianças

"assim como pequenas crianças". Pessoas que sabem que não são muito sábias e bem informadas estão dispostas a serem ensinadas, assim como crianças. (Veja:)

porque assim foi agradável à Sua vista

"pois O agrada fazer isso".

Verse 10:22

²² Todas as coisas Me foram confiadas pelo Meu Pai, e ninguém conhece quem é o Filho senão o Pai, e ninguém conhece quem é o Pai senão o Filho e aqueles a quem o Filho quiser revelar".

Translation note 10:22

Todas as coisas Me foram confiadas pelo Meu Pai

Isto pode ser dito na voz ativa. T.A.: "Meu Pai confiou todas as coisas a Mim". (Veja:)

Pai... Filho

Estes são títulos importantes que descrevem o relacionamento entre Deus e Jesus. (Veja:)

conhece quem é o Filho

A palavra que é traduzida como "conhece" significa conhecer por uma experiência pessoal. Deus, O Pai, conhece Jesus dessa maneira.

o Filho

Jesus estava se referindo a Si mesmo na terceira pessoa. (Veja:)

senão o Pai

Isto significa que apenas o Pai sabe quem o Filho é.

conhece quem é o Pai

A palavra que é traduzida como "conhece" significa conhecer por uma experiência pessoal. Jesus conhece Deus, Seu Pai, dessa maneira.

senão o Filho

Isto significa que apenas o Filho sabe quem o Pai é.

aqueles a quem o Filho quiser revelar

"qualquer um a quem o Filho desejar mostrar o Pai".

Verse 10:23

²³ E, voltando-se para os discípulos, Ele lhes disse em particular: "Bem-aventurados são aqueles que veem as coisas que vedes.

Translation note 10:23

E voltando-se para os discípulos, Ele lhes disse em particular

O termo "em particular" indica que Ele estava sozinho com Seus discípulos. T.A.: "Mais tarde, quando Ele estava sozinho com Seus discípulos, Ele se virou para eles e disse". (Veja:)

Bem-aventurados são aqueles que vêem as coisas que vedes

Isto provavelmente se refere as boas obras e milagres que Jesus estava fazendo. T.A.: "Quão bom é para aqueles que vêem as coisas que vocês Me vêem fazendo". (Veja:)

e não puderam vê-las

Isto implica que Jesus ainda não estava fazendo aquelas coisas. T.A.: "mas não puderam vê-las porque Eu ainda não as estava realizando". (Veja:)

as coisas que ouvis

Isto provavelmente se refere aos ensinamentos de Jesus. T.A.: "as coisas que vocês me ouviram dizer". (Veja:)

e não ouviram

Isto implica que Jesus ainda não estava ensinando. T.A.: "mas não os podiam ouvir porque Eu ainda não havia começado a ensinar". (Veja:)

Verse 10:24

²⁴ Pois Eu vos digo que muitos profetas e reis desejaram ver as coisas que vedes, mas não puderam vê-las; ouvir as coisas que ouvis, e não ouviram".

Verse 10:25

²⁵ E eis que certo mestre da Lei Judaica levantou-se para testá-Lo, dizendo: "Mestre, o que devo fazer para herdar a vida eterna?".

Translation note 10:25

Conexão com o texto:

Jesus responde com uma história ao mestre da Lei Judaica que quer testar Jesus. (Veja:)

E eis que certo mestre

Isto nos alerta a respeito de um novo evento e uma nova pessoa na história. (Veja: e)

testá-Lo

"desafiar Jesus".

O que está escrito na Lei? Como é que lês?

Jesus não está buscando informação. Ele usa essas perguntas para testar o conhecimento do mestre judeu. T.A.: "Me digam o que Moisés escreveu na Lei". (Veja:)

O que está escrito na Lei?

Esta pergunta pode ser feita na voz ativa. T.A.: "O que Moisés escreveu na Lei?". (Veja:)

Como é que lês?

"O que você leu nela?" ou "O que você entende que ela diz?".

Amarás... próximo como a ti mesmo

O homem está citando o que Moisés escreveu na Lei.

teu coração... tua alma... tua força... teu entendimento

Isto tudo significa que uma pessoa deve amar a Deus completamente, com todo o seu ser. (Veja:)

teu próximo como a ti mesmo

Esta simile pode ser dita claramente. T.A.: "ame o seu próximo tanto quanto ama a você mesmo". (Veja:)

teu próximo

Isto se refere a um membro da comunidade de alguém. T.A.: "seu concidadão" ou "as pessoas da sua comunidade".

Verse 10:26

²⁶ Jesus disse-lhe: "O que está escrito na Lei? Como é que lês?".

Verse 10:27

²⁷ Ele, então, respondeu: "Amarás ao Senhor teu Deus com todo o teu coração, com toda a tua alma, com toda a tua força, e com todo o teu entendimento, e ao teu próximo como a ti mesmo".

Verse 10:28

²⁸ Jesus disse-lhe: "Respondeste corretamente. Faze isso e viverás".

Verse 10:29

²⁹ Mas o mestre, querendo justificar-se, perguntou a Jesus: "E quem é o meu próximo?".

Translation note 10:29

Mas o mestre, querendo justificar-se, perguntou

"Mas o mestre queria encontrar um jeito de se justificar, então disse" ou "Mas querendo parecer ser justo, o mestre disse".

Em resposta, disse Jesus

Jesus responde o homem com uma parábola. T.A.: "Em resposta, Jesus contou a ele essa história". (Veja:)

E quem é o meu próximo?

Pode ser útil adicionar uma informação. T.A.: "E quem eu deveria considerar como meu próximo e amar como amo a mim mesmo?" ou "Quais pessoas são meu próximo a quem eu devo amar?". (UDB) (Veja:)

Certo homem

Isto introduz um novo personagem na parábola. (Veja:)

ele caiu nas mãos de ladrões

"Ele estava cercado por ladrões" ou "alguns ladrões o atacaram".

sacaram seus pertences

"tomaram tudo que ele tinha" ou "roubaram todas as suas coisas".

quase morto

Esta expressão idiomática significa "praticamente morto". (Veja:)

Verse 10:30

³⁰ Em resposta, disse Jesus: "Certo homem descia de Jerusalém para Jericó, ele caiu nas mãos de ladrões que sacaram seus pertences, bateram nele e o deixaram quase morto.

Verse 10:31

³¹ E por acaso um sacerdote estava descendo por aquele caminho e, quando o viu, passou pelo outro lado.

Translation note 10:31

por acaso

Isto não era algo que qualquer pessoa havia planejado.

um sacerdote

Esta expressão introduz uma nova pessoa na história, mas não a identifica por nome. (Veja:)

quando o viu

"quando o sacerdote viu o homem machucado". Um sacerdote é uma pessoa muito religiosa, então, o público assumiria que ele iria ajudar o homem machucado. Como ele não fez isso, esta frase poderia ser dita da seguinte maneira: "mas quando o viu" para chamar atenção a este resultado inesperado. (Veja:)

passou pelo outro lado

Está implícito que ele não ajudou o homem. T.A.: "ele não ajudou o homem machucado, ao invés disso, passou andando por ele do outro lado da estrada". (Veja:)

passou pelo outro lado

Os levitas serviram no templo. Era esperado que ele ajudasse seu companheiro judeu. Como ele não fez isso, pode ser útil dizer que T.A.: "ele também não ajudou, ao invés disso, passou por ele do outro lado". (Veja:)

Verse 10:32

³² Semelhantemente um levita, quando chegou até o lugar e o viu, também passou pelo outro lado.

Verse 10:33

³³ Mas um samaritano que ia de viagem chegou perto dele e, vendo-o, encheu-se de compaixão

Translation note 10:33

Mas um samaritano

Esta expressão introduz uma nova pessoa na história, sem dar a ela um nome. Nós apenas sabemos que ele era de Samaria. (Veja:)

um samaritano

Os judeus desprezavam os samaritanos e teriam assumido que ele não ajudaria o judeu machucado. (Veja:)

Quando o viu

"quando o samaritano viu o homem machucado".

encheu-se de compaixão

"ele sentiu pena dele".

enfaixou suas feridas, derramando azeite e vinho sobre elas

Ele teria colocado o azeite e o vinho nas feridas primeiro. T.A.: "ele colocou vinho e azeite nas feridas e as enfaixou com um pano". (Veja:)

derramando azeite e vinho sobre elas

O vinho era utilizado para limpar as feridas e o azeite era provavelmente utilizado para prevenir infecções. Isto pode ser dito. T.A.: "derramando azeite e vinho sobre elas para ajudar a curá-las". (Veja:)

seu próprio animal

"seu próprio animal de carga". Este era um animal que ele utilizava para carregar coisas pesadas. Provavelmente era um burro.

dois denários

"um salário de dois dias". "Denários" é o plural de "denário". (Veja:)

ao hospedeiro

"o dono da pousada" ou "a pessoa que cuidava da pousada".

qualquer despesa extra que tiveres, quando eu voltar, eu te reembolsarei

A ordem da frase pode ser modificada. T.A.: "quando eu voltar, eu te reembolsarei qualquer despesa extra que tiveres".

Verse 10:34

³⁴ e, aproximando-se dele, enfaixou suas feridas, derramando azeite e vinho sobre elas. Ele o colocou sobre o seu próprio animal, levou-o para uma hospedaria e cuidou dele.

Verse 10:35

³⁵ No dia seguinte, tirou dois denários, deu-os ao hospedeiro e disse: 'Cuida dele, e qualquer despesa extra que tiveres, quando eu voltar, eu te reembolsarei'.

Verse 10:36

³⁶ Qual dos três, em tua opinião, foi o próximo daquele que caiu nas mãos dos ladrões?"

Translation note 10:36

Qual desses três, tu achas... ladrões?

Isto poderia ser escrito como se fossem duas perguntas. T.A.: "O que você acha? Qual desses três homens foi o próximo... ladrões?".

foi o próximo

"mostrou ser um verdadeiro próximo". (UDB)

daquele que caiu nas mãos dos ladrões

"daquele homem a quem os ladrões atacaram".

Vai e faça o mesmo

Pode ser útil dar mais informações. T.A.: "Do mesmo modo, você também deveria ir e ajudar todos que você puder". (Veja:)

Verse 10:37

³⁷ O mestre da Lei disse: “Aquele que usou de misericórdia para com ele”. Jesus lhe disse: “Vai e faça o mesmo.”

Verse 10:38

³⁸ Enquanto Jesus e seus discípulos viajavam, eles entraram numa vila, e uma certa mulher chamada Marta os recebeu em sua casa.

Translation note 10:38

Informações Gerais:

Jesus vai à casa de Marta, quando sua irmã Maria escuta Jesus atenciosamente.

Agora (não tem no texto em português)

Esta palavra é utilizada aqui para marcar um novo evento. (Veja:)

Enquanto Jesus e seus discípulos viajavam

"Enquanto Jesus e Seus discípulos estavam viajando".

numa vila

Isto introduz a vila como um novo lugar, mas não dá o seu nome.

uma certa mulher chamada Marta

Isto introduz Marta como um novo personagem. O seu idioma pode ter uma maneira de introduzir novas pessoas. (Veja:)

sentada aos pés do Senhor

Esta era a posição normal e respeitosa para um aprendiz naquela época. T.A.: "sentou no chão perto de Jesus". (Veja:)

ouviu a Sua Palavra

Isto se refere a tudo que Jesus ensinava enquanto estava na casa de Marta. T.A.: "ouviu o Senhor ensinar". (Veja:)

Verse 10:39

³⁹ Ela tinha uma irmã chamada Maria, a qual ficou sentada aos pés do Senhor e ouviu a Sua Palavra.

Verse 10:40

⁴⁰ Marta, estava extremamente ocupada preparando a refeição para servir. Ela veio até Jesus, e disse: “Senhor, não Te importas que minha irmã me deixou servindo sozinha? Dize-lhe, portanto, que me ajude”.

Translation note 10:40

extremamente ocupada

"muito ocupada" ou "ocupada demais".

não Te importas... sozinha?

Marta estava reclamando que o Senhor permitia que Maria se assentasse O ouvindo quando havia tanto trabalho a ser feito. Ela respeitava o Senhor, então ela utilizou uma pergunta retórica para tornar a sua reclamação mais educada. T.A.: "parece que o Senhor não se importa... sozinha". (Veja:)

Marta, Marta

Jesus repete o nome de Marta para enfatizar. T.A.: "Querida Marta" ou "Você, Marta".

só uma coisa é necessária

Jesus está contrastando o que Maria estava fazendo com o que Marta estava fazendo. Pode ser útil explicitar isto. T.A.: "a única coisa que é realmente necessária é ouvir os Meus ensinamentos" ou "ouvir os Meus ensinamentos é mais necessário do que preparar uma refeição". (Veja:)

e esta parte não lhe será tomada

Possíveis significados são: 1) "Eu não tirarei essa oportunidade dela"; ou 2) "ela não perderá o que ganhou enquanto estava Me ouvindo". (Veja:)

Verse 10:41

⁴¹ Mas o Senhor respondeu, e disse-lhe: "Marta, Marta, estás ansiosa sobre muitas coisas,

Verse 10:42

⁴² mas só uma coisa é necessária. Maria escolheu o que era bem melhor, e essa parte não lhe será tomada".

Capítulo 11

Verse 11:1

¹ E aconteceu que, estando Jesus em certo lugar orando, e ao terminar um dos Seus discípulos Lhe disse: "Senhor, ensina-nos a orar, assim como João ensinou a seus discípulos".

Translation note 11:1

Informação geral:

Este é o começo da próxima parte da história. Jesus ensina Seus discípulos a orar.

E aconteceu

Esta frase é usada aqui para marcar o começo de uma nova parte da história. Se o seu idioma possui uma maneira de expressar isso, você poderia considerar usá-la aqui. (Veja:)

estando Jesus em certo lugar orando... um dos

Pode ser mais natural afirmar que Jesus terminou de orar antes que o discípulo fizesse a pergunta. Tradução Alternativa (T.A.): "Jesus estava orando em um certo lugar. Quando Ele terminou de orar, um dos". (UDB)

Verse 11:2

² Disse-lhes Jesus: "Quando orardes, dizei: 'Pai, santificado seja o Teu Nome. Venha o Teu reino.

Translation note 11:2

Disse-lhes Jesus

"Jesus disse aos Seus discípulos".

Quando vós orardes dizei: 'Pai'

Jesus está ordenando que os discípulos honrem o nome de Deus, o Pai, ao se dirigirem a Ele como "Pai" quando orarem.

Pai

Este é um importante título para Deus. (Veja:)

santificado seja o Teu nome

"faça com que todos honrem o Teu nome". "Nome" frequentemente refere-se à pessoa como um todo. T.A.: "que todas as pessoas Te adorem". (Veja:)

venha o Teu reino

A ação de Deus governando sobre todos é dito como se fosse o próprio Deus. T.A.: "que o Senhor venha e governe sobre todos". (Veja:)

Verse 11:3

³ Dá-nos o pão que diariamente precisamos;

Translation note 11:3

Conexão com o texto:

Jesus continua a ensinar Seus discípulos como orar.

Dá-nos... perdoa... livra-nos

Esses são imperativos, mas eles deveriam ser traduzidos como pedidos, e não como ordens. Pode ser útil adicionar algo como "por favor" a eles para tornar isso claro. T.A.: "Por favor, nos dê... por favor, perdoe... por favor, nos livre".

o pão que diariamente precisamos

Pão era uma comida barata que as pessoas comiam todos os dias. É usado aqui para se referir a comida no geral. T.A.: "a comida que precisamos a cada dia". (Veja:)

perdoa os nossos pecados

"Perdoa-nos por pecar contra Ti" ou "perdoe nossos pecados".

assim como nós perdoamos

"já que nós também perdoamos".

aos nossos devedores

"aqueles que pecaram contra nós" ou "aqueles que fizerem coisas erradas a nós".

livra-nos da tentação

Isto pode ser dito em forma positiva. T.A.: "Nos leve para longe da tentação". (Veja:)

Verse 11:4

⁴ perdoa os nossos pecados, assim como nós perdoamos aos nossos devedores. Livra-nos da tentação".

Verse 11:5

⁵ Disse-lhes Jesus: "Quem dentre vós, se tiver um amigo e indo a meia noite até ele, dizendo: 'Amigo, empresta-me três pães,

Translation note 11:5

Conexão com o texto:

Jesus continua a ensinar Seus discípulos como orar.

Qual dentre vós tendo

Jesus usou uma pergunta para ensinar os discípulos. T.A.: "Suponham que um dentre vós tendo" ou "Suponha que um dentre vós tem". (Veja:)

empresta-me três pães

"deixe-me pegar emprestado três pães" ou "me dê três pães e eu lhe pago depois". O anfitrião não tem nenhuma comida pronta para dar ao seu convidado.

três pães

Pão é frequentemente usado para representar comida em geral. T.A.: "comida pronta suficiente para uma refeição" ou "comida preparada que seja suficiente para uma pessoa comer". (Veja:)

acabou de chegar de viagem

Está implícito que eles estão longe de casa. T.A.: "estava viajando e acabou de chegar à minha casa". (Veja:)

nada para lhe oferecer

"nenhuma comida pronta para dar a ele".

Eu não posso me levantar

"não é conveniente que eu me levante".

Eu lhes digo

Jesus estava falando com os Seus discípulos. A palavra "lhes" é plural. (Veja:)

dar-lhe os pães por serem amigos

Jesus se dirige aos discípulos como se eles fossem os que estavam pedindo pão. T.A.: "dar pão a ele porque ele é seu amigo".

insolente persistência

Isto se refere ao fato de que a pessoa pedindo pão ignora ser incoveniente para seu amigo levantar no meio da noite para lhe dar pão.

Verse 11:6

⁶ pois um amigo meu acabou de chegar de viagem e eu não tenho nada para lhe oferecer';

Verse 11:7

⁷ e, o que está dentro lhe responda: 'Não me importunes, pois a porta já está fechada e meus filhos e eu estamos na cama. Eu não posso me levantar e dá-los a ti'.

Verse 11:8

⁸ Eu lhes digo, mesmo que ele não se levante para dar-lhe os pães por serem amigos, ainda assim ele se levantará por causa da sua importuna persistência, e lhe dará todos os pães que forem necessários.

Verse 11:9

⁹ Eu também vos digo: pedi e vos será dado, buscai e encontrareis, batei e vos será aberto.

Translation note 11:9

pedi... buscai... batei

Jesus deu essas ordens para encorajar Seus discípulos a orarem continuamente. Alguns idiomas podem exigir mais informações para esses verbos. Utilize a forma de "vos" que seja mais apropriada neste contexto. T.A.: "continue pedindo pelo que você precisa... continue buscando o que você precisa de Deus... continue batendo na porta". (Veja: e)

vos será dado

Isto pode ser dito na voz ativa. T.A.: "Deus dará isso a você" ou "você receberá isso". (Veja:)

batei

Bater em uma porta significa bater nela algumas vezes para fazer com que a pessoa que está do lado de dentro saiba que você está esperando do lado de fora. Isso pode também ser traduzido usando a maneira como as pessoas na sua cultura mostram que eles chegaram, como "chamar" ou "tossir" ou "bater palmas". Aqui, significa que uma pessoa deveria continuar orando a Deus até que Ele responda". (Veja:)

lhe será aberto

Isto pode ser dito na voz ativa. T.A.: "Deus irá abrir a porta para você" ou "Deus irá recebê-lo do lado de dentro". (Veja:)

Verse 11:10

¹⁰ Pois todo o que pede, recebe; o que busca, encontra; e quem bate, lhe será aberto.

Verse 11:11

¹¹ Qual pai dentre vós, se o filho pedir um peixe, no lugar do peixe lhe dará uma serpente?

Translation note 11:11

Conexão com o texto:

Jesus termina de ensinar aos Seus a respeito de oração.

Qual de vós, sendo pai... um peixe

Jesus utiliza essa pergunta para ensinar Seus discípulos. Isso poderia também ser dito como uma afirmação. T.A.: "Nenhum de vocês pais... um peixe". (Veja:)

Ou, se ele pedir... um escorpião

Jesus utiliza essa pergunta para ensinar Seus discípulos. Isso poderia também ser dito como uma afirmação. T.A.: "E você jamais daria a ele um escorpião se ele lhe pedisse um ovo". (Veja:)

escorpião

Um escorpião é semelhante a uma aranha, mas ele possui uma cauda com ferrão venenoso. Se escorpiões não são conhecidos onde você mora, você poderia traduzir como "aranha venenosa" ou "aranha que ferroa". (Veja:)

se vós, que sois maus, sabeis

"já que vocês que são maus, sabem" ou "mesmo que vocês sejam pecadores, vocês sabem".

quanto mais o seu Pai do céu dará o Espírito Santo aos que O pedirem?

"quanto mais certo é que seu Pai celestial dará o Espírito Santo aos que O pedirem?". Jesus novamente usa uma pergunta para ensinar aos Seus discípulos. Isso pode ser traduzido como uma afirmação. T.A.: "você podem ter certeza que seu Pai celestial dará o Espírito Santo aos que O pedirem". (Veja:)

Verse 11:12

¹² Ou, se ele pedir um ovo, lhe dará um escorpião?

Verse 11:13

¹³ Portanto, se vós, que sois maus, sabeis dar coisas boas aos vossos filhos, quanto mais o vosso Pai do céu dará o Espírito Santo aos que O pedirem?".

Verse 11:14

¹⁴ Em outro momento, Jesus estava expulsando um demônio que era mudo. Quando o demônio saiu, o mudo falou. A multidão ficou

perplexa!

Translation note 11:14

Informação geral:

Esta é a próxima parte da história. Jesus é questionado depois de haver expulsado um demônio de um homem mudo.

Jesus estava expulsando um demônio

Pode ser útil adicionar informação extra. T.A.: "Jesus estava expulsando um demônio de uma pessoa" ou "Jesus estava fazendo com que um demônio deixasse uma pessoa". (Veja:)

que era mudo

É improvável que o demônio não podia falar. Esse demônio aparentemente tinha o poder de impedir que as pessoas falassem. T.A.: "o demônio fez com que o homem fosse incapaz de falar". (Veja:)

Aconteceu que

Esta frase é utilizada aqui para marcar onde a ação começa. Se o seu idioma possui uma maneira de expressar isso, você poderia considerar usá-la aqui. Quando o demônio sai do homem, algumas pessoas criticam Jesus, e isso O leva a ensinar sobre espíritos maus.

quando o demônio saiu

Pode ser útil adicionar informação extra. T.A.: "quando o demônio saiu do homem" ou "quando o demônio deixou o homem". (Veja:)

o homem mudo falou

"o homem que era incapaz de falar agora falou".

É por Belzebu, o príncipe dos demônios, que ele os expulsa

"Ele expulsa demônios pelo poder de Belzebu, o príncipe dos demônios".

Verse 11:15

¹⁵ Mas algumas pessoas disseram: "É por Belzebu, o príncipe dos demônios, que Ele expulsa demônios".

Verse 11:16

¹⁶ Outros O testavam e buscavam Dele um sinal do céu.

Translation note 11:16

Informação geral:

Jesus começa a responder a multidão.

Outros O testavam

"Outras pessoas testavam Jesus". Eles queriam que Ele provasse que a Sua autoridade vinha de Deus.

e buscavam Dele um sinal dos céus

"e pediram a Ele que desse um sinal dos céus" ou "exigiram que Ele desse um sinal dos céus". Era assim que eles queriam que Ele provasse que Sua autoridade vinha de Deus.

Todo reino dividido contra si mesmo é arruinado

"reino" aqui se refere às pessoas nele. Isso também pode ser dito na voz ativa. T.A.: "se pessoas de um reino lutarem entre si, eles destruirão seu reino". (Veja: e)

toda casa dividida contra si mesma cai

Aqui "casa" se refere a uma família. T.A.: "se membros de uma família brigarem entre si, eles arruinarão a sua família". (Veja:)

cai

"é derrubada e destruída". Esta imagem de uma casa entrando em colapso se refere a destruição de uma família quando os membros brigam entre si. (Veja:)

Verse 11:17

¹⁷ Mas Jesus, conhecendo os pensamentos deles, disse-lhes: "Todo reino dividido contra si mesmo é arruinado; e cai toda casa dividida contra si mesma.

Verse 11:18

¹⁸ Se Satanás contra si mesmo estiver dividido, como o seu reino subsistirá? Pois vós dizeis que Eu expulso demônios por Belzebu.

Translation note 11:18

Se Satanás estiver dividido contra si mesmo

"Satanás" aqui se refere aos demônios que seguem Satanás assim como ao próprio Satanás. T.A.: "Se Satanás e membros do seu reino estão lutando contra si". (Veja:)

Se Satanás... como o seu reino resistirá?

Jesus utiliza uma pergunta para ensinar as pessoas. Isso pode ser traduzido como uma afirmação. T.A.: "Se Satanás... seu reino não durará" ou "Se Satanás... seu reino cairá". (Veja:)

Pois vós dizeis que Eu expulso demônios por Belzebu

"Pois vocês dizem que é pelo poder de Belzebu que eu faço com que demônios deixem as pessoas". A próxima parte de seu argumento pode ser explicitada: "Isso significaria que Satanás está dividido contra ele mesmo". (Veja:)

Se Eu... por quem então os vossos seguidores os expulsam?

"Se Eu... pelo poder de quem os seus seguidores forçam demônios a deixarem as pessoas?". Jesus utiliza uma pergunta para ensinar as pessoas. O significado da pergunta de Jesus pode ser explicitado. T.A.: "Se Eu... então, devemos concordar que os seus seguidores também expulsam demônios pelo poder de Belzebu. Mas vocês não acreditam que isso é verdade". (Veja: e)

eles serão os vossos juízes

"seus seguidores que expulsam demônios pelo poder de Deus os julgarão por dizer que Eu expulso demônios pelo poder de Belzebu".

pelo dedo de Deus

O "dedo de Deus" se refere ao poder de Deus. (Veja:)

então o Reino de Deus é chegado até vós

"isto mostra que o Reino de Deus chegou a vocês".

Verse 11:19

¹⁹ Se Eu expulso demônios por Belzebu, por quem então os expulsam vossos seguidores? Por causa disso, eles serão os vossos juízes.

Verse 11:20

²⁰ Mas, se é pelo dedo de Deus que Eu expulso os demônios, então o Reino de Deus chegou até vós.

Verse 11:21

²¹ Quando um homem forte, que está totalmente armado, guarda sua própria casa, seus bens estão seguros.

Translation note 11:21

Quando um homem forte... seus despojos

Isto é a respeito de Jesus derrotando Satanás e seus demônios como Jesus sendo um homem mais forte que toma o que pertence a um homem forte. (Veja:)

tira-lhe a armadura

"retira as armas e proteção do homem".

seus bens estão seguros

"ninguém pode roubar as suas coisas".

distribui seus despojos

"rouba seus bens" ou "leva embora qualquer coisa que queira".

Aquele que não está comigo

"pessoas que não me apoiam" ou "pessoas que não trabalham comigo".

está contra mim

"trabalha contra mim". Isto se refere aqueles que disseram que Jesus estava trabalhando com Satanás.

aquele que comigo não ajunta, espalha

Jesus está se referindo a reunir discípulos que O sigam. Isto pode ser dito explicitamente. T.A.: "qualquer um que não faz com que as pessoas venham e Me sigam, fazem com que eles se afastem de Mim". (Veja:)

Verse 11:22

²² Mas quando um homem mais forte o derrota, tira-lhe a armadura e distribui os seus bens.

Verse 11:23

²³ Aquele que não está comigo está contra mim, e aquele que comigo não ajunta, espalha.

Verse 11:24

²⁴ Quando um espírito maligno sai de uma pessoa, vaga por lugares áridos e procura repouso. Não o encontrando, diz: 'Eu voltarei para a minha casa, de onde vim'.

Translation note 11:24

lugares áridos

Isso se refere a "lugares desolados" (UDB) onde os espíritos malignos vagam.

Não encontrando

"Se o espírito não encontrar descanso ali".

minha casa de onde vim

Isso se refere à pessoa na qual ele costumava ficar. T.A.: "a pessoa na qual eu costumava viver!". (UDB) (Veja:)

a encontra limpa e organizada

Esta metáfora fala a respeito da pessoa como se fosse uma casa que é limpa e tem suas coisas colocadas no lugar. Está implícito que a casa ainda está vazia. Isto pode ser dito na voz ativa com esta informação explicitada. T.A.: "descobre que a pessoa é como uma casa que alguém limpou e colocou tudo no seu lugar, mas a deixou vazia" ou "descobre que a pessoa é como uma casa que é limpa e organizada, mas vazia". (Veja: e)

pior que a primeira

A informação que falta pode ser adicionada. T.A.: "pior do que a sua condição era antes que o espírito saísse". (Veja:)

Verse 11:25

²⁵ Tendo voltado, encontra a casa limpa e organizada.

Verse 11:26

²⁶ Logo, ele vai e leva consigo outros sete espíritos ainda piores, e todos eles habitam ali. Então, a última condição daquela pessoa, torna-se pior do que a primeira".

Verse 11:27

²⁷ E aconteceu que, dizendo Ele essas coisas, uma certa mulher no meio da multidão levantou a voz e Lhe disse: "Bendito é o ventre que Te gerou e os seios que Te amamentaram."

Translation note 11:27

Informação geral:

Esta é uma pausa nos ensinamentos de Jesus. Uma mulher fala uma benção e Jesus responde.

E aconteceu que

Esta frase é utilizada aqui para marcar um evento importante na história. Se a sua língua possui uma maneira de fazer isso, você poderia considerar usá-la aqui. (Veja:)

levantou a voz do meio da multidão

Esta expressão idiomática significa "falou mais alto, acima do barulho da multidão". (Veja:)

Bendito é o ventre que te gerou e os seios que te amamentaram

As partes do corpo de uma mulher são utilizadas para se referir à mulher como um todo. T.A.: "Quão bom é para a mulher que te deu a luz e te amamentou nos seus seios" ou "Quão feliz deve ser a mulher que te deu a luz e te amamentou nos seus seios". (Veja:)

Antes, benditos são aqueles

"É ainda melhor para aqueles".

Verse 11:28

²⁸ Mas Ele disse: "Antes, benditos são aqueles que ouvem a Palavra de Deus e a guarda".

Verse 11:29

²⁹ Enquanto a multidão se aglomerava, Ele começou a dizer: "Esta geração é uma geração perversa. Ela busca um sinal, mas nenhum sinal lhe será dado, exceto o sinal de Jonas.

Translation note 11:29

Conexão com o texto:

Jesus continua a ensinar a multidão.

Enquanto a multidão se aglomerava

"conforme mais pessoas se juntavam a multidão" ou "conforme a multidão aumentava".

Esta geração é uma geração perversa

Aqui "geração" se refere às pessoas que fazem parte dela. T.A.: "As pessoas vivendo nessa época são pessoas más". (UDB)

Elá busca um sinal

"Eles querem que Eu dê um sinal a eles" ou "Muitos de vocês querem que Eu dê um sinal a vocês". A informação a respeito de qual sinal eles queriam pode ser explicitada. T.A.: "Muitos de vocês querem que Eu faça um milagre como prova de que Eu vim de Deus". (UDB) (Veja:)

nenhum sinal lhe será dado

Isto pode ser dito na voz ativa. T.A.: "Deus não lhes dará sinal". (Veja:)

o sinal de Jonas

"o que aconteceu a Jonas" ou "o milagre que Deus fez por Jonas". (UDB)

Pois assim como Jonas se tornou um sinal... assim também... esta geração

Isto significa que Jesus servirá de sinal vindo de Deus para os judeus daquele tempo da mesma forma que Jonas serviu de sinal de Deus para o povo de Nínive.

Filho do homem

Jesus está se referindo a Ele mesmo.

esta geração

"as pessoas vivendo hoje".

Verse 11:30

³⁰ Pois assim como Jonas se tornou um sinal para os Ninivitas, assim também o Filho do Homem será um sinal para esta geração.

Verse 11:31

³¹ A Rainha do Sul se levantará, no julgamento, junto com os homens desta geração e os condenará, pois ela veio dos confins da terra para ouvir a sabedoria de Salomão. Eis que alguém maior do que Salomão está aqui.

Translation note 11:31

Rainha do Sul

Isto se refere à Rainha de Sabá. Sabá era um reino ao sul de Israel.

se levantará no julgamento juntamente com os homens desta geração

"também se levantará e julgará as pessoas desse tempo".

ela veio dos confins da terra

Esta expressão idiomática significa que ela veio de muito longe. T.A.: "ela veio de uma longa distância" ou "ela veio de um lugar muito longe". (Veja:)

alguém maior que Salomão está aqui

Pode ser útil explicitamente afirmar que eles não ouviram Jesus. T.A.: "Eu sou maior que Salomão, mas vocês não me ouviram". (Veja:)

alguém maior que Salomão

Jesus está falando de Si próprio. T.A.: "Eu sou melhor do que Salomão". (Veja:)

Verse 11:32

³² Os homens de Nínive se levantarão, no julgamento, com as pessoas desta geração e os condenarão, pois eles se arrependeram diante da pregação de Jonas. E eis aqui alguém maior do que Jonas.

Translation note 11:32

Os homens de Nínive

Pode ser útil afirmar explicitamente que isto se refere à antiga cidade de Nínive. T.A.: "Os homens que viviam na antiga cidade de Nínive". (UDB) (Veja:)

Os homens

Isto inclui tanto homens como mulheres. T.A.: "As pessoas". (Veja:)

as pessoas desta geração

"as pessoas desta época".

pois eles se arrependeram

"pois as pessoas de Nínive se arrependeram".

alguém maior que Jonas está aqui

Pode ser útil afirmar explicitamente que eles não ouviram Jesus. T.A.: "Eu sou maior que Jonas, mas vocês não se arrependeram". (Veja:)

alguém maior que Jonas

Jesus está falando a respeito de Si próprio. T.A.: "Eu sou maior que Jonas". (Veja:)

Verse 11:33

³³ Ninguém, ao acender uma lâmpada, coloca-a dentro de um lugar escondido, ou debaixo de um cesto, mas sobre o candelabro, para que aqueles que entram possam ver a luz.

Translation note 11:33

Conexão com o texto:

Jesus termina de ensinar a multidão.

Informação Geral:

Os versículos 33 ao 36 são uma metáfora onde Jesus fala de Seus ensinamentos como uma "luz" que deveria ser compartilhada com todos e colocada em prática. Ele fala de pessoas que não aceitam os Seus ensinamentos como estando na "escuridão". (Veja:)

coloca dentro de um armário escuro ou embaixo de um cesto

"a esconde ou coloca debaixo de um cesto".

mas a põe em um candelabro

Pode ser útil adicionar a informação que falta. T.A.: "mas eles a colocam em um candelabro" ou "mas eles a colocam em uma mesa". (Veja:)

Teu olho é a lâmpada do corpo

Nesta parte da metáfora, as coisas que eles viram Jesus fazer deram entendimento assim como um olho dá luz ao corpo. (Veja:)

Teu olho

O olho é uma metonímia para visão. (Veja:)

do corpo

O corpo é uma sinédoque para a vida de uma pessoa. (Veja:)

Quando o teu olho é bom

"olho" aqui é uma metonímia para visão. T.A.: "Quando a sua visão é boa" ou "quando você vê bem". (Veja:)

todo o teu corpo é cheio de luz

Isto pode ser dito na voz ativa. T.A.: "a luz encherá todo o seu corpo" ou "você poderá ver tudo claramente". (Veja:)

quando o teu olho é mau

Aqui "olho" é uma metonímia para visão. T.A.: "Quando a sua visão é ruim" ou "quando você vê mal". (Veja:)

teu corpo é cheio de trevas

"você não poderá ver nada".

cuide para que a luz que há em ti não seja trevas

"certifique-se de que o que você pensa seja luz e não trevas" ou "certifique-se de que você saiba o que é luz e saiba o que é trevas".

então todo o teu corpo será como quando uma lâmpada resplandece seu brilho sobre ti

Jesus afirma a mesma verdade como uma simile. Ele fala de pessoas que são cheias da verdade como se elas fossem uma lâmpada que brilha intensamente. (Veja:)

Verse 11:34

³⁴ Teu olho é a lâmpada do corpo. Quando o teu olho é bom, todo o teu corpo fica iluminado. Mas quando o teu olho é mau, todo o teu corpo fica cheio de trevas.

Verse 11:35

³⁵ Portanto, cuide para que a luz que há em ti não seja trevas.

Verse 11:36

³⁶ Se, pois, todo o teu corpo for cheio de luz, sem parte alguma nas trevas, então todo o teu corpo será como uma lâmpada, quando o seu brilho te ilumina.

Verse 11:37

³⁷ Quando Ele terminou de falar, um fariseu O convidou para comer com Ele em sua casa, então Jesus foi e tomou lugar à mesa.

Translation note 11:37

Informação geral:

Este é o começo da próxima parte da história. Jesus é convidado para comer na casa de um fariseu.

em sua casa

Isto se refere à casa do fariseu.

tomou lugar

"sentou-se à mesa". Esse era o costume para uma refeição informal, assim como este jantar para os homens enquanto se deitavam confortavelmente ao redor da mesa. (Veja:)

lavado

Os fariseus tinham uma regra segundo a qual as pessoas deveriam lavar as mãos para que fossem ceremonialmente limpas diante de Deus. T.A.: "lavado as Suas mãos" ou "lavado as Suas mãos para que estivesse ritualmente limpo". (Veja:)

Verse 11:38

³⁸ O fariseu ficou admirado por Ele não ter Se lavado antes da refeição.

Verse 11:39

³⁹ Mas o Senhor lhe disse: "Vós, fariseus, limpais o exterior dos copos e vasilhas, mas o vosso interior está cheio de ganância e maldade.

Translation note 11:39

Informação Geral:

Jesus começa a falar ao fariseu usando uma metáfora. Ele compara a maneira que eles limpam os copos e tigelas a como eles se limpam. (Veja:)

o exterior dos copos e tigelas

O lavar do exterior de recipientes era uma parte das práticas ritualísticas dos fariseus. (Veja:)

mas o seu interior é cheio de ganância e maldade

Esta parte da metáfora contrasta a maneira cuidadosa com que eles lavam o exterior das vasilhas com a maneira que eles ignoram a sua própria condição interior. (Veja:)

Insensatos!

Esta expressão pode se referir a homens ou mulheres, apesar de todos os fariseus aos quais Jesus estava falando aqui serem homens.

Por acaso aquele que fez o exterior não fez também o interior?

Jesus usa uma pergunta para repreender os fariseus por não entenderem que o que está no coração deles importa para Deus. Isto pode ser traduzido como uma afirmativa. T.A.: "Aquele que fez o exterior fez também o interior!". (Veja:)

Deem aos pobres tudo o que tiverdes

Isto se refere ao que eles deveriam estar fazendo com os seus copos e tigelas. T.A.: "Deem aos pobres o que está no interior dos seus copos e tigelas" ou "Sejam generosos aos pobres". (Veja:)

todas as coisas vos serão limpas

"vocês serão completamente limpos" ou "vocês serão limpos tanto no interior como no exterior".

Verse 11:40

⁴⁰ Homens insensatos! Por acaso aquele que fez o exterior não fez também o interior?

Verse 11:41

⁴¹ Dai aos pobres o que está dentro de vós, e tudo vos ficará limpo.

Verse 11:42

⁴² Mas ai de vós, fariseus, que entregueis o dízimo da hortelã e da arruda e das demais verduras, mas negligenciais a justiça e o amor de Deus. É necessário agir com justiça e amar a Deus, sem negligenciar as outras coisas.

Translation note 11:42

dizimais da hortelã e da arruda e das demais ervas

"vocês dão a Deus um décimo da sua hortelã e arruda e outras ervas do seu jardim". Jesus estava dando exemplo do quão radicais os fariseus eram em dar um décimo da sua renda.

da hortelã e da arruda

Essas são ervas. As pessoas colocam apenas um pouco dessas folhas na sua comida para temperar. Se as pessoas não souberem o que são hortelã e arruda, você pode usar o nome de ervas que elas saibam ou uma expressão geral como "ervas". (Veja:)

das demais ervas

Possíveis significados são: 1) "qualquer outro vegetal"; 2) "qualquer outra erva de jardim"; ou 3) "qualquer outra planta de jardim".

o amor de Deus

"o amar Deus" ou "o amor por Deus". Deus é quem é amado.

sem omitir também as outras coisas

"sem omitir" enfatiza que isso deveria ser sempre feito. Isto pode ser dito de forma positiva. T.A.: "e sempre fazer as outras coisas boas também". (Veja:)

Verse 11:43

⁴³ Ai de vós fariseus pois amais os primeiros lugares nas sinagogas e os respeitosos cumprimentos nas praças.

Translation note 11:43

Conexão com o texto:

Jesus termina de falar aos fariseus.

os primeiros lugares

"os melhores assentos".

cumprimentos respeitosos

"vocês gostam que as pessoas os cumprimentem com honra especial". (UDB)

sois como sepulturas sem identificação sobre as quais as pessoas caminham sem saber

Os fariseus eram como sepulturas sem identificação por que eles pareciam ceremonialmente limpos, mas eles faziam com que as pessoas ao seu redor fossem sujas. (Veja:)

sepulturas sem identificação

Essas sepulturas eram buracos cavados no chão onde os corpos de mortos eram enterrados. Elas não tinham as pedras brancas que normalmente as pessoas colocavam sobre as sepulturas para que os outros as vissem.

sem saber

Quando os judeus andavam sobre uma sepultura, eles se tornavam ceremonialmente impuros. Essas sepulturas sem identificação faziam com que eles accidentalmente fizessem isso. Isso pode ser dito claramente. T.A.: "sem perceber e se tornam ceremonialmente impuras". (UDB) (Veja:)

Verse 11:44

⁴⁴ Ai de vós, pois sois como sepulturas disfarçadas, e pessoas caminham sobre elas, sem perceber.

Verse 11:45

⁴⁵ E um certo mestre da lei Lhe disse: "Mestre, o que dizes também nos insulta".

Translation note 11:45

Informação Geral:

Jesus começa a responder o mestre da lei judaica.

um certo mestre da lei judaica

Isto introduz um novo personagem à história. (Veja:)

o que vós dizeis nos insulta também

Os comentários de Jesus a respeito dos fariseus parecem também se aplicar aos mestres da lei judaica.

Ai de vós também, mestres da lei!

Jesus deixa claro que Ele pretendia condenar as ações dos mestres da lei juntamente com os fariseus.

vós sobrecarregais os homens com fardos difíceis de suportar

"vocês colocam fardos nas pessoas que são difíceis para elas carregarem". Jesus fala sobre alguém dar muitas regras às pessoas como se a pessoa estivesse dando a elas coisas pesadas para carregar. T.A.: "vocês sobrecarregam as pessoas dando a elas muitas regras para seguir". (Veja:)

com um de vossos dedos quereis tocá-los

Possíveis significados são: 1) "fazem qualquer coisa para ajudar as pessoas carregarem esses fardos"; ou 2) "não fazem nenhum esforço para carregar esses fardos vocês mesmos".

Verse 11:46

⁴⁶ Jesus disse: "Ai de vós também, mestres da lei! Pois sobrecarregais os homens com cargas difíceis de suportar, mas não quereis tocá-las, nem mesmo com um de vossos dedos.

Verse 11:47

⁴⁷ Ai de vós, pois edificais túmulos para os profetas que vossos ancestrais mataram.

Translation note 11:47

Vós testemunhais e consentis

Jesus está repreendendo os fariseus e mestres da lei. Eles sabiam a respeito do assassinato dos profetas, mas não condenavam seus ancestrais por os terem matado. T.A.: "Então, ao invés de os denunciarem, vocês confirmam e concordam". (Veja:)

Verse 11:48

⁴⁸ Assim, concordais com os feitos de vossos ancestrais, e deles sois testemunhas; porque eles, por um lado, mataram os profetas, e vós edificais os túmulos.

Verse 11:49

⁴⁹ Também por essa razão, a sabedoria de Deus disse: 'Eu lhes enviarei profetas e apóstolos, a alguns eles perseguirão e matarão'.

Translation note 11:49

por esta razão

Isto se refere à afirmação anterior de que os mestres da lei sobrecarregavam as pessoas com regras.

a sabedoria de Deus disse

"sabedoria" é tratada como se fosse capaz de falar por Deus. T.A.: "Deus em Sua sabedoria disse" ou "Deus sabiamente disse". (Veja:)

Eu lhes enviarei profetas e apóstolos

"Eu enviarei profetas e apóstolos ao Meu povo". Deus havia declarado antecipadamente que Ele enviaría profetas e apóstolos aos ancestrais do público judeu a quem Jesus falava.

eles perseguirão e matarão a alguns deles

"Meu povo perseguirá e matará alguns dos profetas e apóstolos". Deus havia declarado antecipadamente que os ancestrais do público judeu a quem Jesus estava falando perseguiriam e matariam os profetas e apóstolos.

Esta geração, então, será responsável por todo o sangue dos profetas derramado

As pessoas a quem Jesus estava falando seriam responsabilizadas pelo assassinato dos profetas por seus ancestrais. T.A.: "Assim, Deus irá responsabilizar esta geração por todas as mortes dos profetas que as pessoas mataram". (Veja: e)

o sangue dos profetas derramado

O "sangue... derramado" se refere ao sangue derramado quando eles foram mortos. T.A.: "o assassinato dos profetas". (Veja:)

Zacarias

Este era provavelmente o sacerdote no Velho Testamento que repreender o povo de Israel por sua idolatria. Este não era o pai de João Batista.

que foi morto

Isto pode ser dito na voz ativa. T.A.: "que as pessoas mataram". (Veja:)

Verse 11:50

⁵⁰ Então esta geração será responsabilizada por todo o sangue dos profetas, derramado desde a fundação do mundo,

Verse 11:51

⁵¹ desde Abel até o sangue de Zacarias, que foi morto entre o altar e o santuário. Sim, eu vos digo, que tudo isso será requerido desta geração.

Verse 11:52

⁵² Ai de vós, mestres da lei, pois tomastes para vós a chave do conhecimento; vós mesmos não entrastes e ainda impedis os que estão entrando".

Translation note 11:52

Conexão com o texto:

Jesus termina de responder ao mestre da lei judaica.

tomastes para vós a chave do conhecimento... impedis os que estão entrando

Jesus fala a respeito da verdade de Deus como se ela estivesse em uma casa que os mestres se recusassem a entrar e não deixassem que outros tivessem a chave para entrar também. Isto significa que os mestres não conheciam a Deus de fato e impediam que outros O conhecesssem também. (Veja:)

a chave

Isso representa o meio de acesso para uma casa ou depósito.

vós mesmos não entrais

"vocês mesmos não entram para receber conhecimento".

Verse 11:53

⁵³ Depois que Jesus saiu dali, os escribas e fariseus começaram a hostilizá-Lo terrivelmente e interrogá-Lo a respeito de muitas coisas,

Translation note 11:53

Informação geral:

Este é o final da parte da história onde Jesus comeu na casa do fariseu. Esses versos dizem ao leitor o que acontece depois que a parte central da história acaba.

Depois que Jesus saiu de lá

"Depois que Jesus deixou a casa do fariseu".

interrogá-lo... a fim de apanhá-lo

Os escribas e fariseus não interrogaram a fim de defender seus pontos de vista, mas tentaram armar para Jesus a fim de que pudessem acusá-Lo de infringir a lei de Deus.

apanhá-lo em suas próprias palavras

Isto significa que eles queriam que Jesus dissesse algo errado para que eles pudessem acusá-Lo. (Veja:)

Verse 11:54

⁵⁴ tramando a fim de apanhá-Lo em Suas próprias palavras.

Capítulo 12

Verse 12:1

¹ Enquanto isso, milhares de pessoas estavam reunidas ali, ao ponto de estarem até pisando umas nas outras. Ele começou a dizer, primeiro aos seus discípulos: "Cuidado com o fermento dos fariseus, que é a hipocrisia.

Translation note 12:1

Informação Geral:

Essa é a parte seguinte da história. Jesus começa a ensinar a Seus discípulos diante de milhares de pessoas.

Enquanto isso

"Enquanto eles estavam fazendo aquilo"

quando milhares de pessoas...pisando umas nas outras

Esse é o contexto que informa o cenário da história. (Veja:)

milhares de pessoas

"uma multidão muito grande"

pisando umas nas outras

Esse é um exagero com o objetivo de expressar como muitas pessoas estavam lá. Tradução Alternativa T.A.: "eles estavam pisando uns nos outros" (UDB) (Veja:)

Ele começou a dizer, primeiramente aos seus discípulos

"Jesus começou a falar primeiramente a Seus discípulos, e disse-lhes"

Cuidado com o fermento dos fariseus, que é a hipocrisia

Assim como o fermento se espalha por todo um bocado de massa de pão, a hipocrisia deles estava se espalhando por toda a comunidade. T.A.: "Guardai-vos contra a hipocrisia dos fariseus, que é como fermento" ou "Cuidai para que não vos torneis hipócritas como os fariseus. O mau comportamento deles influencia a todos, assim como um fermento afeta um bocado de massa" (Veja:)

Verse 12:2

² Pois não há nada oculto que não venha a ser revelado e nada escondido que não venha a ser conhecido.

Translation note 12:2

Pois não há

A palavra "Pois" conecta esse versículo ao versículo anterior sobre a hipocrisia dos fariseus. (Veja:)

não há nada oculto que não venha a ser revelado

"tudo que está escondido será mostrado". Isso pode ser dito na voz ativa. T.A.: "as pessoas saberão tudo o que as pessoas fazem secretamente" (Veja:)

nada escondido que não venha a ser conhecido

Isso significa a mesma coisa que a primeira parte da frase, a fim de enfatizar a verdade contida nela. Também pode ser dito na voz ativa. T.A.: "as pessoas saberão tudo que as outras tentam esconder" (Veja: e)

será ouvido à luz

Isso pode ser dito na voz ativa. T.A.: "pessoas ouvirão na luz" (Veja:)

tiveres falado aos ouvidos

Isso pode ser dito na voz ativa. T.A.: "sussurrado para outra pessoa" (Veja:)

no interior das casas

"em um lugar fechado". Refere-se a uma fala em privado. T.A.: "com privacidade" ou "secretamente"

será proclamado

"será anunciado em voz alta". Isso pode ser dito na voz ativa. T.A.: "as pessoas proclamarão" (Veja:)

nos telhados

As casas em Israel tinham telhados planos, por isso as pessoas podiam subir e ficar sobre eles. Se os leitores fossem ficar distraídos tentando imaginar como as pessoas ficariam de pé sobre os telhados, isso poderia também ser traduzido com uma expressão mais genérica, como "de um lugar alto onde todos serão capazes de ouvir."

Verse 12:3

³ Então o que vós tiverdes dito às escuras será ouvido à luz e o que vós tiverdes falado aos ouvidos no interior das casas será proclamado de cima das casas.

Verse 12:4

⁴ Mas Eu vos digo, meus amigos, não temais aqueles que matam o corpo e que depois disso nada mais podem fazer.

Translation note 12:4

Eu vos digo

Jesus redireciona Seus discípulos para marcar uma mudança em Seu discurso para um novo tópico, nesse caso, para falar a respeito de não ter medo.

nada mais podem fazer

"não podem mais causar nenhum dano" ou "não podem mais ferir vocês"

Temais Aquele que

A expressão "Aquele" refere-se a Deus. Isso pode ser dito. T.A.: "Temais a Deus quem" ou "Temais a Deus, porque" (Veja:)

depois de ter matado

"depois de os matar" ou "depois de matar alguém"

tem autoridade para lançar no inferno

Essa é uma declaração geral sobre a autoridade de Deus para julgar as pessoas. Não significa que isso acontecerá com os discípulos. T.A.: "tem autoridade para lançar as pessoas no inferno"

Verse 12:5

⁵ Mas Eu vos alertarei sobre quem deveis temer. Temei Aquele que, depois de ter matado, tem autoridade para lançar no inferno. Sim, eu vos digo, a Ele temei.

Verse 12:6

⁶ Não são dois pardais vendidos por duas moedinhias? Ainda assim nenhum deles é esquecido diante de Deus.

Translation note 12:6

Não são dois pardais vendidos por duas moedinhias?

Jesus usa uma pergunta para ensinar os discípulos. T.A.: "Vós sabeis que cinco pardais são vendidos por apenas duas moedinhias" (Veja:)

pardais

pássaros muito pequenos, que comem sementes

nenhum deles é esquecido à vista de Deus

Isso pode ser dito nas formas ativa e positiva. T.A.: "Deus nunca se esquece de nenhum deles" (UDB) ou "Deus certamente se lembra de cada pardal" (Veja: e)

Até mesmo os cabelos da vossa cabeça estão contados

Isso pode ser dito na voz ativa. T.A.: "Deus sabe até quantos cabelos há na sua cabeça" (Veja:)

Não temais

A razão para o medo não está expressa. Possíveis significados são: 1) "Não tenham medo do que acontecerá a vocês"; ou 2) "Então não tenham medo das pessoas que poderiam ferir vocês."

Vós sois mais valiosos que muitos pardais

"Vocês valem mais para Deus que muitos pardais"

Verse 12:7

⁷ Até mesmo os cabelos da vossa cabeça estão contados. Não temais. Vós sois mais valiosos que muitos pardais.

Verse 12:8

⁸ Eu vos digo que todo aquele que Me confessar diante dos homens, o Filho do Homem também o confessará diante dos anjos de Deus,

Translation note 12:8

Eu vos digo

Jesus redireciona Seus ouvintes para marcar uma mudança em Seu discurso para um novo tópico, nesse caso, para falar a respeito de confissão.

todo aquele que Me confessar diante dos homens

O que é confessado pode ser dito de maneira clara. T.A.: "quem disser aos outros que é meu discípulo" ou "alguém que reconhece diante dos outros que é leal a mim" (Veja:)

o Filho do Homem

Jesus estava referindo-se a si mesmo. T.A.: "Eu, o Filho do Homem"

aquele que Me negar diante dos homens

"aquele que me renega diante das pessoas". O que é negado pode ser dito de maneira clara. T.A.: "quem se recusa a admitir aos outros que é meu discípulo" ou "se alguém se recusa a dizer que é leal a mim" (Veja:)

será negado

"será renegado". Isso pode ser dito na voz ativa. T.A.: "o Filho do Homem irá negá-lo" ou "Eu negarei que ele é meu discípulo" (Veja:)

Aquele que falar uma palavra contra o Filho do homem

"Aquele que disser algo ruim sobre o Filho do Homem"

isso lhe será perdoado

"ele será perdoado". Isso pode ser dito na voz ativa. T.A.: "Deus o perdoará por isso" (Veja:)

blasfemar contra o Espírito Santo

"falar mal do Espírito Santo"

isso não lhe será perdoado

Isso pode ser expresso com um verbo ativo. T.A.: "Deus não o perdoará". Quando alguém não perdoa outra pessoa, isso quer dizer que esse alguém considera a outra pessoa culpada. T.A.: "Deus o considerará culpado para sempre" (Veja: e)

Verse 12:9

⁹ mas aquele que Me negar diante dos homens, será negado diante dos anjos de Deus.

Verse 12:10

¹⁰ Aquele que falar uma palavra contra o Filho do Homem, isso lhe será perdoado, mas aquele que blasfemar contra o Espírito Santo, isso não lhe será perdoado.

Verse 12:11

¹¹ Quando vos levarem diante das sinagogas, dos chefes e das autoridades, não vos preocupeis como falar em sua defesa ou o que ireis dizer,

Translation note 12:11

Quando vos levarem

Não está dito quem os leva a julgamento.

diante das sinagogas

"para as sinagogas para interrogá-lo diante dos líderes religiosos". (UDB)

chefe...autoridades

Pode ser necessário juntar essas palavras em uma sentença. T.A.: "outras pessoas que têm poder na cidade". (UDB)

naquela hora

"naquele momento" ou "então"

Verse 12:12

¹² pois o Espírito Santo vos ensinará naquela hora o que deveis dizer.

Verse 12:13

¹³ Então alguém da multidão Lhe disse: "Mestre, dize a meu irmão que divida a herança comigo."

Translation note 12:13

Informação Geral:

É uma quebra nos ensinamentos de Jesus. Um homem pede que Jesus faça algo e Jesus responde a ele.

divida a herança comigo

Heranças vinham do pai naquela cultura. Isso pode ser dito. T.A.: "divida a propriedade de meu pai comigo". (Veja:)

Homem

Possíveis significados são: 1) essa é simplesmente uma maneira de se dirigir a um estranho; ou 2) Jesus está repreendendo o homem. Sua língua pode ter uma maneira de se dirigir às pessoas em ambos os casos. Algumas pessoas não traduzem essa palavra.

quem Me fez juiz ou mediador sobre vós?

Jesus usa uma pergunta para repreender o homem. T.A.: "Eu não sou vosso juiz ou mediador". Algumas línguas usariam a forma plural para "vós" ou "vosso" (Veja: |Rhetorical Question e |Forms of You)

Depois disse à multidão

A palavra "multidão" aqui provavelmente se refere a toda às pessoas. T.A.: "E Jesus disse-lhes"

vos guardais de todos os desejos gananciosos

"evitem toda forma de ganância". T.A.: "não vos permitais amar as coisas" ou "não deixeis o desejo de ter mais coisas vos controlar"

a vida de alguém

Essa é uma declaração geral de um fato. Não se refere a ninguém específico. Algumas línguas têm uma maneira de dizer isso.

abundância de seus bens

"quantas coisas ele possui" (UDB) ou "quantas riquezas ele tem"

Verse 12:14

¹⁴ Jesus respondeu-lhe: "Homem, quem Me fez juiz ou mediador sobre vós?"

Verse 12:15

¹⁵ Depois disse a multidão: "Cuidai para que vos guardéis de todos os desejos gananciosos, pois a vida de alguém não consiste na abundância de seus bens."

Verse 12:16

¹⁶ Então Jesus contou-lhes uma parábola: "O campo de um homem rico produziu abundantemente

Translation note 12:16

Conexão com o texto:

Jesus continua Seu ensino contando uma parábola. (Veja:)

Então Jesus contou-lhes

Jesus estava provavelmente falando a toda a multidão.

produziu abundantemente

"produzir uma colheita muito boa"

Eu não tenho espaço para estocar toda a minha colheita. O que farei?

Essa pergunta reflete o que o homem estava pensando consigo mesmo. T.A.: "Eu não sei o que fazer, porque não tenho um lugar grande o bastante para estocar toda a minha colheita!" (Veja:)

celeiros

edifícios onde os fazendeiros estocam as colheitas e a comida que produzem depois que ela é colhida

bens

"posses"

Direi a minha alma

"Direi a mim mesmo" (UDB) (Veja:)

Alma, tens

O homem está dizendo para si mesmo. T.A.: "Eu tenho"

Verse 12:17

¹⁷ e ele pensou consigo mesmo: 'Eu não tenho espaço para armazenar toda a minha colheita. O que farei?'.

Verse 12:18

¹⁸ Ele disse: 'Isso é o que farei, derrubarei meus celeiros e construirei outros maiores para armazenar todos os meus grãos e outros bens.

Verse 12:19

¹⁹ Direi a minha alma: 'Alma, tens muitos bens armazenados para muitos anos. Descansa tranquila, come, bebe e alegra-te.'

Verse 12:20

²⁰ Mas Deus disse a ele: 'Louco! Esta noite te pedirão a tua alma e o que tens preparado, para quem será?'.

Translation note 12:20

Conexão com o texto:

Jesus cita o que Deus responde ao homem rico, enquanto termina de contar Sua parábola.

Esta noite tua alma será requerida de ti

A "alma" refere-se à vida de uma pessoa. T.A.: "tu morrerás esta noite" ou "Tomarei tua vida de ti esta noite" (Veja: e)

as coisas que preparaste, de quem serão?

"quem irá possuir o que você estocou?" ou "quem ficará com o que você preparou?". Deus usa uma pergunta para fazer o homem perceber que ele não iria mais possuir aquelas coisas. T.A.: "as coisas que preparaste pertencerão a outra pessoa!" (Veja:)

armazena tesouros

"guarda coisas valiosas"

não é rico

"é pobre"

para com Deus

Isso significa que essa pessoa não estava preocupada com as coisas que são importantes para Deus, ou que Deus recompensará. T.A.: "na perspectiva de Deus" ou "em relação a Deus"

Verse 12:21

²¹ Assim é alguém que armazena tesouros para si e não é rico para com Deus".

Verse 12:22

²² Jesus disse aos seus discípulos: "Portanto Eu vos digo que não vos preocupeis com vossas vidas, quanto ao que haveis de comer; ou com os vossos corpos, quanto ao que haveis de vestir.

Translation note 12:22

Conexão com o texto:

Jesus continua ensinando a Seus discípulos em frente à multidão.

Portanto

"Por essa razão" ou "Por causa do que essa história ensina"

Eu vos digo

"Eu quero dizer algo importante a vocês" ou "vocês precisam ouvir isso atentamente"

com vossas vidas, quanto ao que haveis de comer

"com a sua vida e com o que você comerá" ou "em ter comida suficiente para viver"

com os vossos corpos, quanto ao que haveis de vestir

"com o seu corpo e com o que você vestirá" ou "em ter roupas suficientes para colocar sobre seu corpo"

Pois a vida é mais do que comida

Essa é uma declaração geral de um valor. T.A.: a vida é mais importante que a comida que você come". (UDB)

o corpo (é) mais do que vestimentas

Essa é uma declaração geral de um valor. T.A.: "seu corpo é mais importante que as roupas que você coloca sobre ele". (UDB)

Verse 12:23

²³ Pois a vida é mais do que comida e o corpo mais do que vestimentas.

Verse 12:24

²⁴ Considerai os corvos. Eles não semeiam nem colhem. Eles não têm despensa nem celeiro, mas Deus os alimenta. Quanto mais valeis vós do que as aves!

Translation note 12:24

corvos

Isso se refere tanto a: 1) gralhas, um tipo de pássaro que come principalmente grãos; ou 2) corvos, um tipo de pássaro que come a carne de animais mortos. Os ouvintes de Jesus deviam considerar os corvos como inúteis, já que o povo judeu não podia comer esses tipos de pássaros.

despensa...celeiro

Esses são lugares onde a comida é estocada.

Quanto mais valeis do que as aves!

Essa é uma exclamação, não uma pergunta. Jesus enfatiza o fato de que as pessoas são muito mais valiosas para Deus que os pássaros. (Veja:)

E quais de vós...vida?

Jesus usa uma pergunta para ensinar a Seus discípulos. T.A.: "Nenhum de vocês pode alongar sua vida por ficar ansioso!" (Veja:)

acrescentar um côvado à sua vida

Isso é uma metáfora porque um côvado é uma medida de comprimento, mais que de tempo. A imagem é a da vida de uma pessoa esticada, como se fosse um quadro, uma corda ou algum outro tipo de objeto físico. (Veja:)

Se então vós não sois capazes...as demais?

Jesus usa outra pergunta para ensinar a Seus discípulos. T.A.: "Se vós não podeis fazer nem mesmo essa pequena coisa, não devieis vos preocupar com as outras coisas" (Veja:)

Verse 12:25

²⁵ E qual de vós que, por estar ansioso, pode acrescentar um côvado à sua vida?

Verse 12:26

²⁶ Se então vós não sois capazes de fazer nem mesmo as mínimas coisas, por que vos preocupais com as demais?

Verse 12:27

²⁷ Considerai os lírios e como eles crescem. Eles não trabalham nem fiam. Contudo eu vos digo que nem mesmo Salomão, em toda a sua glória, se vestiu como um deles.

Translation note 12:27

Considere os lírios e como eles crescem

"Pense em sobre como os lírios crescem"

lírios

Lírios são belas flores que crescem sem cultivo nos campos. Se sua língua não possui uma palavra para lírio, você pode usar o nome de outra

flor como essa ou traduzir como "flores" (Veja:)

nem fiam

O processo de fazer linha ou fio para tecido é chamado de "fiação". Pode ser útil dizer isso de forma clara. T.A.: "nem fazem fio para fazer roupa" ou "e eles não fazem fio" (Veja:)

Salomão, em toda a sua glória

"Salomão, o qual possuía grande riqueza" ou "Salomão, que vestia belas roupas"

Se assim Deus veste a erva do campo

"Se Deus veste assim a erva do campo" ou "Se Deus dá às ervas do campo vestes tão bonitas". T.A.: "Se Deus faz as ervas do campo bonitas assim" (Veja:)

é lançada no forno

Isso pode ser dito na voz ativa. T.A.: "alguém a lança no fogo" (Veja:)

muito mais vestirá a vós

Essa é uma exclamação, não uma pergunta. Jesus enfatiza que certamente cuidará de pessoas muito melhor do que cuida das ervas. Isso pode ser dito de maneira clara. T.A.: "Ele certamente vos vestirá muito melhor" (Veja:)

Verse 12:28

²⁸ Se assim Deus veste a erva do campo que hoje existe e amanhã é lançada no forno, muito mais vestirá a vós, ó homens de pouca fé!

Verse 12:29

²⁹ Não busqueis o que comer ou o que beber, não fiqueis ansiosos.

Translation note 12:29

Não busqueis o que comer ou o que beber

"Não foque naquilo que você vai comer ou beber" ou "Não deseje muito por mais para comer e beber"

Todas as nações do mundo

Aqui, "nações" refere-se a "descendentes". T.A.: todas as pessoas de outras nações" ou "todos os descendentes no mundo". (Veja:)

seu Pai

Esse é um importante título para Deus. (Veja:)

Verse 12:30

³⁰ Pois todas as nações do mundo buscam essas coisas e seu Pai sabe que vós precisais delas.

Verse 12:31

³¹ Antes buscai o Seu Reino e essas coisas vos serão acrescentadas.

Translation note 12:31

buscai o Seu reino

"foque no Reino de Deus" ou "deseje grandemente o Reino de Deus"

essas coisas vos serão acrescentadas

"essas coisas também serão dadas a vocês". "Essas coisas" refere-se a comida e roupas. Isso pode ser dito na voz ativa. T.A.: "Deus vos dará essas coisas" (Veja:)

pequeno rebanho

Jesus estava chamando Seus discípulos de rebanho. Um rebanho é um grupo de ovelhas ou cabras do qual um pastor cuida. Assim como um pastor cuisa de sua ovelha, Deus cuidaria dos discípulos de Jesus. T.A.: "pequeno grupo" ou "querido grupo" (Veja:)

Pai

Esse é um importante título para Deus. (Veja:)

Verse 12:32

³² Não temas, pequeno rebanho, pois é do agrado do Pai dar-vos o Reino.

Verse 12:33

³³ Vendei vossos bens e deem aos pobres. Fazei para si bolsas que não envelheçem, tesouros inesgotáveis nos Céus, onde os ladrões não se aproximam e nem traça destrói.

Translation note 12:33

deem aos pobres

Pode ser útil dizer o que eles recebem. T.A.: "deem às pessoas pobres o dinheiro que vocês ganharem com as vendas" (Veja:)

Fazei para si bolsas...tesouros inesgotáveis nos céus

As bolsas e os tesouros nos céus são a mesma coisa. Ambos representam as bênçãos de Deus no céu. (Veja:)

Fazei para si

Isso é o resultado de dar aos pobres. T.A.: "Assim farão para si"

bolsas que não se desgastarão

"bolsas de dinheiro que não se furarão"

inesgotáveis

"não diminuem" ou "não se tornam menos"

os ladrões não chegam perto

"nenhum ladrão chega perto"

nem traça destrói

"nenhuma traça destrói"

traça

Uma "traça" é um pequeno inseto que faz buraco em tecido. Você pode precisar usar um inseto diferente, como formigas ou cupins.

onde está o vosso tesouro, ali estará também o vosso coração

"seu coração estará focado no lugar em que você guardar seu tesouro"

vosso coração

Aqui, "coração" refere-se aos pensamentos de uma pessoa. (Veja:)

Verse 12:34

³⁴ Pois onde está o vosso tesouro, ali estará também o vosso coração.

Verse 12:35

³⁵ Deixai vossas vestes presas por seus cintos, em prontidão para servir e mantenham suas lâmpadas acesas.

Translation note 12:35

Informação Geral:

Jesus começa a contar uma parábola. (Veja:)

Deixai vossas vestes presas por seus cintos

As pessoas vestiam longos roupões esvoaçantes. Eles os prendiam os roupões em seus cintos para mantê-los fora do caminho enquanto trabalhavam. T.A.: "Prende vossas vestes em vossos cintos para estardes prontos para servir" ou "Estejai vestidos e prontos para servir" (Veja: e)

mantenham suas lâmpadas acesas

Isso pode ser dito na voz ativa. T.A.: "mantenham suas lâmpadas queimando" (Veja:)

Sede semelhantes a pessoas esperando seu mestre

Aqui se compara os discípulos estando prontos para o retorno de Jesus aos servos que estão prontos para o retorno de seu mestre. (Veja:)

retornar da festa de casamento

"Voltar para casa depois de uma festa de casamento"

abram a porta

Refere-se à porta da casa do mestre. Era responsabilidade dos seus servos abri-la para ele. (Veja:)

Verse 12:36

³⁶ Sede semelhantes a pessoas esperando seu mestre retornar da festa de casamento, para que, quando ele chegar e bater, eles abram a porta imediatamente.

Verse 12:37

³⁷ Bem-aventurados aqueles servos que forem encontrados vigiando quando o senhor vier. Verdadeiramente eu vos digo que ele prenderá suas longas vestes em seu cinto, os fará sentar para uma refeição, então virá e os servirá.

Translation note 12:37

Bem-aventurados

"Quão bom é para"

que forem encontrados vigiando quando o senhor vier

"os quais o senhor achar esperando por ele quando ele retornar" ou "que estiverem prontos quando o senhor retornar".

ele prenderá suas longas vestes em seu cinto, os fará sentar

Porque os servos foram fiéis e prontos para servir seu senhor, o senhor irá agora recompensá-los, servindo-os.

na segunda vigília da noite

A segunda vigília era entre 9 da noite e meia-noite. T.A.: "tarde da noite" ou "pouco antes da meia-noite"

ou até mesmo na terceira (vigília)

A terceira vigília era da meia-noite às 3 da manhã. T.A.: "ou se ele vier muito tarde da noite"

Verse 12:38

³⁸ Se o senhor vier na segunda vigília da noite, ou até mesmo na terceira e os achar prontos, bem aventureados serão aqueles servos.

Verse 12:39

³⁹ Sabei também que: se o senhor da casa soubesse a hora em que o ladrão viria, ele não permitiria que sua casa fosse arrombada.

Translation note 12:39

Sabei também

"Além disso, saibam também" ou "Mas vocês também devem lembrar". (UDB)

soubesse a hora

"soubessem quando"

ele não permitiria que sua casa fosse arrombada

Isso pode ser dito na voz ativa. T.A.: "ele não permitiria que o ladrão arrombasse sua casa". (Veja:)

pois vós não sabeis a hora em que o Filho do homem virá

A única similaridade entre um ladrão e o Filho do Homem é que as pessoas não sabem quando nenhum deles virá, então elas precisam estar preparadas.

não sabeis a hora em que

"não sabeis em que momento"

em que o Filho do homem virá

Jesus estava falando sobre si mesmo. T.A.: quando Eu, o Filho do Homem, irei vir"

Verse 12:40

⁴⁰ Estai vós também preparados, pois não sabeis a hora em que o Filho do Homem virá".

Verse 12:41

⁴¹ Pedro disse: "Senhor, estás a contar esta parábola somente para nós, ou também a todos?"

Translation note 12:41

Conexão com o texto:

No versículo 42, Jesus começa a contar outra parábola.

Informação Geral:

No versículo 41, há uma pausa na história enquanto Pedro faz uma pergunta a Jesus sobre a parábola anterior.

Quem é...tempo certo?

Jesus usa uma pergunta para responder indiretamente à pergunta de Pedro. Ele esperava que aqueles que quisessem ser administradores fiéis

entendessem que a parábola era a respeito deles. T.A.: "Eu disse isso para todos os que são...tempo certo?" (Veja:)

o administrador fiel e sábio

Jesus conta outra parábola a respeito de como os servos devem ser fiéis enquanto esperam pela volta de seu senhor. (Veja:)

a quem seu senhor confiará seus criados

"a quem seu senhor fizer responsável pelos outros servos"

Bem-aventurado aquele servo

"Quão bom é para aquele servo"

a quem o seu senhor encontrar fazendo isto quando ele vier

"se seu senhor o encontrar fazendo aquele trabalho quando ele voltar"

Verdadeiramente eu vos digo

Essa expressão significa que eles deveriam prestar atenção especial àquilo que Ele vai dizer.

a ele confiará todos os seus bens

"o fará responsável por toda a sua propriedade"

Verse 12:42

⁴² O Senhor disse: "Quem é o administrador fiel e sábio, a quem seu senhor confiará seus criados para lhes dar suas porções de comida no tempo certo?"

Verse 12:43

⁴³ Bem-aventurado aquele servo a quem o seu senhor encontrar fazendo isto quando ele vier.

Verse 12:44

⁴⁴ Verdadeiramente eu vos digo que a ele confiará todos os seus bens.

Verse 12:45

⁴⁵ Mas se aquele servo diz em seu coração: 'Meu senhor demora para voltar' e começar a bater nos servos e servas, a comer, a beber, e a embriagar-se;

Translation note 12:45

aquele servo

Refere-se ao servo a quem o senhor fez responsável pelos outros servos.

diz em seu coração

"coração" aqui se refere à pessoa. T.A.: pensa consigo mesmo" (Veja:)

Meu senhor demora para voltar

"Meu mestre não voltará logo"

servos e servas

As palavras que foram traduzidas aqui como "servos e servas" são normalmente traduzidas como "meninos" e "meninas". Elas podem indicar que os servos eram jovens ou que eram queridos pelo seu senhor.

em um dia que ele não espera

"quando o servo não estiver esperando por ele"

em uma hora que ele não sabe

"em uma hora em que ele não estiver esperando por ele"

o cortará em pedaços e o porá em um lugar com os incrédulos

Possíveis significados são: 1) isso é uma hipérbole para o mestre aplicando uma dura punição contra o escravo; ou 2) isso descreve a forma como o servo será executado e enterrado, como punição. (Veja:)

Verse 12:46

⁴⁶ o senhor daquele servo virá em um dia em que ele não espera, em uma hora que ele não sabe, o castigará e o porá em um lugar com os incrédulos.

Verse 12:47

⁴⁷ Aquele servo que, sabendo da vontade do seu senhor, não tiver se preparado ou feito de acordo com sua vontade, será açoitado com muitos golpes.

Translation note 12:47

Conexão com o Texto:

Jesus termina de contar a parábola.

vontade do seu senhor

"o que seu senhor queria que ele fizesse"

será espancado com muitos golpes

"será golpeado muitas vezes" ou "será açoitado muitas vezes". Isso pode ser dito na voz ativa. T.A.: "seu senhor baterá nele muitas vezes" ou "seu senhor irá puni-lo severamente" (Veja:)

muitos golpes...poucos golpes

Ambos os servos são punidos, mas essas frases mostram o servo que desobedeceu intencionalmente a seu senhor foi punido mais severamente que o outro servo.

A todo o que muito for dado, muito lhe será exigido

Isso pode ser dito na voz ativa. T.A.: "Requerirão mais de todo aquele que recebeu muito" ou "O senhor requerirá mais de todo aquele a quem ele deu muito" (Veja:)

aquele...muito mais lhe será pedido

Isso pode ser dito na voz ativa. T.A.: "o senhor pedirá muito mais daquele...muito" ou "o senhor requerirá muito mais daquele...muito" (Veja:)

aquele a quem muito for confiado

Isso pode ser dito na voz ativa. T.A.: "aquele a quem o senhor deu muitas propriedades para cuidar" ou "aquele a quem o senhor deu muita responsabilidade" (Veja:)

Verse 12:48

⁴⁸ Mas aquele que não sabia e tiver feito coisas dignas de castigo, será açoitado com poucos golpes. A todo pois que muito for dado, muito lhe será exigido, e aquele a quem muito for confiado, muito mais lhe será pedido.

Verse 12:49

⁴⁹ Eu vim lançar fogo sobre a terra e como Eu queria que já estivesse aceso.

Translation note 12:49

Conexão com o texto:

Jesus continua a ensinar Seus discípulos.

Eu vim lançar fogo sobre a terra

"Eu vim para jogar fogo na terra" ou "Eu vim para atear fogo à terra". Possíveis significados são: 1) Jesus veio para julgar as pessoas; ou 2) Jesus veio para purificar os crentes; ou 3) Jesus veio para causar divisão entre as pessoas. (Veja:)

como eu queria que já estivesse ardendo

Essa exclamação enfatiza o quanto Ele quer que isso aconteça. T.A.: "Eu queria muito que já estivesse aceso" ou "como Eu queria que já tivesse começado" (Veja:)

Mas eu tenho um batismo com o qual hei de ser batizado

Aqui, "batismo" se refere ao que Jesus deve sofrer. Assim como a água cobre um pessoa durante o batismo, o sofrimento irá dominar Jesus. T.A.: "Eu devo passar por um batismo de terrível sofrimento" (UDB) ou "Eu devo ser dominado pelo sofrimento, tal como uma pessoa sendo batizada fica coberta por água" (Veja: e)

Mas

A palavra "mas" é usada para mostrar que Ele não pode lançar o fogo na terra até ter passado pelo batismo.

como estou angustiado até que ele seja cumprido

Essa exclamação enfatiza o quão aflito Ele estava. T.A.: "Eu estou terrivelmente angustiado e assim ficarei até completar esse batismo de sofrimento" (Veja:)

Verse 12:50

⁵⁰ Mas Eu tenho um batismo com o qual hei de ser batizado e como estou angustiado até que ele seja cumprido.

Verse 12:51

⁵¹ Vós achais que eu vim trazer paz à terra? Eu digo que não, pois vim trazer divisão.

Translation note 12:51

Vós achais que eu vim trazer paz à terra?

O povo esperava que o Messias estabelecesse a paz entre eles e seus inimigos. Jesus não fará isso agora. T.A.: "Vocês não deveriam pensar que Eu vim trazer paz à terra" (Veja:)

vim trazer divisão

"mas Eu vim para trazer divisão" ou "as pessoas se apartarão umas das outras porque Eu vim"

divisão

"hostilidade" ou "discórdia"

haverá cinco em uma casa divididos

Esse é um exemplo do tipo de divisão que haverá até dentro das famílias.

haverá cinco em uma casa

Pode ser útil dizer que isso se refere às pessoas. T.A.: "haverá cinco pessoas em uma casa" (Veja:)

contra

"se oporá" (UDB). Pode ser útil usar uma frase mais longa para cada uma dessas ocorrências. T.A.: "ficará dividido contra" (Veja:)

Verse 12:52

⁵² A partir de agora haverá cinco em uma casa divididos: três pessoas contra duas e duas contra três.

Verse 12:53

⁵³ Eles estarão divididos: Pai contra filho e filho contra pai, mãe contra filha e filha contra mãe, sogra contra nora e nora contra sogra".

Verse 12:54

⁵⁴ Jesus também dizia às multidões: "Quando vedes uma nuvem vindo do oeste, imediatamente vós dizeis: 'Uma chuva está vindo' e assim acontece.

Translation note 12:54

Informação Geral:

Jesus começa a falar à multidão.

Quando vedes uma nuvem vindo do oeste...acontece

Essa condição normalmente significava que a chuva estava chegando em Israel. (Veja:)

Uma chuva está vindo

"O aguaceiro está vindo" ou "Vai chover" (UDB)

quando o vento sul está soprando...acontece

Essa condição normalmente significava que um tempo quente estava chegando em Israel. (Veja:)

da terra e do céu

"a terra e o firmamento"

como vós não sabeis discernir o que está acontecendo no tempo presente?

Jesus usa uma pergunta para repreender a multidão. Jesus usa essa pergunta para condená-los. Isso pode ser traduzido como uma declaração. T.A.: "vocês deveriam saber como interpretar o tempo presente" (Veja:)

Verse 12:55

⁵⁵ E quando o vento sul está soprando, dizeis: 'Haverá um calor abrasador', e acontece.

Verse 12:56

⁵⁶ Hipócritas, vós sabeis discernir os sinais da terra e do céu, entretanto vós não sabeis discernir o que está acontecendo no tempo presente?

Verse 12:57

⁵⁷ Por que não julgais o que é justo para vós mesmos?

Translation note 12:57

Por que não julgais o que é justo para vós mesmos?

Jesus usa uma pergunta para repreender a multidão. Isso pode ser traduzido como uma declaração. T.A.: "Vocês mesmos deveriam discernir o que é certo" (Veja:)

para vós mesmos

"por iniciativa própria"

Quando fores...centavo

Jesus usa uma situação hipotética para ensinar à multidão. Seu ponto é que eles deveriam resolver as coisas que pudessem resolver sem envolver tribunais públicos. Pode-se reformular para que fique claro que isso poderia não acontecer. T.A.: "Porque se fores...último centavo" (Veja:)

quando (vós) fores

Apesar de Jesus estar falando a uma multidão, a situação que Ele está apresentando é algo por que uma pessoa passa sozinha. Assim, em algumas línguas a palavra "vós" (fores) seria singular. (Veja:)

resolver o problema com ele

"resolver o problema com seu adversário"

o juiz

Refere-se ao magistrado, mas o termo aqui é mais específico e ameaçador.

e o juiz te entregue

"e o juiz te passe às mãos"

o último centavo

"a quantia total de dinheiro que seu adversário pede"

Verse 12:58

⁵⁸ Quando fores com o teu adversário diante do magistrado, esforça-te para resolver o problema com ele no caminho, para que ele não te arraste ao juiz, e o juiz te entregue nas mãos do carcereiro e o carcereiro te jogue na prisão.

Verse 12:59

⁵⁹ Eu te digo que de modo algum sairás dali enquanto não pagares até o último centavo.

Capítulo 13

Verse 13:1

¹ Naquela ocasião algumas pessoas contaram a Jesus sobre os galileus, cujo sangue Pilatos havia misturado com os seus próprios sacrifícios.

Translation note 13:1

Conexão com o Texto:

Jesus ainda está falando com a multidão. Algumas pessoas fazem uma pergunta e Ele começa a responder. Isto é a mesma parte da História que começa em 12:1.

Naquele momento

Esta frase liga esse evento ao fim do capítulo 12, quando Jesus estava ensinando a multidão.

cujo sangue, Pilatos havia misturado com os seus próprios sacrifícios

Aqui "sangue" refere-se à morte dos Galileus. Eles provavelmente foram mortos enquanto ofereciam seus sacrifícios. Isto poderia ser dito explicitamente como na UDB. (Veja:)

cujo sangue, Pilatos havia misturado

Pilatos provavelmente ordenou seus soldados para matarem as pessoas ao invés dele mesmo fazer isso. T.A.: "a quem os soldados de Pilatos mataram". (Veja:)

Vós pensais que esses galileus são mais pecadores... maneira?

"esses Galileus eram mais pecadores... maneira?" ou "Isso seria uma prova que esses Galileus eram mais pecadores... maneira?" Jesus usa essa pergunta para desafiar o entendimento das pessoas. T.A.: "Você pensa que esses Galileus eram mais pecadores... maneira" ou "Não pensem que esses Galileus eram mais pecadores... maneira". (Veja:)

Eu vos digo que não

Aqui "eu vos digo" enfatiza "não". T.A.: "Eles certamente não eram mais pecadores" ou "Vocês estão errados em pensar que os sofrimentos deles é prova que eles eram mais pecadores".

todos vós pereceréis de igual maneira

"todos vocês também morrerão." A frase "de igual maneira" significa que eles vão vivenciar as mesmas consequências, e não que irão morrer da mesma maneira.

pereceréis

"perder sua vida" ou "morrer".

Verse 13:2

² Disse-lhes Jesus: "Vós pensais que esses galileus são mais pecadores do que eram todos os outros galileus porque sofreram desta maneira?

Verse 13:3

³ Eu vos digo que não. Mas se não vos arrependedes, todos vós pereceréis de igual maneira.

Verse 13:4

⁴ Ou aqueles dezoito sobre os quais caiu a torre de Siloé e os matou, pensais vós que eles eram mais culpados que os outros homens de Jerusalém?

Translation note 13:4

Ou aquelas

Este é o segundo exemplo de Jesus de pessoas que sofreram. T.A.: "Ou considerar aquelas" ou "pensar sobre aquelas."

dezoito pessoas

"18 pessoas". (Veja:)

Siloé

Este é o nome para uma área em Jerusalém. (Veja:)

vós pensais que elas são mais culpadas que aquelas outras pessoas... Jerusalém?

"Isso prova que eles eram mais pecadores... Jerusalém?" Jesus usa essa pergunta para desafiar o entendimento deles. T.A.: "Não pense que eles eram mais pecadores... Jerusalém". (Veja:)

elas eram mais culpadas

A multidão presumiu que eles morreram dessa maneira terrível, porque eram especialmente pecadores. Isso poderia ser dito de maneira clara. T.A.: "Eles morreram porque eram os piores pecadores". (Veja:)

outras pessoas

"outras pessoas." A palavra aqui é um termo geral para pessoa. (Veja:)

Eu vos digo que não

Aqui "eu vos digo", enfatiza "não". Talvez ajudaria expressar claramente o propósito de Jesus. T.A.: Eles certamente não morreram porque eram mais pecadores" ou "Você está errado em pensar que seus sofrimentos provam que eles eram os piores dos pecadores". (Veja:)

pereceréis

"perder sua vida" ou "morrer".

Verse 13:5

⁵ Eu vos digo que não. Mas se não vos arrependedes, todos vós também pereceréis.

Verse 13:6

⁶ E Jesus disse essa parábola: "Certo homem tinha uma figueira plantada em sua vinha. E vindo procurar nela fruto, não encontrou.

Translation note 13:6

Informação Geral:

Jesus começa a contar à multidão uma parábola para explicar o que tinha dito anteriormente, "Mas se vocês não se arrependerem, todos perecerão". (Veja:)

Alguém tinha uma figueira plantada em sua vinha

"Uma pessoa tinha uma vinha, e uma árvore de figo foi plantada ali".

Por que deixá-la desgastar o solo?

O homem usa uma pergunta para enfatizar que aquela árvore é inútil e o jardineiro deveria cortá-la. T.A.: "não a deixe desgastar o solo". (Veja:)

Verse 13:7

⁷ Então disse ao homem que trabalhava na vinha: 'Vede, há três anos eu venho procurar frutos nesta figueira e não encontro. Corta-a! Por que deixá-la desgastar o solo?'.

Verse 13:8

⁸ Este lhe respondeu: "Deixa-a ainda este ano, para que eu escave ao redor dela e a adube.

Translation note 13:8

Conexão com o Texto:

Jesus termina de contar sua parábola. Este é o fim da parte da história que começa em 12:1.

Deixe-a

"Não faça nada com a árvore" ou "não a corte".

Ihe coloque estrume

"coloque estrume no solo." Estrume é excremento de animal. Pessoas o colocam no solo para fazer o solo bom para plantar as árvores. T.A.:

"coloque fertilizante nisso". (Veja:)

e ela der fruto no próximo ano, bem estará

Poderia ser útil dizer o que aconteceria. T.A.: "se ela der fruto no próximo ano, nós deixaremos ela crescendo". (UDB) (Veja:)

corte-a

O servo estava fazendo a sugestão; ele não estava dando uma ordem ao dono. T.A.: "Diga me para cortá-la" ou "Eu a cortarei".

Verse 13:9

⁹ Se ela der fruto no próximo ano, está bem. Caso contrário, corta-a!".

Verse 13:10

¹⁰ Ora, Jesus estava ensinando em uma das sinagogas, durante um sábado.

Translation note 13:10

Informação Geral:

Esta é a próxima parte da história. Esses versículos dão um contexto de informação sobre o cenário dessa parte da história, e sobre uma mulher encurvada que foi introduzida na história. (Veja:)

Então

Essa palavra marca uma nova parte na história.

durante um Sábado

"Em um dia de Sábado". Alguns idiomas poderiam dizer "um Sábado" porque nós não sabemos qual sábado era.

Eis que havia ali uma mulher

Essa expressão "Eis que" aqui, nos alerta para uma nova pessoa na história. (Veja:)

dezoito anos

"18 anos". (Veja:)

com um espírito maligno de enfermidade

"o espírito maligno que fazia ela enferma".

Verse 13:11

¹¹ Eis que se encontrava ali uma mulher que há dezoito anos tinha um espírito de enfermidade; ela estava completamente encurvada, e não podia ficar de pé.

Verse 13:12

¹² Vendo-a Jesus, chamou-a e disse: "Mulher, estás livre da tua enfermidade".

Translation note 13:12

Mulher, estás livre da tua enfermidade

"Mulher, você foi curada da sua enfermidade." Isso pode ser expressado com um verbo ativo: T.A.: "Mulher, Eu a libertei da sua enfermidade". (Veja:)

Mulher, estás livre da tua enfermidade

Dizendo isso, Jesus a curou. Então isso pode ser expressado como uma frase que mostra que Ele era o causador da cura: "Mulher, Eu agora deixo você livre dessa enfermidade," ou pelo comando "Mulher, seja livre de sua enfermidade". (Veja:)

Ele colocou as mãos sobre ela

"Ele tocou nela".

e imediatamente ela se endireitou

Isto poderia ser dito em uma forma ativa. T.A.: "ela ficou em pé endireitada". (Veja:)

ficou indignado

"ficou muito furioso".

respondeu e disse

"disse" ou "respondeu".

sejas curado então

Isto pode ser dito na voz ativa. T.A.: "deixe alguém curar você durante esses seis dias". (Veja:)

num dia de Sabádo

"em um dia de Sabádo." Alguns idiomas poderiam dizer "um Sabádo" porque não sabemos em particular, qual Sabádo era.

Verse 13:13

¹³ Ele impôs as mãos sobre ela, e imediatamente ela se endireitou e dava glórias a Deus.

Verse 13:14

¹⁴ Mas, o chefe da sinagoga ficou indignado por Jesus ter curado num dia de Sábado. Então o chefe disse à multidão que ali estava: "Há seis dias em que se deve trabalhar. Vinde, pois, e sejais curados nesses dias, e não no Sábado".

Verse 13:15

¹⁵ O Senhor lhe respondeu dizendo: "Hipócritas! Quem de vós não solta da manjedoura o jumento ou o boi e o leva para beber água no Sábado?"

Translation note 13:15

E o Senhor respondeu-lhe

"O Senhor respondeu para o governador da sinagoga".

Hipócritas

Jesus fala diretamente ao governador da sinagoga, mas a forma no plural inclui os outros líderes religiosos também. Isso pode ser dito de forma clara. T.A.: "Você e seus amigos líderes religiosos são hipócritas". (UDB) (Veja:)

Vós todos não desatais vosso jumento... Sabbath?

Jesus usa uma pergunta para fazer eles pensarem sobre algo que já sabiam. T.A.: "Vocês desatam seus jumentos... sabádo". (Veja:)

jumento ou vaca

Esses são animais que as pessoas cuidam dando-lhes água.

no Sabádo

"em um Sábado." Em algumas linguagens poderia se dizer "um Sabádo" porque não sabemos em particular qual Sabádo era.

filha de Abraão

Essa é uma expressão idiomática que significa, "descendente de Abraão". (Veja:)

a quem Satanás aprisionou

Jesus compara pessoas que amarraram animais, da mesma forma que Satanás limitou a mulher com enfermidade. T.A.:"" quem Satanás manteve encurvada pela sua doença" ou "quem Satanás amarrou com essa doença". (Veja:)

dezoito longos anos

"18 longos anos." A palavra "longos" aqui enfatiza que dezoito anos era muito tempo para a mulher sofrer. Outras linguagens talvez tenham outras maneira de enfatizar isso. (Veja:)

não deveria também ter suas amarras desatadas... Sabádo?

Jesus usa uma pergunta para confrontar os líderes da sinagoga. Jesus fala sobre a enfermidade da mulher como se fossem cordas que a mantinham amarrada. Isso pode ser traduzido como uma forma ativa. T.A.: "é correto libertá-la dos limites dessa enfermidade... dia". (Veja: e)

Verse 13:16

¹⁶ Então, esta filha de Abraão, a quem Satanás aprisionou por dezoito anos, não convinha ter suas amarras desatadas no dia de Sábado?".

Verse 13:17

¹⁷ Quando Ele disse essas coisas, todos os que se opuseram a Ele ficaram envergonhados, mas a multidão inteira se regozijava de alegria com todos os gloriosos feitos que Ele realizava.

Translation note 13:17

Quando Ele disse essas coisas

"Quando Jesus disse essas coisas".

as coisas gloriosas que Ele havia feito

"as coisas gloriosas que Jesus estava fazendo".

Verse 13:18

¹⁸ Então, disse-lhes Jesus: "A que se assemelha o Reino de Deus e a que o compararei?

Translation note 13:18

Conexão com o Texto:

Jesus começa a contar uma parábola para o povo na sinagoga. (Veja:)

A que se assemelha o Reino de Deus... que o compararei?

Jesus usa duas perguntas para introduzir o que Ele está para ensinar. T.A.: "Eu vou te dizer a que o Reino de Deus é parecido... com o que Eu poderei comparar". (Veja:)

e a que o compararei?

Isto é basicamente o mesmo que as perguntas anteriores. Algumas linguagens podem usar as duas perguntas, e algumas poderiam usar somente uma. (Veja:)

é comparado à uma semente de mostarda

Jesus compara o reino com a semente de mostarda. T.A.: "O reino de Deus é como uma semente de mostarda". (Veja:)

uma semente de mostarda

Sementes de mostarda são sementes bem pequenas que crescem até serem grandes plantas. Se estas não são conhecidas, pode ser traduzido com o nome de uma outra semente parecida ou simplesmente como "uma semente pequena. (Veja:)

lançou no seu jardim

"plantou no seu jardim." Pessoas plantavam alguns tipos de sementes jogando-as espalhadas no jardim. (Veja:)

uma grande árvore

Isso é um exagero para dar ênfase neste ponto. T.A.: "um enorme arbusto". (Veja:)

as aves do céu

"aves do céu." T.A.: "passaros que voam no céu" ou "aves".

Verse 13:19

¹⁹ Ele é como uma semente de mostarda que um homem pegou e lançou na sua horta; e ela cresceu e se tornou uma grande árvore, e as aves do céu construíram ninhos em seus ramos".

Verse 13:20

²⁰ E novamente disse-lhes Jesus: "A que pode ser comparado o Reino de Deus?

Translation note 13:20

Conexão com o Texto:

Jesus termina falando para o povo na sinagoga. Isto é o fim dessa parte da história.

A que pode ser comparado o Reino de Deus?

Jesus usa outra pergunta para introduzir o que Ele está para ensinar. T.A.: "Eu falarei pra vocês uma outra coisa a que Eu poderei comparar o reino de Deus". (Veja:)

é comparado com o fermento

Jesus compara o reino de Deus com o fermento da massa de pão. T.A.: "O reino de Deus é como fermento".(Veja:)

três medidas de farinha

Isto é uma grande quantidade de farinha de trigo, sendo que cada medida era aproximadamente 13 litros. Você talvez precise usar o termo que sua cultura usa para medir o trigo. T.A.: "uma grande quantidade de trigo".

Verse 13:21

²¹ Ele é como o fermento que uma mulher tomou e misturou com três medidas de farinha até que tudo ficasse fermentado".

Verse 13:22

²² Jesus visitava e ensinava em cada cidade e vila no caminho para Jerusalém.

Translation note 13:22

Informação Geral:

Esta é a próxima parte da história. Jesus responde a pergunta usando uma metáfora sobre a entrada no reino de Deus. (Veja:)

Jesus visitou cada cidade e aldeia... e ensinou

Isto é um contexto de informação que nos fala o que Jesus tinha feito quando esse evento ocorreu. (Veja:)

e ensinou

"Ele ensinou o povo". (Veja:)

há apenas poucos para serem salvos?

Isso pode ser dito na forma ativa . T.A.: "Deus salvará somente algumas pessoas?". (Veja:)

Esforçai-vos para entrar pela porta estreita

"Trabalhe pesado para entrar pela porta estreita". Jesus está falando como se a entrada no reino de Deus fosse uma porta estreita de uma casa. Desde que Jesus esteja falando para um grupo, o "você" empregado nesse comando é plural. (Veja: e)

porta estreita

O fato que a porta é estreita, implica que é difícil entrar por ela. Traduza de maneira que isso conserve o mesmo significado. (Veja:)

muitos procurarão entrar e não poderão

Isto implica que eles não poderão entrar por causa da dificuldade de entrarem. O próximo versículo explica essa dificuldade. (Veja:)

Verse 13:23

²³ Alguém lhe perguntou: "Senhor, são poucos os que serão salvos?". Então disse-lhes Jesus:

Verse 13:24

²⁴ "Esforçai-vos para entrar pela porta estreita, pois vos digo que muitos procurarão entrar e não poderão".

Verse 13:25

²⁵ Uma vez que o dono da casa se levantar e fechar a porta, então vós ficareis de fora batendo na porta e dizendo: 'Senhor, Senhor, deixa-nos entrar!'. E Ele vos dirá: 'Eu não vos conheço e não sei de onde sois'.

Translation note 13:25

Conexão com o Texto:

Jesus continua a falar sobre a entrada no reino de Deus.

Uma vez que o dono

"quando o dono".

o dono da casa

Isto refere-se ao dono da casa com a porta estreita nos versículos anteriores. Isto é uma metáfora para Deus como a máxima autoridade do reino. (Veja:)

vós ficareis do lado de fora

Jesus estava falando para uma multidão. A forma usada de "você" é plural. Ele está se dirigindo à eles como se elas não fossem entrar pela porta estreita no reino. (Veja:)

batereis na porta

"bater na porta". Isto é uma tentativa de chamar a atenção do dono.

Afastai-vos de mim

"vão embora daqui".

praticais a injustiça

"fazedores do mal".

Verse 13:26

²⁶ Então direis: 'Comíamos e bebíamos contigo e Tu nos ensinavas nas ruas'.

Verse 13:27

²⁷ Mas Ele responderá: 'Digo-vos que não sei de onde sois. Afastai-vos de mim, vós que praticais a injustiça!'.

Verse 13:28

²⁸ E haverá choro e ranger de dentes quando virdes Abraão, Isaque e Jacó e todos os profetas no Reino de Deus, mas vós lançados fora.

Translation note 13:28

Conexão com o Texto:

Jesus continua a falar sobre a entrada no reino de Deus. Isso é o fim dessa conversa.

haverá choro e ranger de dentes

Essas ações indicam um profundo arrependimento e tristeza. Sua cultura talvez tenha um termo que represente a mesma coisa.

quando virdes

Jesus continua a fala para a multidão como se eles não fossem entrar no Reino do Céu.

mas quanto a vós, fostes lançados fora

"mas, vocês mesmos terão sido jogados fora". Isso pode ser dito na voz ativa. T.A.: "mas Deus terá os expulsado para fora". (Veja:)

do leste e do oeste, do norte e do sul

Isso significa "de todas as direções". (Veja:)

e reclinarão à mesa no Reino de Deus

Era comum falar da alegria no reino de Deus como um banquete. T.A.: "e eles irão festejar no reino de Deus". (Veja:)

serão os primeiros... serão últimos

Ser o primeiro representa ser importante ou honrado. T.A.: "será o mais importante ... será o menos importante" ou "Deus honrará eles... Deus os envergonhará". (Veja:)

Verse 13:29

²⁹ Eles virão do leste e do oeste, do norte e do sul, e sentarão à mesa no Reino de Deus.

Verse 13:30

³⁰ E eis que há últimos que serão os primeiros e primeiros que serão últimos.

Verse 13:31

³¹ Pouco tempo depois, alguns fariseus vieram até Ele e disseram: "Vai embora daqui porque Herodes quer te matar".

Translation note 13:31

Conexão com o Texto:

Isto é o próximo evento nessa parte da história. Jesus está ainda no seu caminho para Jerusalém, quando alguns fariseus falaram com Ele sobre Herodes.

Pouco tempo depois

"Pouco tempo depois que Jesus terminou de falar".

Vá e saia daqui porque Herodes quer te matar

Traduza isto como uma advertência a Jesus. Eles estavam O avisando para ir a algum lugar e ser salvo.

Herodes quer te matar

Herodes ordenaria pessoas para matar Jesus. T.A.: "Herodes quer mandar seus homens matarem você".

àquela raposa

Jesus estava chamando Herodes de raposa. A raposa é um pequeno animal parecido com um cachorro silvestre. Possíveis significados são 1) Herodes não era uma grande ameaça 2) Herodes era enganoso. (Veja:)

De qualquer forma

"embora" ou "no final das contas" ou "aconteça o que for".

não é aceitável matar um profeta longe de Jerusalém

Os líderes Judeus alegam servir à Deus. E os seus ancestrais mataram muitos profetas de Deus em Jerusalém, e Jesus sabia que eles iriam matá-Lo lá também. T.A.: "É em Jerusalém que os líderes Judeus matam os mensageiros de Deus". (Veja:)

Verse 13:32

³² Jesus disse: "Ide dizer àquela raposa: 'Eis que expulso demônios e realizo curas hoje e amanhã, e no terceiro dia terei consumado.

Verse 13:33

³³ Porém é necessário que eu prossiga hoje, amanhã, e no dia seguinte, pois não convém que um profeta pereça fora de Jerusalém.

Verse 13:34

³⁴ Jerusalém, Jerusalém, que matas os profetas e apedrejas aqueles que te foram enviados. Quantas vezes eu desejei ajuntar teus filhos assim como uma galinha ajunta seus pintinhos debaixo de suas asas, mas tu não o quiseste.

Translation note 13:34

Conexão com o Texto:

Jesus termina de responder os fariseus. Isto é o fim dessa parte da história.

Jerusalém, Jerusalém

Jesus fala como se as pessoas de Jerusalém estivessem ouvindo Ele. Jesus disse isso duas vezes para mostrar o quanto triste Ele estava por eles. (Veja:)

que mata os profetas e apedreja aqueles que te foram enviados

Se isto for estranho para se dirigir à uma cidade, você poderia deixar claro que Jesus estava realmente se dirigindo às pessoas da cidade: "vocês, pessoas que matam os profetas e apedrejaram aqueles enviados a vocês". (Veja:).

aqueles que te foram enviados

Isso pode ser dito na voz ativa. T.A.: "Aqueles que Deus tem enviado a você". (Veja:)

Quantas vezes eu desejei

"Eu tanto desejei". Isto é uma exclamação e não uma pergunta.

ajuntar seus filhos

O povo de Jerusalém é descrito como seus "filhos". T.A.: "ajuntar seu povo" ou "ajuntar o povo de Jerusalém". (Veja:)

assim como uma galinha ajunta seus pintinhos debaixo de suas asas

Isto descreve como a galinha protege seus pintinhos de perigo os cobrindo com as suas asas. (Veja:)

a vossa casa ficará abandonada

Isso é uma profecia sobre algo que poderia acontecer em breve. Isso significa que Deus tem parado de proteger o povo de Jerusalém, então seus inimigos poderão atacá-los e expusá-los. Possíveis significados são 1) Deus os abandonará. T.A.: "Deus abandonará você" ou 2) sua cidade estará vazia. T.A.: "sua casa estará abandonada"(See:)

vós não me vereis até que direis

"você não me verá até que o tempo venha quando você dirá" ou "a próxima vez que você me vir, você dirá".

em nome do Senhor

Aqui "nome" refere-se ao poder e autoridade do Senhor. (Veja:)

Verse 13:35

³⁵ Eis que a vossa casa ficará abandonada. Eu vos digo que não me vereis até o momento em que direis: "Bendito é aquele que vem em nome do Senhor".

Capítulo 14

Verse 14:1

¹ E aconteceu que num sábado, quando Ele entrou na casa de um dos líderes dos fariseus para comer pão, eles o estavam observando com atenção.

Translation note 14:1

Informação Geral:

Esta é a próxima parte da história. Ocorre no Sábado, e Jesus está na casa de um fariseu. O versículo 1 descreve o contexto desse cenário da história. (Veja:)

aconteceu que num Sábado

Isso indica um novo evento. (Veja:)

comer pão

"comer" ou "para uma refeição". Pão era uma parte importante da refeição e é usado nesta sentença para referir-se à uma refeição. (Veja:)

o estavam observando com atenção

Eles queriam ver se poderiam acusá-lo de fazer algo errado.

Eis que havia, diante Dele, um homem

As palavras "Eis que" nos alerta para uma nova pessoa na história. Seu idioma pode ter uma maneira de expressar isso. O Inglês usa "Na sua frente havia um homem". (Veja:)

sofria com edemas

Edema é um inchaço causado por acúmulo de água em partes do corpo. Alguns idiomas podem ter um nome para essa condição. T.A.: "estava sofrendo, porque partes do seu corpo estavam inchadas com água".

É legal curar no Sábado ou não?

"A lei nos permite curar no Sábado ou nos proíbe?"

Verse 14:2

² Eis que havia diante Dele um homem que sofria de edema.

Verse 14:3

³ Jesus perguntou aos mestres da lei judaica e aos fariseus: "É permitido curar no sábado, ou não?"

Verse 14:4

⁴ Mas eles se mantiveram em silêncio. Então Jesus tomou-o, curou-o e o mandou ir.

Translation note 14:4

Mas eles se mantiveram em silêncio

Os líderes religiosos se recusaram a responder a pergunta de Jesus.

Então Jesus pôs suas mãos sobre ele

"Então Jesus segurou o homem que sofria de edema".

Qual de vós que tendo um filho ou um boi... não iria imediatamente retirá-lo de lá?

Jesus usa uma pergunta, porque queria que eles admitissem que ajudariam o filho ou boi, mesmo que fosse no Sábado. Portanto, foi correto que ele curasse pessoas no Sábado. T.A.: "Se um de vocês tem um filho ou um boi... certamente o tirariam do poço imediatamente". (Veja:)

Eles não foram capazes de responder

Eles sabiam a resposta e que Jesus estava certo, mas não queriam admitir que Ele tinha razão. T.A.: "Eles não tinham nada a dizer".

Verse 14:5

⁵ E disse-lhes: "Qual de vós, se o seu filho ou seu boi cair em um poço, não irá imediatamente retirá-lo de lá, mesmo num dia de sábado?"

Verse 14:6

⁶ Diante disso, eles nada puderam responder.

Verse 14:7

⁷ Quando Jesus observou como aqueles que haviam sido convidados para uma festa escolhiam os assentos de honra, contou-lhes uma parábola, dizendo:

Translation note 14:7

Conexão com o Texto:

Jesus continua a falar com as visitas na casa do Fariseu, que O tinha convidado à uma refeição.

aqueles que haviam sido convidados

Seria melhor identificar essas pessoas, e dizer na voz ativa. T.A.: "àqueles a quem o líder dos Fariseus tinha convidado à refeição". (Veja:)

assentos de honra

"assentos para pessoas honradas" ou "assentos para pessoas importantes".

Quando por alguém fores convidado

Isso também pode ser dito na voz ativa. T.A.: "Quando alguém convida você". (Veja:)

Quando você... do que você... dizer para você... tu irás

Essas ocorrências de "você" estão no singular. Jesus está falando ao grupo como se fosse a cada pessoa individual.

pois alguém mais honrado que tu pode ter sido convidado

Isso pode ser dito na voz ativa. T.A.: "porque o anfitrião pode ter convidado uma pessoa que é mais importante que você". (Veja:)

vos

Essa ocorrência de "vos" se refere à duas pessoas que querem o mesmo assento de honra. (Veja:)

e então, envergonhado

"e então você se sentirá envergonhado e"

o último lugar

"o lugar menos importante" ou "o lugar para a pessoa menos importante".

Verse 14:8

⁸ "Quando fores convidado para uma festa de casamento, não te assentes no lugar de honra, pois alguém mais honrado que tu pode ter sido convidado.

Verse 14:9

⁹ Para que não aconteça que, quando a pessoa que convidou a ti e a ele, venha a te dizer: 'Dê o lugar a este'. E então, envergonhado, tu terás de assentar-te no último lugar.

Verse 14:10

¹⁰ Pelo contrário, quando fores convidado, vai e assenta-te no último lugar, para que, quando aquele que te convidou vier, te diga: 'Amigo, ocupa um lugar mais elevado'. Então serás honrado na presença de todos os convidados.

Translation note 14:10

Conexão com o Texto:

Jesus continua falando para as pessoas na casa do Fariseu.

quando fores convidado

Isso pode ser dito na voz ativa. T.A.: "quando alguém convida você para uma refeição". (Veja:)

no último lugar

"o assento indicado para a pessoa menos importante".

venha ocupar o melhor assento

"mude-se para um assento para uma pessoa mais importante".

Então tu serás honrado

Isso pode ser dito na voz ativa. T.A.: "Então aquele que o convidou, honrará você" ou "Então aqueles que se assentam à mesa, honrarão você". (Veja:)

aquele que se exalta

"quem tenta se parecer importante" ou "quem toma uma posição importante".

será humilhado

"será visto como não importante" ou "será dado uma posição não importante". Isso pode ser dito na voz ativa. T.A.: "Deus humilhará". (Veja:)

se humilha

"quem escolhe não parecer importante" ou "quem toma uma posição não importante".

será exaltado

"será visto como importante" ou "será dado uma posição importante". Isso pode ser dito na voz ativa. T.A.: "Deus exaltará". (Veja:)

Verse 14:11

¹¹ Pois todo aquele que se exalta será humilhado, e todo aquele que se humilha será exaltado".

Verse 14:12

¹² Jesus também disse ao homem que o convidou: "Quando ofereceres um jantar ou uma ceia, não convides teus amigos, nem teus irmãos, nem teus parentes, nem teus vizinhos ricos, de tal forma que eles também te convidem e te retribuam do mesmo modo.

Translation note 14:12

Conexão com o Texto:

Jesus continua falando na casa do fariseu, porém se dirige diretamente a Seu anfitrião.

homem que o convidou

"o fariseu que O tinha convidado à sua casa para uma refeição".

Quando ofereceres

"tu" está no singular, porque Jesus está falando diretamente para o Fariseu que O convidou. (Veja:)

não convide

Isso provavelmente não significa que nunca poderão convidar essas pessoas. Mas provavelmente significa que devem convidar outras pessoas também. T.A.: "não somente convidar" ou "nem sempre convidar".

pois eles poderão

"porque eles podem".

será retribuído

Isso pode ser dito na voz ativa. T.A.: "desta maneira eles poderão lhe retribuir". (Veja:)

Verse 14:13

¹³ Pelo contrário, quando ofereceres uma festa, convida os pobres, os aleijados, os paralíticos e os cegos,

Translation note 14:13

Conexão com o Texto:

Jesus continua falando com o Fariseu que o convidou para a sua casa.

convida os pobres

Talvez seja útil adicionar "também", uma vez que esta oração não é exclusiva. T.A : " convide também os pobres".

serás abençoado

Isso pode ser dito na voz ativa. T.A.: "Deus os abençoará". (Veja:)

não terão como te retribuir

"não podem lhe convidar para um banquete de volta".

serás retribuído

Isto pode ser dito na voz ativa. T.A.: "Deus lhe recompensará". (Veja:)

ressurreição do justo

Isso se refere ao juizo final. T.A.: "Quando Deus traz o povo justo de volta à vida". (Veja:)

Verse 14:14

¹⁴ e serás abençoado, porque eles não terão como te retribuir. Tu serás retribuído no dia da ressurreição dos justos".

Verse 14:15

¹⁵ Ao ouvir isso, um dos que estavam com Jesus à mesa, disse-lhe: "Bem-aventurado é aquele que comer pão no Reino de Deus!".

Translation note 14:15

Informação Geral:

Um dos homens à mesa fala a Jesus e Jesus lhe responde contando uma parábola. (Veja:)

um dos que estavam à mesa

Isso introduz uma nova pessoa. (Veja:)

Bem-aventurado é aquele

O homem não estava falando sobre uma pessoa específica. T.A.: "Bem aventurado quem" ou "Como é bom para todos".

aquele que comer pão

A palavra "pão" é usada para referir-se à refeição completa. T.A.: "ele quem comerá a refeição".(Veja:)

Jesus porém respondeu

Jesus começa a contar uma parábola. (Veja:)

Um certo homem

Essa frase é uma forma de se referir ao homem sem dar qualquer informação específica sobre sua identidade.

convidou a muitos

"convidou muitas pessoas" ou "chamou muitos convidados".

Quando a ceia estava pronta

"Na hora do jantar" ou "Quando o jantar estava para começar".

aqueles que haviam sido convidados

Isto pode ser dito na voz ativa.T.A.: "aqueles que ele tinham convidado". (Veja:)

Verse 14:16

¹⁶ Jesus, porém, respondeu-lhe: "Certo homem preparou uma grande ceia e convidou a muitos.

Verse 14:17

¹⁷ À hora da ceia, ele enviou seu servo para dizer àqueles que haviam sido convidados: 'Vinde, pois tudo já está pronto'.

Verse 14:18

¹⁸ Mas todos, sem exceção, começaram a se desculpar. O primeiro disse-lhe: 'Comprei um campo e preciso vê-lo. Por favor, me desculpe'.

Translation note 14:18

Conexão com o Texto:

Jesus continua a contar Sua parábola.

Informação Geral:

Todas as pessoas que foram convidadas apresentaram desculpas ao servo sobre por que não iriam ao jantar.

dar desculpas

"dizer por que eles não iriam ao jantar".

Por favor, me desculpe

"Por favor, me perdoem" ou "Por favor, aceitem meu pedido de desculpas".

cinco juntas de boi

Bois eram usados em pares para puxar ferramentas agrícolas. T.A.: "10 bois para trabalhar em meus campos". (Veja:)

Casei-me

Use uma expressão que seja natural em seu idioma. Alguns idiomas podem dizer "me casei" ou "escolhi uma esposa".

Verse 14:19

¹⁹ Outro disse: 'Comprei cinco juntas de boi, e vou experimentá-las. Por favor, me desculpe'.

Verse 14:20

²⁰ Ainda outro disse: 'Casei-me, por isso não posso ir'.

Verse 14:21

²¹ O servo voltou e anunciou todas essas coisas ao seu senhor. Então o senhor da casa, indignado, disse ao seu servo: 'Sai depressa pelas ruas e becos da cidade, traz até aqui os pobres, os paralíticos, os cegos e os aleijados e faze-os entrar'.

Translation note 14:21

indignado

"se indignou com as pessoas que havia convidado".

traz até aqui

"convide-os aqui para comer o jantar".

O servo disse

Pode ser necessário ser dito de maneira clara a informação implícita de que o servo fez o que o seu senhor mandou. T.A.: "Depois que o servo saiu e fez aquilo, ele retornou e disse". (UDB) (Veja:)

o que me foi mandado fazer foi feito

Isso pode ser dito na voz ativa. T.A.: "Eu tenho feito o que você mandou. (Veja:)

Verse 14:22

²² O servo disse: 'Senhor, o que me mandou fazer foi feito, e ainda há lugar'.

Verse 14:23

²³ O senhor disse ao seu servo: 'Vai pelas estradas e vielas e obriga as pessoas a entrarem, para que a minha casa fique cheia.

Translation note 14:23

Conexão com o Texto:

Jesus conclui Sua parábola.

as estradas e vielas

Isso se refere às ruas e caminhos fora da cidade. T.A.: "as principais estradas e caminhos fora da cidade".

obrigue as pessoas a entrar

"fazê-las com que venham".

para que assim a minha casa fique cheia

"para que pessoas enchem a minha casa".

Eu te digo

A palavra "vos" está no plural, por isso não está claro a quem está se dirigindo. (Veja:)

daqueles homens

A palavra aqui para "homens" significa "homens adultos" e não somente pessoas em geral.

que tinham sido convidados

Isso pode ser dito na voz ativa. T.A.: "quem eu convidei". (Veja:)

irão provará minha ceia

"irão saborear o jantar que preparei".

Verse 14:24

²⁴ Eu te digo que nenhum daqueles que foram convidados provará minha ceia".

Verse 14:25

²⁵ Grandes multidões O acompanhavam. E Jesus voltando-se, disse-lhes:

Translation note 14:25

Informação Geral:

Jesus começa a ensinar a multidão que estava viajando com ele.

Se alguém vem a Mim e não odeia seu próprio pai... não pode ser Meu discípulo

Aqui "odiar" é um exagero para mostrar o quanto importante é amar Jesus muito mais que qualquer outra pessoa. T.A.: "Se alguém vem a Mim e não Me ama mais que a seu pai... ele não pode ser Meu discípulo" ou "Somente se uma pessoa Me ama mais que a seu próprio pai... ele pode ser Meu discípulo". (Veja: e)

Quem não carrega a sua própria cruz e Me segue não pode ser Meu discípulo.

Isso pode ser dito com verbos positivos. T.A.: "Se alguém quer ser Meu discípulo, deve carregar a sua própria cruz e Me seguir". (Veja:)

carregar a sua própria cruz

Jesus não quer dizer que todo cristão deve ser crucificado. Os Romanos geralmente obrigavam as pessoas a carregarem a sua cruz antes de crucificá-las, como um sinal de submissão à Roma. Essa metáfora significa que eles devem se submeter a Deus e a estar dispostos a sofrer em qualquer maneira para serem discípulos de Jesus. (Veja: e)

Verse 14:26

²⁶ "Se alguém vem a Mim e não odeia seu próprio pai, mãe, esposa, filhos, irmãos e irmãs e até mesmo a sua própria vida, não pode ser Meu discípulo.

Verse 14:27

²⁷ Quem não carrega a sua própria cruz e Me segue não pode ser meu discípulo.

Verse 14:28

²⁸ Pois qual de vós, querendo construir uma torre, primeiro não se assenta para calcular os custos e ver se tem o que precisa para completá-la?

Translation note 14:28

Informação Geral:

Jesus continua a explicar à multidão que é importante contar o custo de ser um discípulo.

Pois, qual de vós querendo construir uma torre, não se assenta primeiro para calcular os custos e ver se tem o que precisa para completá-la?

Jesus usa essa pergunta para provar que as pessoas contam o custo de um projeto antes de iniciá-lo. T.A.: "Se alguém quisesse construir uma torre, ela certamente se sentaria primeiro e determinaria se tinha dinheiro suficiente para completá-la". (Veja:)

torre

Isso pode sido uma torre de vigilância. T.A.: "uma construção alta" ou "uma alta plataforma de observação".

E assim

Talvez ajudaria a ter mais informação. T.A.: "Se ele não conta primeiro o custo". (Veja:)

quando ele colocar o alicerç

"Quando ele tiver construído uma base" ou "quando ele tiver completado a primeira parte da construção".

não for capaz de concluir

Está compreendido que ele não foi capaz de concluir, porque não teve dinheiro suficiente. Isso poderia ser dito. T.A.: "não tem dinheiro suficiente para poder terminar". (Veja:)

Verse 14:29

²⁹ Para não acontecer que, tendo colocado o alicerç e não sendo capaz de concluir, todos aqueles que virem a situação começem a caçar dele, dizendo:

Verse 14:30

³⁰ 'Este homem começou a construir e não foi capaz de terminar'.

Verse 14:31

³¹ Ou qual é o rei que, partindo para combater outro rei, não senta primeiro para se aconselhar sobre se é capaz de, com dez mil homens, lutar contra o outro rei que vem contra ele com vinte mil homens?

Translation note 14:31

Informação Geral:

Jesus continua a explicar à multidão que é importante contar o custo de ser um discípulo.

Ou

Jesus usou essa palavra para introduzir uma outra situação onde pessoas contam o custo antes de tomar uma decisão.

qual rei... não se assentará primeiro para se aconselhar... homens

Jesus usa outra pergunta para ensinar à multidão sobre contar o custo. T.A.: "você sabe que um rei... se assentaria primeiro para se aconselhar... homens". (Veja:)

se aconselhar

Possíveis significados são 1) "pense cuidadosamente sobre" ou 2) "escutem seus conselheiros".

dez mil ... vinte mil

"10.000... 20.000" (Veja:)

E se não

Pode ser útil dizer mais informação. T.A.: "E se ele descobre que não será capaz para derrotar o outro rei". (Veja:)

condições de paz

"condição para terminar a guerra" ou "o que o outro rei quer que ele faça para terminar a guerra".

qualquer um de vós que não abrir mão de tudo o que tem, não pode ser Meu discípulo

Isso pode ser dito no verbos positivos. T.A.: "somente aqueles de vocês que abrem mão de tudo, é que podem ser meus discípulos". (Veja:)

abrir mão de tudo o que tem

"deixando pra traz tudo o que tem".

Verse 14:32

³² E, se não for capaz, enquanto o outro exército estiver ainda distante, ele envia uma delegação para pedir condições de paz.

Verse 14:33

³³ Assim, qualquer que entre vós não renuncia tudo quanto tem não pode ser Meu discípulo.

Verse 14:34

³⁴ O sal é bom, mas, se o sal perder o sabor, como se poderá restaurar-lhe o sabor?

Translation note 14:34

Conexão com o Texto:

Jesus termina o ensinamento para a multidão.

O sal é bom

"O sal é útil." Jesus está ensinando uma lição àqueles que querem ser Seu discípulo. (Veja:)

como poderá ser salgado novamente?

Jesus usa uma pergunta para ensinar a multidão. T.A.: "isso não pode ser feito salgado de novo" ou "ninguém poderá torná-lo salgado de novo". (Veja: e)

adubo

Pessoas usam adubo para fertilizar jardins e campos. Sal sem sabor é tão inútil que não serve nem pra ser misturado com adubo. T.A.: "pilha composta" ou "fertilizador".

é jogado fora

Isso pode ser dito na voz ativa. T.A.: "Alguém simplesmente joga fora". (Veja:)

Aquele que tem ouvidos para ouvir, ouça-o

Talvez seria mais natural em algumas línguas usar a segunda pessoa: "Você que tem ouvidos para ouvir, ouça". (Veja:)

Aquele que tem ouvidos para ouvir

Possíveis significados são 1) "Todos", já que todos têm ouvidos ou 2) "quem tem a habilidade para entender", que refere-se àqueles que estão dispostos a ouvir Deus. (Veja:)

ouça

"ele deveria escutar bem" ou "ele deveria prestar atenção no que Eu digo".

Verse 14:35

³⁵ Não presta nem para o solo nem para adubo. É jogado fora. Aquele que tem ouvidos para ouvir, ouça".

Capítulo 15

Verse 15:1

¹ E todos os cobradores de impostos e outros pecadores se aproximavam para ouvir Jesus.

Translation note 15:1

Informação Geral:

Esta é a próxima parte da história. Nós não sabemos onde isto acontece, é simplesmente um dia quando Jesus estava ensinando.

Agora

Isso marca o começo de uma nova parte da história. (Veja:)

Todos os cobradores de impostos

É um exagero para enfatizar que havia muitos deles. T.A.: "muitos cobradores de impostos". (Veja:)

Este homem acolhe os pecadores

"Este homem permite pecadores na sua presença" ou "Este homem associa-se com pecadores"

Este homem

Eles estão falando sobre Jesus.

até come com eles

A palavra "até" mostra que eles pensavam que fosse ruim Jesus permitir pecadores chegarem-se a Ele, mas era pior o fato de que Ele comeria com eles.

Verse 15:2

² Os fariseus e os escribas murmuravam entre si, dizendo: "Este homem acolhe os pecadores e até come com eles".

Verse 15:3

³ Então Jesus contou a seguinte parábola:

Translation note 15:3

Informação Geral:

Jesus começa a contar diversas parábolas. A primeira parábola é sobre um homem e sua ovelha. (veja:)

Jesus contou (para eles)

Aqui, "eles" refere-se aos líderes religiosos.

Qual de vós... não deixa as noventa e nove... até que a encontre?

Jesus usa uma pergunta para lembrar as pessoas de que se algum deles perdesse uma de suas ovelhas, eles certamente iriam procurá-la. T.A.: "cada um de vocês... certamente partirá... até achá-la". Algumas línguas têm maneiras de mostrar que isso é uma situação hipotética e não uma história sobre uma pessoa particular que tem uma ovelha perdida. (Veja: e)

Qual de vós, que possuindo cem ovelhas

Já que a parábola começa com "qual de vocês", algumas línguas poderiam continuar a parábola na segunda pessoa. T.A.: "qual de vós, tendo centenas de ovelhas" (Veja:)

Cem.... noventa e nove

nove - "100...99" (Veja:)

coloca sobre os ombros

Esta era a forma como os pastores de ovelhas carregavam a ovelha. Isso pode ser dito. T.A.: "colocou em seus ombros para carregá-la para casa" (Veja:)

Verse 15:4

⁴ “Qual de vós que, possuindo cem ovelhas e em seguida perdendo uma delas, não deixa as noventa e nove no deserto e não vai atrás da perdida até que a encontre?

Verse 15:5

⁵ E, quando a encontra, a coloca sobre os ombros e regozija.

Verse 15:6

⁶ E quando ele chega em casa, convida os amigos e vizinhos, dizendo-lhes: 'Regozijai-vos comigo, porque achei a minha ovelha perdida'.

Translation note 15:6

quando ele chega em casa

"Quando o dono das ovelhas vem para casa" ou "Quando você vem para casa" (UDB). Refere-se ao proprietário das ovelhas como você fez no versículo anterior.

de igual maneira

"do mesmo jeito" ou "como os pastores e seus amigos e vizinhos regozijariam"

haverá grande alegria no céu

"Cada um no céu se regozijará"

noventa e nove pessoas justificadas

noventa e nove pessoas justificadas - "99 pessoas justificadas" (Veja:)

mais do que por noventa e nove justos que não necessitam de arrependimento

noventa e nove pessoas justificadas que não precisam arrepender-se - Isso não significa que Deus não se agrada com aqueles que O obedecem - Ele se alegra com eles. Mas a alegria no céu no momento em que uma pessoa é salva de seus pecados, é uma alegria ainda maior! (Veja)

não necessitam de arrependimento

Isso não significa que os crentes nunca precisem se arrepender - todos eles fazem isso. Jesus está enfatizando para destacar o assunto. (Veja:)

Verse 15:7

⁷ Digo-vos que, de igual maneira, haverá grande alegria no céu por um pecador que se arrepende, mais do que por noventa e nove justos que não necessitam de arrependimento.

Verse 15:8

⁸ Ou qual é a mulher que, tendo dez moedas de prata, se vier a perder uma delas, não acende uma lâmpada, varre a casa e busca diligentemente até que a encontre?

Translation note 15:8

Conexão com o Texto:

Jesus começou falando outra parábola. É sobre uma mulher com dez moedas de prata.

Ou qual é a mulher... não acende uma lâmpada... e busca diligentemente até que a encontre?

Jesus usou uma pergunta para lembrar as pessoas de que se alguma delas perdesse uma moeda de prata, elas certamente a procurariam diligentemente. T.A.: "Alguma mulher... poderia certamente acender uma lâmpada... e procurar diligentemente até que a tenha encontrado"

(Veja:)

se vier a perder uma delas

Essa é uma situação hipotética e não uma história sobre uma mulher real. Algumas línguas têm maneiras de mostrar isso. (Veja:)

Da mesma maneira

"do mesmo modo" ou "assim como as pessoas se regozijariam com a mulher"

por um só pecador que se arrepende

"Quando um pecador se arrepende"

Verse 15:9

⁹ E quando ela a encontra, reúne as amigas e vizinhas, dizendo: 'Regozijai-vos comigo, porque achei a moeda que eu perdi'.

Verse 15:10

¹⁰ Da mesma maneira, eu vos digo, há júbilo na presença dos anjos de Deus por um só pecador que se arrepende".

Verse 15:11

¹¹ Então Jesus disse: "Um homem tinha dois filhos,

Translation note 15:11

Conexão com o Texto:

Jesus começa a contar outra parábola. É sobre um jovem que pediu ao seu pai sua parte da herança. (Veja:)

Um homem

Isso introduz um novo personagem na parábola. Algumas línguas podem dizer "havia um homem que" (Veja:)

Dá-me

O filho queria que seu pai lhe desse imediatamente. Línguas que têm uma forma de comando que significa que eles querem isso feito imediatamente deveriam usar esta forma.

a parte dos bens que é minha por herança

"A parte da sua riqueza que você planejou para que eu receba quando você morrer"

entre eles

"Entre seus dois filhos" (UDB)

Verse 15:12

¹² o mais novo deles disse ao pai: 'Pai, dá-me a parte dos bens que é minha por herança'. Assim, ele repartiu seu patrimônio entre eles.

Verse 15:13

¹³ Não muitos dias depois, o filho mais novo ajuntou tudo o que tinha, viajou para uma terra distante e ali desperdiçou seus bens comprando o que não precisava e gastando seu dinheiro com extravagâncias.

Translation note 15:13

juntou tudo o que tinha

"embrulhou suas coisas" ou "colocou suas coisas em sua mochila"

vivendo imprudentemente

"vivendo sem pensar sobre as consequências de seus atos" ou "vivendo incontrolavelmente"

Agora

Esta palavra é usada aqui para marcar uma quebra na história principal. Aqui, Jesus explica como o filho mais jovem se foi do muito ter muito para o passar necessidade.

uma grande fome naquele país

"Uma seca ocorreu ali e todo o país não tinha comida suficiente"

passar necessidade

"faltar o que ele precisava" ou "não ter o suficiente"

Verse 15:14

¹⁴ E, quando gastou tudo, houve uma grande fome naquele país, e ele começou a passar necessidade.

Verse 15:15

¹⁵ Ele começou a trabalhar para um dos cidadãos daquele país, que o enviou para seus campos, a fim de cuidar dos porcos.

Translation note 15:15

Ele começou

A palavra "ele" refere-se ao jovem filho.

começou a trabalhar com

"Teve um trabalho com" ou "começou a trabalhar para"

um dos cidadãos daquele país

"um homem daquele país"

para cuidar dos porcos

"Dar comida aos porcos do homem"

desejava comer

"desejou muito que pudesse comer". É entendido que isso era porque estava com muita fome. Isso poderia ser dito. T.A.: "Ele estava com fome então teria comido alegremente" (Veja:)

alfarobas

Estas são as cascas de feijão que cresceram na árvore de alfarroba. T.A.: "vagens de feijão de alfarroba" ou "casas de feijão" (Veja:)

Verse 15:16

¹⁶ E desejava comer as alfarobas que os porcos comiam, pois ninguém dava comida para ele.

Verse 15:17

¹⁷ Mas ele caiu em si e disse: 'Quantos empregados de meu pai têm mais que suficiente para comer, e eu aqui morrendo de fome!'

Translation note 15:17

ele caiu em si

Essa expressão significa "veio à sua compreensão". T.A.: "entendeu claramente sua situação". (Veja:)

Quantos empregados de meu pai tem mais que suficiente para comer

Isso é parte de uma exclamação, e não uma pergunta. T.A.: "Todos os empregados do meu pai têm mais do que suficiente para comer" (UDB)

morrendo de fome

Provavelmente não é um exagero. O jovem realmente podia estar faminto.

pequei contra o céu

O povo judeu algumas vezes evitava dizer a palavra "Deus" e, no lugar dela, usava a palavra "céu". T.A.: "Eu tenho pecado contra Deus" (Veja:)

Não sou digno de ser chamado teu filho

"Eu não sou mais digno de ser chamado seu filho". Isso pode ser dito na voz ativa. T.A.: "Eu não sou digno de que você me chame de filho" (Veja:)

Não sou digno

"já não é digno" (UDB). Isso significa que no passado ele era digno, mas agora ele não era.

trata-me como um dos teus empregados

"contrate-me como um empregado" ou "contrate-me e me tornarei um dos seus empregados." Isso é um pedido, não uma ordem. Pode ser útil adicionar "por favor" como a UDB faz.

Verse 15:18

¹⁸ Irei ao meu pai e lhe direi: Pai, pequei contra o céu e contra ti.

Verse 15:19

¹⁹ Não sou digno de ser chamado teu filho, trata-me como um dos teus empregados'.

Verse 15:20

²⁰ Então o jovem partiu e foi ao seu pai. Enquanto ainda estava distante, o pai o avistou e, cheio de compaixão, correu em direção a ele, o abraçou e o beijou.

Translation note 15:20

Então o jovem partiu e foi encontrar com seu pai

"Então ele deixou aquele país e começou a voltar para seu pai". A palavra "então" marca um evento que aconteceu porque algo mais aconteceu primeiro. Neste caso, o jovem estava em necessidade e tinha decidido ir para casa.

Enquanto ainda estava distante

"Enquanto ele ainda estava longe de sua casa" ou "Enquanto ele ainda estava longe da casa do seu pai"

cheio de compaixão correu

"tinha piedade dele" ou "amava-o profundamente em seu coração"

abraçou, e o beijou

O pai fez isso para mostrar a seu filho que ele o amava, também que ele estava feliz por seu filho estar voltando para casa. Se as pessoas pensam que é estranho ou errado para um homem abraçar e beijar seu filho, você pode substituir por uma maneira na qual homens demonstrem afeição por seus filhos em sua cultura. T.A.: "o recebeu afetivamente".

pequei contra o Céu

O povo judeu algumas vezes evitava dizer a palavra "Deus" e, no lugar dela, usava a palavra "céu". T.A.: "Eu tenho pecado contra Deus" Veja como você traduziu isso em 15:17. (Veja:)

contra ti

Essa expressão significa "em sua presença" ou "a sua vista" (Veja:)

não sou digno de ser chamado teu filho

"Eu sou não merecedor de ser chamado seu filho". Isso pode ser dito na voz ativa. T.A.: "Eu não sou merecedor de você me chamar de filho". Veja como você traduziu uma frase semelhante em 15:17. (Veja:)

Verse 15:21

²¹ E o filho disse: 'Pai, pequei contra o Céu e contra ti, não sou digno de ser chamado teu filho'.

Verse 15:22

²² Então o pai disse aos seus empregados: 'Ide depressa e trazei a melhor túnica e cobri-o, colocai um anel em seu dedo e sandálias nos seus pés.

Translation note 15:22

melhor túnica

"a melhor túnica na casa". T.A.: "o melhor casaco" ou "a melhor vestimenta"

colocai um anel em seu dedo

Um anel era um sinal de autoridade que homens usavam em um dos seus dedos.

sandálias

Pessoas ricas daquela época calçavam sandálias. Entretanto, para a maioria das culturas, a equivalência moderna ser "sapatos".

Novilho gordo

Um novilho é um bezerro. Pessoas dariam a um de seus novilhos alimento especial para que eles crescessem bem, e então quando eles quisessem dar uma festa especial, eles poderiam comê-lo. T.A.: "o melhor novilho" ou "o bezerro que estávamos engordando" (Veja:)

matai o novilho gordo

A informação implícita de que eles estavam para cozinhar a carne pode ser mais clara. T.A.: "matai-o e comei-o" (Veja:)

meu filho estava morto e agora vivo está

Essa metáfora fala do filho que partiu como se ele estivesse morto. T.A.: "é como se meu filho estivesse morto e tenha voltado a viver" ou "Eu sentia como se meu filho tivesse morrido, mas agora ele está vivo" (Veja:)

Estava perdido e foi encontrado

Essa metáfora fala do filho que partiu como se estivesse perdido. T.A.: "É como se meu filho estivesse perdido e agora eu o achei" ou "meu filho estava perdido e retornou para casa" (Veja:)

Verse 15:23

²³ Trazei também o novilho gordo e matai-o; comamos e celebremos uma festa!

Verse 15:24

²⁴ Pois meu filho estava morto e agora vivo está. Estava perdido e foi encontrado'. E todos celebraram.

Verse 15:25

²⁵ Enquanto isso o seu filho mais velho trabalhava no campo. Ao aproximar-se da casa, escutou barulho de música e dança.

Translation note 15:25

Agora

Esta palavra é usada aqui para marcar um intervalo na história principal. Aqui, Jesus começa a contar uma nova parte da história sobre o filho mais velho.

no campo

Está implícito que ele estava fora, no campo, porque ele estava trabalhando lá. (Veja:)

um empregado

A palavra que é traduzida aqui como "empregado" é normalmente traduzida como "garoto". Isso pode indicar que o empregado era muito jovem.

o que estava acontecendo

"O que estas coisas devem ser". (UDB)

O novilho gordo

Um novilho é um bezerro. Pessoas dariam a um de seus novilhos alimento especial para que eles crescessem bem, e então quando eles quisessem dar uma festa especial, eles poderiam comê-lo. T.A.: "o melhor novilho" ou "o bezerro que estávamos engordando". Veja como você traduziu em 15:22. (Veja:)

Verse 15:26

²⁶ Ele chamou um empregado e perguntou o que estava acontecendo.

Verse 15:27

²⁷ O empregado respondeu: 'Seu irmão regressou para casa e, por esse motivo, seu pai matou o novilho mais gordo, porque ele retornou saudável e em segurança'.

Verse 15:28

²⁸ O filho mais velho ficou irado e não quis entrar. Então seu pai saiu e implorou para que ele entrasse.

Translation note 15:28

todos esses anos

"por muitos anos"

trabalhei para ti

"Eu trabalhei arduamente para você" ou "Eu trabalhei tão duro quanto um escravo para você"

nunca quebrei nenhuma de tuas regras

"nunca desobedeci nenhuma de suas ordens" ou "sempre obedeci tudo que você me disse para fazer". (UDB)

um cabrito

Um cabritinho era muito menor e mais barato do que um novilho gordo. T.A.: "nem sequer um cabritinho" (Veja:)

teu filho

"Este teu filho". O filho mais velho refere-se a seu irmão desta forma para mostrar como ele está zangado.

gastou todos os teus bens com prostitutas

"desperdiçou toda sua fortuna com prostitutas" ou "jogou fora todo seu dinheiro pagando as prostitutas". Possíveis significados são: 1) ele supôs que foi dessa maneira que seu irmão gastou o dinheiro; ou 2) ele está usando uma hipérbole para exagerar intencionalmente o pecado do seu irmão. (Veja:)

Um novilho gordo

Um novilho é um bezerro. Pessoas dariam a um de seus novilhos alimento especial para que eles crescessem bem, e então quando eles quisessem dar uma festa especial, eles poderiam comê-lo. T.A.: "o melhor novilho" ou "o bezerro que estávamos engordando". Veja como você traduziu em 15:22. (Veja:)

Verse 15:29

²⁹ Mas o filho lhe respondeu, dizendo: 'Eis que todos esses anos trabalhei para ti como um escravo e nunca quebrei nenhuma de tuas regras; mesmo assim, o senhor nunca me deu um cabrito para eu fazer uma festa com meus amigos.

Verse 15:30

³⁰ Mas, quando o teu filho, que gastou todos os teus bens com prostitutas, regressou, o senhor matou para ele o novilho mais gordo'.

Verse 15:31

³¹ Mas o pai respondeu-lhe: 'Filho, tu sempre estás comigo e tudo o que é meu é teu.

Translation note 15:31

O pai disse (a ele)

A palavra "ele" refere-se ao filho mais velho.

teu irmão

O pai estava lembrando o filho mais velho de que aquele que acabou de chegar em casa era seu irmão.

teu irmão estava morto e agora está vivo

Esta metáfora fala do irmão como se ele estivesse morto. T.A.: "Era como se este teu irmão estivesse morto e passasse a viver novamente" ou "tinha morrido, mas ele agora está vivo". Veja como você traduziu na frase em 15:22. (Veja:)

estava perdido e foi encontrado

Esta metáfora fala do filho tendo partido como se ele estivesse perdido. T.A.: "É como se este seu irmão estivesse perdido e agora o achei" ou "este seu irmão estava perdido e tem retornado para casa". Veja como você traduziu esta frase em 15:22. (Veja:)

Verse 15:32

³² Mas nós tínhamos que festejar e nos alegrar, porque teu irmão estava morto e agora está vivo, estava perdido e foi encontrado".

Capítulo 16

Verse 16:1

¹ Jesus também disse aos seus discípulos: "Havia um certo homem rico o qual tinha um administrador, esse foi denunciado de desperdiçar os

bens dele.

Translation note 16:1

Conexão com o texto:

Jesus começa a contar outra parábola. Sobre um senhor e um administrador de seus devedores. Essa é a mesma parte da história e o mesmo dia que começou em 15:3. (Veja:)

Jesus também disse aos Seus discípulos

A ultima seção foi direcionada aos fariseus e escribas, embora os discípulos de Jesus estivessem numa parte da multidão que O ouvia.

Havia um certo homem rico

Isso introduz um novo personagem na parábola. (Veja:)

foi denunciado

Isso pode ser dito na voz ativa. Tradução alternativaT.A.: "pessoas o denunciaram ao homem rico". (Veja :)

desperdiçando seus bens

"Insensatamente gastando as riquezas do homem rico".

O que é isso que escuto falar sobre ti?

O homem rico usa uma pergunta para repreender o administrador. T.A.: " Eu ouvi falar do que você tem feito". (Veja:)

Preste-me contas de sua administração

"entregue seus registros afim de passar para um outro" ou "Prepare os registros que você escreveu a respeito de meu bens".

Verse 16:2

² Então o homem rico o chamou e disse: 'O que é isso que ouço falar a teu respeito? Presta contas da tua administração, pois tu não podes ser mais administrador'.

Verse 16:3

³ O administrador disse consigo mesmo: 'O que farei, já que o meu senhor está me tirando do trabalho de administrador? Eu não tenho forças para cavar e tenho vergonha de pedir.

Translation note 16:3

O que farei... administrador?

O administrador faz essa pergunta a si mesmo, como uma forma de rever suas opiniões. T.A.: "Eu preciso pensar sobre o que devo fazer... trabalho". (Veja:)

meu senhor

Isso refere-se ao homem rico. O administrador não era um escravo. T.A.: "meu empregador".

Eu não tenho forças para cavar

"Eu não sou forte o suficiente para cavar o chão" ou "Eu não sou capaz de cavar".

quando eu for removido da administração

Isso pode ser dito na voz ativa. T.A.: "Quando eu perder meu trabalho de administrador" ou "Quando meu senhor tirar de mim o emprego de administrador". (Veja:)

as pessoas venham me receber em suas casas

Subentende-se que as pessoas vão providenciar um trabalho, ou outras coisas que ele precisa para viver. (Veja:)

Verse 16:4

⁴ Sei o que farei para que, quando eu for removido da administração, as pessoas venham me receber em suas casas'.

Verse 16:5

⁵ Então o administrador chamou cada um dos devedores do seu senhor e perguntou ao primeiro: 'Quanto deves ao meu senhor?'.

Translation note 16:5

devedores de seu senhor

"as pessoas que estavam devendo ao seu senhor " ou " as pessoas que deviam alguma coisa ao seu senhor." Nessa história os devedores deviam óleo de oliva e trigo.

Ele disse... E o administrador lhe disse

"o devedor disse ... e o administrador disse ao devedor".

Cem banhos de óleo de oliva

Isso era aproximadamente 3.000 litros de óleo de oliva. (Veja:)

Cem.. cinquenta... oitenta

"100 ... 50 ... 80". (Veja:)

Então o administrador disse ao outro... E este lhe respondeu... Ele lhe disse

"o administrador disse ao outro devedor ... O devedor disse ... O administrador disse ao devedor".

Cem coros de trigo

Você pode converter isso para uma medida moderna. T.A.: " vinte mil litros de trigo" ou " mil cestos de trigo". (Veja:)

escreve oitenta

" oitenta coros de trigo." Você pode converter isso para uma medida moderna. T.A.: "escreva dezeseis mil litros" ou "escreva oitocentas cestas".

Verse 16:6

⁶ Ele disse: 'Cem batos de óleo de oliva'. E o administrador lhe disse: 'Toma a tua conta, senta-te depressa e escreve que deves cinquenta'.

Verse 16:7

⁷ Então o administrador disse ao outro: 'E tu quanto deves?'. E este lhe respondeu: 'Cem coros de trigo'. Ele lhe disse: 'Toma a tua conta e escreve oitenta'.

Verse 16:8

⁸ O senhor elogiou o administrador corrupto, porque ele agiu com astúcia. Pois os filhos deste mundo são mais astutos para com seu próprio povo do que os filhos da luz.

Translation note 16:8

Conexão com o texto:

Jesus termima de contar a parábola sobre o senhor e o administrador de seus devedores. No verso 9, Jesus continua a ensinar seus discípulos.

O senhor elogiou

o texto não fala como o senhor ficou sabendo das ações do administrador.

elogiou

"Louvou" ou " falou bem de" ou "aprovou".

ele agiu com astúcia

"ele agiu sabiamente" ou "ele fez algo sensato".

os filhos deste mundo

Isso refere-se àqueles como o administrador corrupto que não conhecem ou se preocupam com Deus. T.A.: " As pessoas deste mundo" ou "pessoas mundanas".

filhos da luz

Isto refere-se às pessoas justas que não têm coisa alguma a esconder . T.A.: "as pessoas da luz" ou "as pessoas que vivem na luz".

Eu vos digo:

"Eu" refere-se a Jesus. A frase " Eu vos digo" marca o final da história e agora Jesus ensina ao povo como aplicar a história em suas vidas.

Fazei amigos para si mesmos por meio de suas riquezas injustas

Aqui o foco está no uso do dinheiro para ajudar outras pessoas, não na maneira enganosa com que a riqueza foi adquirida.

riquezas injustas.

Possíveis significados são: 1) "dinheiro ganho desonestamente" ou 2) dinheiro ganho em atividades injustas.

eles vos recebam

Isso pode referir-se a: 1) Deus nos céu, que está satisfeito por você ter usado seu dinheiro para ajudar pessoas ou 2) os amigos que você ajudou com seu dinheiro. (UDB)

moradas eternas

Isso refere-se ao Céu, onde Deus habita.

Verse 16:9

⁹ Eu vos digo: 'Fazei amigos para si mesmos por meio de riquezas injustas, para que quando elas acabarem, eles vos recebam nas moradas eternas'.

Verse 16:10

¹⁰ Quem é fiel no pouco também é fiel no muito, e quem é injusto no pouco também é injusto no muito.

Translation note 16:10

Quem é fiel

"Pessoas que são fieis." Isso Incluiria as mulheres. (Veja:)

fiel no pouco

"fiel até nas coisas pequenas." Certifique-se que isso não seja entendido como se eles não fossem mutio fiéis.

injusto no pouco

"injusto até em pequenas coisas". Cetifique-se que isso não seja entendido como se eles não fossem frequentemente injustos.

as riquezas desse mundo

Possíveis significados são: 1) "dinheiro ganho desonestamente"; ou 2) dinheiro ganho em atividades injustas". Veja como isto foi traduzido em 16:8.

quem irá confiar a ti as verdadeiras riquezas?

Jesus usa uma pergunta para ensinar as pessoas. T.A.: "ninguém confiará a você riquezas verdadeiras" ou "ninguém dará as riquezas verdadeiras para que você administre". (Veja:)

Verdadeiras riquezas

Isso refere-se às riqueza que são mais genuínas, reais, ou duradouras do que as riquezas injustas.

quem vos dará o vosso?

Jesus usa essa pergunta para ensinar às pessoas. T.A.: "ninguém dará suas riquezas por si mesmo". (Veja:)

Verse 16:11

¹¹ Sendo assim, se não fostes fiel usando as riquezas desse mundo, quem irá confiar a ti as verdadeiras riquezas?

Verse 16:12

¹² Se não fostes fiel com o dinheiro de outras pessoas, quem vos dará o vosso?

Verse 16:13

¹³ Nenhum servo pode servir a dois senhores, ou ele odiará um e amará o outro, ou ele se apegará a um e desprezará o outro. Não podeis servir a Deus e as riquezas".

Translation note 16:13

Nenhum servo pode

"Um servo não pode".

servir a dois senhores

É implícito que ele não pode "servir a dois senhores ao mesmo tempo". (UDB)

ou ele odiará um... ele se apegará...

Estas duas orações são essencialmente as mesmas. O única diferença significativa é que o primeiro senhor é odiado na primeira oração, mas o segundo senhor é odiado na segunda oração.

Ele odiará

"O servo odiará".

apegará

"dedicado". Isso significa essencialmente o mesmo que "amor" na oração anterior.

desprezará o outro

"conservar o outro em desprezo" ou "odiar o outro".

Verse 16:14

¹⁴ Quando os fariseus, que eram amantes do dinheiro, ouviam essas coisas, ridicularizavam-no.

Translation note 16:14

Informação Geral:

Esta é uma pausa nos ensinamentos de Jesus, uma vez que o verso 14 nos fala do contexto da informação sobre como os fariseus ridicularizaram Jesus. No verso 15, Jesus continua ensinando e responde aos fariseus.(Veja:)

Agora

Essa palavra marca uma mudança no contexto da informação.

Quem eram os amantes do dinheiro

"Que gostavam de ter dinheiro" ou " Que eram muito ambiciosos com dinheiro".

O ridicularizavam

"os fariseus ridicularizavam Jesus".

Mas Ele disse

"e Jesus disse aos fariseus".

Vós vos justifiqueis uns perante os outros

" Vocês tentam mostrar às pessoas uma boa imagem de vocês mesmos".

Deus conhece vossos corações

Aqui " corações" refere-se aos desejos das pessoas. T.A.: " Deus entende os seus verdadeiros desejos" ou "Deus conhece seus motivos". (Veja:)

O que é elevado entre os homens

Isso pode ser dito na voz ativa . T.A.: " Aquelas coisas que os homens pensam que são muito importantes". (Veja:)

é detestável diante de Deus.

"Deus odeia" ou "são coisas que Deus odeia".

Verse 16:15

¹⁵ Mas Ele disse: "Vós vos justificais uns perante os outros, mas Deus conhece vossos corações. O que é exaltado entre os homens é detestável diante de Deus.

Verse 16:16

¹⁶ A Lei e os profetas vigoraram até a chegada de João. Desde então, o evangelho do Reino de Deus é pregado, e todos se esforçam para entrar nele.

Translation note 16:16

A Lei e os profetas

Isso refere-se a tudo da Palavra de Deus que já tinha sido escrito naquele momento.

a chegada de João

Isso refere-se a João Batista. T.A.: "João Batista veio". (Veja:)

o evangelho do reino de Deus é pregado

Isso pode ser dito na voz ativa. T.A.: "Eu estou ensinando sobre o evangelho do Reino de Deus".(Veja:)

todos se esforçam para entrar nele

Isso refere-se às pessoas que estavam escutando e aceitando os ensinamentos de Jesus. T.A.: "muitas pessoas estão fazendo tudo que elas podem para entrar nele".

é mais fácil passar o céu e a terra do que uma só letra da Lei ser invalidada

Esse contraste poderia ser dito na ordem inversa. T.A.: "mesmo o menor traço da letra da Lei durará mais do que o céu e a terra".

do que uma só letra da Lei

Um "traço" é a menor parte da letra. Isso refere-se a algo da lei que parece ser de menor importância. T.A.: "até mesmo para o menor detalhe da Lei".(Veja:)

ser invalidada

" terminar" ou "deixou de existir".

Verse 16:17

¹⁷ Porém é mais fácil passar o céu e a terra do que um só acento de uma letra da Lei ser invalidada.

Verse 16:18

¹⁸ Aquele que repudiar sua mulher e casar-se com outra comete adultério, e quem se casa com a repudiada comete adultério.

Translation note 16:18

Aquele que repudiar sua mulher

"Qualquer um que se divorcia de sua mulher" ou "Qualquer homem que se divorcia sua mulher".

comete adultério

"é culpado por cometer adultério".

quem se casa com a repudiada

"qualquer homem que se casar com a mulher".

Verse 16:19

¹⁹ E havia um homem rico, que se vestia de púrpura e linho fino e desfrutava diariamente de sua grande riqueza.

Translation note 16:19

Conexão com o Texto:

Afim de continuar ensinando as pessoas, Jesus começa a contar uma história que fala sobre Lázaro e um homem rico.

Informação Geral:

Esses versos nos dão o contexto da informação sobre a história que Jesus começa a contar sobre Lázaro e o homem rico. (Veja:)

Agora

Isso marca uma mudança no discurso com o propósito de contar uma história que ajudará as pessoas a entender o que Ele estava ensinando a elas.

havia um homem rico

Esta frase introduz uma pessoa na história de Jesus. Não está claro se era uma pessoa real, ou simplesmente uma história que Jesus disse com a finalidade de provar algo. (Veja:)

que se vestia de púrpura e linho fino

"Que vestia roupas feitas de linho fino e púrpura" ou "que vestia roupas muito caras." Roupas feitas de púrpura e linho fino eram muito caras".

desfrutava diariamente de sua grande riqueza

"desfrutou de uma boa comida todos os dias" ou "gastou muito dinheiro e comprou o que ele desejava".

Um pobre chamado Lázaro, jogado à sua porta

Isso pode ser dito na voz ativa. T.A.: "Pessoas colocaram um mendigo chamado Lázaro em sua porta". (Veja: e)

Um pobre chamado Lázaro

Esta expressão introduz outra pessoa na história de Jesus. Não está claro se essa pessoa era real ou simplesmente a História que Jesus contou com a finalidade de provar algo. (Veja:)

à sua porta

"à porta da casa do homem rico" ou "na entrada da propriedade do homem rico".

cheio de feridas

"Com feridas em todo o corpo".

Ele desejava comer do que caía da mesa

"e ele desejava comer a sobra da comida que caía".

até os cães vinham

A palavra "até" mostra que o que segue é pior do que aquilo que já tinha sido dito a respeito de Lázaro. T.A.: "Além disso os cães vinham" ou "Para piorar, os cães vinham".

Cães

Os Judeus consideravam cães como animais sujos. Lázaro estava muito doente e fraco para impedir os cães de lamberem suas feridas.

Verse 16:20

²⁰ Um pobre chamado Lázaro, estava jogado à sua porta, cheio de feridas.

Verse 16:21

²¹ Ele desejava comer do que caía da mesa do homem rico e até os cães vinham lamber suas feridas.

Verse 16:22

²² Aconteceu que o pobre morreu e foi levado pelos anjos para o seio de Abraão. O rico também morreu, foi sepultado

Translation note 16:22

Aconteceu que

Esta expressão é usada aqui para marcar um evento na história. Se seu idioma tiver uma maneira de fazer isso, você pode considerá-la. (Veja:)

foi levado pelos anjos

Isso pode ser dito na voz ativa. T.A.: "os anjos o levaram". (Veja:)

para o seio de Abraão

Isso implica que Abraão e Lázaro estavam reclinados perto um do outro no banquete, no estilo grego de banquete. A alegria no Céu é frequentemente representada nas escrituras por uma ideia da festa. (Veja:)

foi sepultado

Isso pode ser dito na voz ativa. T.A.: "pessoas sepultaram ele". (Veja:)

no Hades, sendo atormentado

"Ele foi para o inferno onde pessoas sofrem uma dor terrível". (Veja:)

ele ergueu os olhos

Essa expressão idiomática significa que "ele olhou para cima". (Veja:)

Verse 16:23

²³ e no Hades, sendo atormentado, ele ergueu os olhos e de longe viu Abraão e Lázaro reclinado no seio dele.

Verse 16:24

²⁴ Então ele clamou, dizendo: 'Pai Abraão, tem compaixão de mim, manda Lázaro molhar a ponta de seu dedo e com água resfrescar minha língua, porque estou aflito nesta chama'.

Translation note 16:24

ele clamou, dizendo

" o homem rico clamou dizendo" ou "ele gritou para Abraão".

Pai Abraão

Abraão era o ancestral de todos os judeus, incluindo o homem rico.

tem compaixão de mim

"por favor tenha pena de mim" ou "por favor, seja misericordioso comigo".

e manda Lázaro

"mandando Lázaro" ou " e fala para Lázaro vir a mim".

molhar a ponta de seu dedo e com água

Isso indica a pequenezza do tamanho da exigência. T.A.: "ele deve molhar a ponta de seu dedo".

estou aflito nesta chama

" Eu estou numa dor terrível nesta chama" ou "Eu estou sofrendo terrivelmente neste fogo".

Verse 16:25

²⁵ Porém Abraão disse: 'Filho, lembra-te que, enquanto estavas vivo, tu recebestes as coisas boas, por outro lado Lázaro recebeu as coisas

más. Mas agora Lázaro está consolado aqui, enquanto tu estás em agonia.

Translation note 16:25

Filho

O homem rico era um dos descendentes de Abraão.

coisas boas

"boas coisas" ou "coisas agradáveis".

por outro lado Lázaro recebeu as coisas más

"Em contrapartida recebeu coisas más" ou "em contrapartida recebeu coisas más que o levaram a sofrer".

por outro lado

Isso refere-se ao fato de que ambos receberam algo enquanto viviam na terra, mas não diz que eles receberam o mesmo. T.A.: "ele recebeu enquanto estava vivo".

está consolado aqui,

"ele está confortável aqui "ou "ele está feliz aqui". (UBD)

em agonia

"sofrendo".

Além do mais

"além dessa razão".

um grande abismo foi colocado

Isso pode ser dito na voz ativa. T.A.: "Deus colocou um grande buraco entre vocês e nós".(UDB) (Veja:)

um grande abismo

"Vale enorme, profundo e íngrime" ou "uma grande separação" ou " um grande abismo". (UBD)

aqueles que queiram cruzar daqui para outro lado

"aqueles que queiram cruzar daqui para o outro lado do abismo" ou "se alguém quiser transpassar".

Verse 16:26

²⁶ Além do mais, um grande abismo foi colocado, para que aqueles que queiram cruzar daqui para o teu lado não consigam, e ninguém será capaz de cruzar daí para o nosso lado'.

Verse 16:27

²⁷ O homem rico disse: 'Eu te imploro pai Abraão, que o senhor o envie à casa de meu pai,

Translation note 16:27

que o senhor o envie à casa de meu pai

"que você possa falar a Lázaro para ir na casa do meu pai " ou " por favor, mande ele para a casa do meu pai".

Casa do meu pai

Isso refere-se às pessoas da casa. T.A.: "minha família". (Veja:)

e quero que eles sejam avisados

"para que Lázaro possa avisá-los".

pois eu temo que eles terminem aqui'.

É implícito que a forma que eles evitariam ir para lá é o arrependimento. T.A.: "e eles podem se arrepender e não virão". (Veja:)

pois eu temo

Esta expressão idiomática significa que ele não quer que isso aconteça. T.A.: "para que eles não fossem". (veja:)

essa casa de tormento

"nesse lugar onde nós sofremos tormentos" ou "nesse lugar onde nós sofremos dores terríveis".

Verse 16:28

²⁸ pois eu tenho cinco irmãos e quero que eles sejam avisados sobre este lugar de tormento, pois eu temo que eles terminem aqui'.

Verse 16:29

²⁹ Mas Abraão disse: 'Eles tem Moisés e os Profetas, deixa que eles os ouçam'.

Translation note 16:29

Conexão com o Texto:

Jesus termina de contar a história sobre o homem rico e Lázaro.

Eles tem Moisés e os Profetas

É implícito que Abraão recusou enviar Lázaro aos irmãos do homem rico. Isso poderia ser dito. T.A.: " Não, eu não farei isso, porque seus irmãos têm o que Moisés e os Profetas escreveram a muitos anos". (UDB) (Veja:)

Moisés e os Profetas

Isso refere-se aos seus escritos. T.A.: "o que Moisés e os Profetas escreveram". (Veja:)

deixa que eles os ouçam

"seus irmãos devem prestar atenção em Moisés e nos Profetas".

se alguém dentre os mortos for até eles

Isso descreve uma situação que não aconteceu, mas o homem rico gostaria que acontecesse. T.A.: "se alguém dentre os mortos fosse até eles" ou "se alguém dentre os mortos fosse até eles e os avisasse". (Veja:)

Se eles não ouvem a Moisés e aos Profetas

"Se eles não prestarem atenção no que Moisés e os Profetas escreveram". (Veja:)

tão pouco serão persuadidos por alguém que ressuscite dos mortos

Abraão cita o que poderia acontecer se a situação hipotética acontecesse. Isso pode ser dito na voz ativa. T.A.: "nem uma pessoa que veio dos mortos será capaz de persuadi-los" ou "Eles não acreditariam mesmo se uma pessoa ressuscitasse dos mortos". (Veja: and)

Verse 16:30

³⁰ E o homem rico respondeu: 'Não pai Abraão, mas se alguém dentre os mortos for até eles, arrepender-se-ão'.

Verse 16:31

³¹ Disse Abraão: 'Se eles não ouvem a Moisés e aos Profetas, tão pouco serão persuadidos por alguém que ressuscite dos mortos'".

Capítulo 17

Verse 17:1

¹ Jesus disse aos Seus discípulos: "É inevitável que escândalos venham, mas ai daquele por meio do qual essas coisas acontecem!"

Translation note 17:1

Conexão com o Texto:

Jesus continua ensinando, mas Ele direciona Sua atenção de volta aos discípulos. Isso é ainda a mesma parte da história e o mesmo dia que começou em 15:3.

É inevitável que escândalos venham e nos levem ao pecado

"Coisas que provocam as pessoas para cometerem pecados, certamente irão acontecer". (UDB)

por meio do qual essas coisas acontecem

"por qualquer pessoa que traz a tentação" ou "por qualquer pessoa que cause as tentações no povo".

melhor seria se

Isso introduz uma situação hipotética. Significa que a punição dessa pessoa por levar o povo a pecado, será pior, do que se eles se atirassem no mar. (Veja:)

se uma pedra de moinho for amarrada em seu pescoço, e ele lançado

Isso pode ser dito na voz ativa. Tradução Alternativa T.A.: "Se eles amarrassem uma pedra de moinho ao seu pescoço e pulassem" ou "se alguém amarrasse uma pedra pesada ao seu pescoço e o empurasse". (Veja:)

para ele [...] seu pescoço [...] ele é [...] ele deveria

Esses termos se referem tanto a uma mulher como a um homem. (Veja:)

uma pedra de moinho

Isso é uma pedra circular pesada, e muito grande, usado para moer os grãos de trigo em farinha. T.A.: "uma pedra pesada".

um desses pequeninos.

Aqui se refere ao povo que ainda está fraco na fé. T.A.: "esse povo que tem uma fé pequena".

tropeçar

É uma forma de se referir ao pecado não intencional. T.A.: "pecado".

Verse 17:2

² Melhor seria se uma pedra de moinho fosse amarrada no seu pescoço, e ele lançado ao mar, do que fazer tropeçar a um desses pequeninos.

Verse 17:3

³ Ficai atentos. Se o teu irmão pecar, repreende-o; se ele se arrepender, perdoa-lhe.

Translation note 17:3

Se o seu irmão peca

Isso é uma declaração que fala de um evento que provavelmente irá acontecer no futuro.

seu irmão

"irmão" aqui é usado no sentido de alguém que profere a mesma fé. T.A.: "um companheiro crente".

o repreenda

"diga a ele energeticamente, que ele fez algo errado" ou "o corrija".

Se ele pecar sete vezes contra ti

Isso é uma situação futura hipotética. Pode ser que nunca aconteça, mas pode vir a acontecer. Jesus diz ao povo que perdoe. (Veja:)

sete vezes contra ti no mesmo dia

Esse número sete na Bíblia é um símbolo de perfeição. T.A.: "várias vezes num dia". (Veja:)

Verse 17:4

⁴ Se ele pecar sete vezes contra ti no mesmo dia e se sete vezes retornar dizendo: 'Estou arrependido', perdoa-lhe!".

Verse 17:5

⁵ Os apóstolos disseram ao Senhor: "Aumenta em nós fé!"

Translation note 17:5

Informação Geral:

Tem-se um curto intervalo nos ensinamentos de Jesus, enquanto os discípulos falam com Ele. Então, Jesus continuou a ensinar.

Aumenta nossa fé

"Por favor nos dê mais fé" ou "Por favor acrescente mais em nossa fé".

Se tiverdes fé do tamanho de uma semente de mostarda

Uma "semente de mostarda" é uma semente muita pequena. Jesus insinua que eles não tinham sequer uma pequena quantidade de fé. T.A.: "Se vocês tivessem fé que fosse tão pequena quanto uma semente de mostarda" ou "Se a sua fé fosse do tamanho de uma semente de mostarda, mas ela não é". (Veja: e)

esta amoreira

Se esse tipo de árvore não for familiar, pode ser útil substituí-la por outro tipo de árvore. T.A.: "uma figueira" ou "uma árvore". (Veja:)

Arranca-te daqui e planta-te no mar

Isso pode ser dito na voz passiva. T.A.: "Sejam arrancados e sejam plantados no mar" ou "Suas raízes sejam retiradas do chão e sejam colocadas as raízes no fundo do oceano". (Veja:)

ela vos obedecerá

"a árvore vos obedecerá". Esse resultado é condicional. Isso aconteceria se eles tiverem fé.

Verse 17:6

⁶ O Senhor respondeu: "Se tivésseis fé como um grão de mostarda, diríeis a esta amoreira: 'Arranca-te pela raiz e planta-te no mar' e ela vos obedeceria!"

Verse 17:7

⁷ E quem dentre vós, tendo um servo que trabalha a terra ou guarda os animais, lhe dirá quando ele voltar do campo: 'Vem logo e senta-te para comer'?

Translation note 17:7

E quem...lhe dirá...e senta-te para comer?

Jesus perguntou aos Seus discípulos, para ajudá-los a entender qual era o papel do servo. Isso pode ser declarado. T.A.: "Mas ninguém...irá dizer a ele...sente-se para comer". (Veja:)

um servo lavrando ou apascentando suas ovelhas...

"um servo que lava seu campo ou cuida das suas ovelhas".

Pelo contrário, não lhe dirá...comer e beber?

Jesus usa uma segunda pergunta para explicar, como os discípulos, na verdade, deveriam tratar seus servos.

ponha um cinto em torno das tuas vestes e sirva-me

"amarre seu cinto na sua cintura e sirva-me" ou "vista-se apropriadamente e cuide de mim". O povo deve amarrar suas vestes perto da suas cinturas, desta forma suas vestes não iriam atrapalhar enquanto eles estiverem trabalhando. (Veja:)

E depois dessas coisas

"Então depois que você me sirva".

Verse 17:8

⁸ Ao contrário, não lhe dirá: 'Prepara-me a refeição, apronta-te, ponha um cinto em torno das tuas vestes e serve-me, até que eu tenha comido e bebido, e depois comerás e beberás'?

Verse 17:9

⁹ Será que ele deve agradecer ao servo porque este fez o que lhe foi ordenado?

Translation note 17:9

Conexão com o Texto:

Jesus terminou Seu ensinamento. Este é o final dessa parte da história.

Ele não agradece ao servo...ordenadas, ele pediu?

Jesus usou essa pergunta para demonstrar, como as pessoas tratam seus servos. Isso pode ser afirmado. T.A.: "Ele não agradecerá ao servo...ordenada". (Veja:)

as coisas que foram-lhe ordenadas

Isso pode ser dito na voz ativa. T.A.: "As coisas que você ordena que ele faça". (Veja)

ele pediu?

"certo?" ou "isso não é verdade?".

também vós

Jesus estava falando aos Seus discípulos; então línguas que tinham uma forma em plural para "vós", usaria assim. (Veja:)

vos foi ordenando

Isso pode ser dito na voz ativa. T.A.: "que Deus te ordenou". (Veja:)

Somos servos inúteis

Isso é um exagero, só para expressar que eles não fizeram nada tão notavelmente elogiável. T.A.: "Nós somos escravos comuns" ou "Nós, escravos, não merecemos seus elogios". (Veja:)

Verse 17:10

¹⁰ Assim também vós quando fizerdes tudo o que vos foi ordenado, dizei: 'Somos servos inúteis, fizemos apenas o que devíamos fazer".

Verse 17:11

¹¹ A caminho de Jerusalém, Jesus passava pela divisa entre Samaria e a Galileia.

Translation note 17:11

Informação Geral:

Essa é a segunda parte da história. Jesus cura 10 homens leprosos. Versos 11 e 12, traz informações anteriores e nos leva ao cenário da história. (Veja:)

Aconteceu que

Essa frase é aqui usada para marcar o começo de uma nova parte da história. Se sua língua tem uma maneira de dizer isso, pode considerar e dizer isso aqui. (Veja: :)

a caminho de Jerusalém

"a medida que Jesus e os discípulos viajavam a Jerusalém".

uma certa aldeia

Essa frase não identifica qual seria a vila.

ele foi recebido por dez homens leprosos.

Isso pode ser dito na voz ativa. T.A.: "dez homens que eram leprosos se encontraram com Ele" ou "dez homens que tinham lepra se encontraram com Ele". (Veja:)

Eles permaneceram distante dele

Isso foi um gesto respeitoso, porque não era permitido aos leprosos se aproximarem de outras pessoas. (Veja:)

gritaram

Essa expressão idiomática significa falar alto. T.A.: "eles chamaram em alta voz" ou "eles chamaram em voz alta". (Veja:)

tem misericórdia de nós

Eles perguntaram especificamente pela cura. T.A.: "por favor, mostre-nos misericordiosamente a cura". (Veja:)

Verse 17:12

¹² Entrando em uma certa aldeia, saíram-lhe ao encontro dez homens leprosos. Eles pararam distante Dele

Verse 17:13

¹³ e gritaram, dizendo: "Jesus, Mestre, tem misericórdia de nós".

Verse 17:14

¹⁴ Ao vê-los, disse-lhes: "Ide e mostrai-vos aos sacerdotes". E aconteceu que no caminho ficaram limpos.

Translation note 17:14

Ide e mostrai-vos aos sacerdotes

Era necessário que os sacerdotes examinassem se os leprosos tinham sido realmente curados. T.A.: "se mostrem aos sacerdotes e eles os examinarão". (Veja:)

E veio sobre isso

Essa frase é usada aqui para marcar um fato importante da história. Se sua língua tem uma maneira de expressar, considere e use isso aqui. (Veja:)

ficaram limpos

Quando as pessoas eram curadas, não eram mais sujos formalmente. Isso pode ser feito explicitamente. T.A.: "eles foram limpos quando foram curados da lepra" ou "eles foram curados da lepra". (Veja:)

vendo que foi curado

"percebeu que estava curado" ou "percebeu que Jesus o curou".

voltou

"ele voltou até Jesus".

glorificando a Deus em alta voz

"e glorificou a Deus em alta voz".

prostrou-se aos pés de Jesus

"ele ajoelhou-se e colocou seu rosto perto dos pés de Jesus". Ele fez isso para honrar Jesus. (Veja:)

Verse 17:15

¹⁵ Um deles, vendo que fora curado, voltou, glorificando a Deus em alta voz,

Verse 17:16

¹⁶ e prostrou-se aos pés de Jesus, dando-Lhe graças. Este era um samaritano.

Verse 17:17

¹⁷ Então Jesus perguntou: "Não foram dez os curados? Onde estão os nove?

Translation note 17:17

Conexão com o Texto:

Isso é o fim da parte da história onde Jesus cura os 10 leprosos.

Em resposta, disse Jesus

Jesus responde sobre o que o homem fez, mas Ele estava falando às pessoas que O cercavam. T.A.: "Então Jesus falou à multidão". (Veja:)

Não foram os dez curados?

Essa é a primeira de três perguntas retóricas. Jesus usa a cura dos leprosos para mostrar às pessoas à Sua volta, o quanto estava surpreso e desapontado, porque só um dos dez homens curados voltou para glorificar a Deus. T.A.: "Dez homens foram curados" ou "Deus curou dez homens". (Veja: e)

Onde estão os outros nove?

"Por que os outros nove não retornaram?". Isso pode ser uma afirmação. T.A.: "Os outros nove homens deveriam ter voltado também". (Veja:)

Não houve outro que voltasse para dar glória a Deus, exceto esse estrangeiro?

Isso pode ser uma afirmação. T.A.: "Ninguém além do estrangeiro voltou para dar glória a Deus" ou "Deus curou dez homens, mas somente o estrangeiro voltou para dar glória a Deus". (Veja:)

esse estrangeiro

Samaritanos não tinham ancestrais judeus e eles não adoravam a Deus da mesma forma que os judeus faziam.

Tua fé te salvou

"Por causa da sua fé você foi curado". A ideia de "fé" pode ser expressa com o verbo "acreditar". T.A.: "Porque se acreditou, está bem agora". (Veja:)

Verse 17:18

¹⁸ Não houve outro que voltasse para dar glória a Deus, exceto este estrangeiro?".

Verse 17:19

¹⁹ E disse-lhe: "Levanta-te, vai, a tua fé te salvou".

Verse 17:20

²⁰ Certa vez, quando os fariseus perguntaram quando o Reino de Deus viria, Jesus respondeu-lhes: "A vinda do Reino de Deus não é algo que possa ser observado.

Translation note 17:20

Informação Geral:

Essa é a próxima parte da história. Não sabemos onde isso acontece, é simplesmente um dia onde Jesus está falando com os fariseus.

Certa vez, quando os fariseus perguntaram quando o Reino de Deus viria

Isso é o começo de uma nova parte da história. Alguns atores começam com "Um dia" ou "Uma vez". Isso pode ser dito na voz ativa. T.A.: "Um dia os fariseus perguntaram a Jesus: 'Quando o Reino de Deus virá?'". (Veja: e)

A vinda do reino de Deus não é algo que possa ser observado

As pessoas pensavam que elas seriam capazes de ver os sinais do Reino que estavam chegando. A ideia de sinais pode ser afirmado claramente. T.A.: "O Reino de Deus não vem de maneira que as pessoas possam observar os sinais". (Veja:)

o reino de Deus está entre vós

A ideia do substantivo "Reino" pode ser expressada pelo verbo: "Reinar". T.A.: "Deus reina com vocês". (Veja:)

o reino de Deus está entre vós

Jesus estava falando para os líderes religiosos que o hostilizavam. Possíveis significados: 1) a palavra "vós" se refere a pessoas em geral. T.A.: "o Reino de Deus entre vós" ou 2) a palavra "entre" traduzida significa "no meio". T.A.: "o Reino de Deus está no meio de vós".

Verse 17:21

²¹ Nem dirão: 'Está aqui!' ou: 'Está ali!', porque o Reino de Deus está entre vós".

Verse 17:22

²² Jesus disse aos discípulos: "Virão dias em que desejareis ver um dos dias do Filho do Homem, e não o vereis.

Translation note 17:22

Conexão com o Texto:

Jesus começa a ensinar a Seus discípulos.

Virão dias em que

A ideia de "dias virão" representa alguma coisa próxima. T.A: "O tempo está chegando quando" ou "Breve". (Veja:)

desejareis ver

"vós quereis muito ver" ou "vós desejareis a experiência".

um dos dias do Filho do Homem

Isso se refere ao Reino de Deus. T.A.: "um dos dias onde o Filho do Homem reinará como Rei". (Veja:)

o Filho do Homem

Jesus está falando sobre Ele mesmo. (Veja:)

mas não o vereis

"vós não ireis experimentar isso".

Ei-lo aqui! Ei-lo ali

Isso se refere a buscar o Messias. T.A.: "Veja, o Messias está ali! Ele está ali!". (Veja:)

não saiais, nem os sigais

O propósito de estar saindo, pode ser afirmado claramente. T.A.: "não vá com eles paravê-lo". (Veja:)

Pois como o relâmpago brilha fortemente

A vinda do Filho do Homem será clara, e repentina, como o aparecimento do relâmpago. T.A.: "como o relâmpago é visível para todos quando ele aparece" ou "como o relâmpago aparece repentinamente". (Veja)

assim também será o Filho do Homem no Seu dia

Isso se refere ao futuro Reino de Deus. T.A.: "será como nesse dia quando o Filho do Homem virá reinar". (Veja:)

Verse 17:23

²³ E eles vos dirão: 'Está aqui! Está ali! Não saiais, nem os sigais.

Verse 17:24

²⁴ Pois como o relâmpago brilha fortemente de uma extremidade a outra do céu, assim também será o Filho do Homem no Seu dia.

Verse 17:25

²⁵ Mas primeiro Ele tem que sofrer muitas coisas e ser rejeitado por esta geração.

Translation note 17:25

Mas primeiro, Ele tem que sofrer

"Mas primeiro o Filho de Deus tem que sofrer". Jesus está falando sobre Ele na terceira pessoa. (Veja:)

ser rejeitado por essa geração

Isso pode ser dito na voz ativa: T.A.: "as pessoas dessa geração precisam rejeitá-Lo". (Veja:)

Assim como aconteceu nos dias de Noé

O termo "dias de Noé" se refere ao tempo da vida de Noé, antes da punição de Deus ao povo do mundo. T.A.: "Como o povo agia no tempo de Noé" ou "como as pessoas faziam quando Noé vivia".

também acontecerá nos dias do Filho do Homem

O "dias do Filho do Homem" se refere ao período exatamente antes da vinda do Filho do Homem. T.A.: "as pessoas estarão fazendo exatamente as mesmas coisas no Dia do Filho do Homem" ou "as pessoas irão fazer as mesmas coisas quando o Filho do Homem estará próximo a chegar".

Eles comiam, bebiam, casavam e eram dados em casamento

Pessoas estavam fazendo coisas comuns. Eles não sabiam, ou não se preocupavam que Deus iria julgá-los.

eram dados em casamento

Isso pode ser dito na voz ativa. T.A.: "pais estavam autorizando suas filhas a se casarem com homens". (Veja:)

a arca

"o navio" ou "a barcaça".

destruiu a todos eles

Isso não incluiu Noé e sua família, que estavam dentro da arca. T.A.: "destruiu todos aqueles que não estavam no barco". (UDB)

Verse 17:26

²⁶ Assim como aconteceu nos dias de Noé, também acontecerá nos dias do Filho do Homem.

Verse 17:27

²⁷ Comiam, bebiam, casavam e davam-se em casamento, até o dia em que Noé entrou na arca, e veio o dilúvio e destruiu a todos.

Verse 17:28

²⁸ Do mesmo modo como aconteceu nos dias de Ló: comiam, bebiam, compravam, vendiam, plantavam, construíam.

Translation note 17:28

Semelhantemente, como aconteceu nos dias de Ló

O "dia de Ló", se refere ao tempo exatamente antes de Deus punir as cidades de Sodoma e Gomora. T.A.: "Outro exemplo, é como isso aconteceu nos dias de Ló" ou "Como o povo estava fazendo nos dias em que Ló vivia". (Veja:)

eles comiam, bebiam

"o povo de Sodoma estava comendo e bebendo".

choveu fogo e enxofre do céu

"fogo e enxofre ardente caiu do céu como chuva".

destruiu a todos eles

Isso não inclui Ló e sua família. T.A.: "destruiu todos esses que permaneceram na cidade". (UDB)

Verse 17:29

²⁹ Mas, no dia em que Ló saiu de Sodoma, choveu fogo e enxofre do céu e destruiu a todos.

Verse 17:30

³⁰ Assim será no dia em que o Filho do Homem for revelado.

Translation note 17:30

Assim também será

"Será como". T.A.: "Da mesma maneira as pessoas não estarão prontas". (Veja:)

no dia em que o Filho do Homem for revelado

Isso pode ser dito na voz ativa. T.A.: "quando o Filho do o Homem apareceu" ou "quando o Filho do Homem veio". (Veja:)

o Filho do Homem

Jesus estava falando sobre Ele mesmo. T.A.: "Eu, o Filho do Homem".

quem estiver no telhado e tiver bens em casa, não desça

"mesmo estando no telhado não iria cair" ou "se alguém estiver no telhado, ele não irá cair".

no telhado

Esse telhado era plano e as pessoas poderiam caminhar ou sentar sobre ele.

tiver bens

"suas possessões" ou "essas coisas".

volte atrás

Eles não voltaram em casa para pegar qualquer coisa. Eles estavam escapando rapidamente. (Veja:)

Verse 17:31

³¹ Naquele dia, quem estiver no terraço e tiver os seus bens em casa, não desça para buscá-los. E aquele que estiver no campo não volte atrás.

Verse 17:32

³² Lembrai-vos da mulher de Ló.

Translation note 17:32

Lembrai-vos da mulher de Ló

"Lembre-se do que aconteceu com a mulher de Ló". (UDB) Isso é uma advertência. Ela olhou para trás rumo a Sodoma, e Deus a puniu pela sua posição em relação ao povo de Sodoma. T.A.: "Não faça o que fez a muher de Ló".

Quem procura salvar sua vida irá perdê-la

"Pessoas que tentam salvar suas vidas irão perdê-las" ou "Quem quer que tente salvar suas velhas manias da vida irá perdê-la".

mas quem perder a sua vida, irá salvá-la

"mas as pessoas que perderam suas vidas irão salvá-las" ou "mas quem quer que seja que abandone suas velhas manias de vida irá salvar sua vida".

Verse 17:33

³³ Quem procura ganhar a sua vida irá perdê-la, mas quem perder a sua vida irá salvá-la.

Verse 17:34

³⁴ Digo-vos, naquela noite dois estarão numa cama, um será levado e outro será deixado.

Translation note 17:34

Digo-vos

Assim como Jesus continua seu discurso aos apóstolos, Ele enfatiza a importância do que Ele está lhes dizendo.

naquela noite

Isso se refere ao que irá acontecer com Ele, o Filho do Homem, vem durante a noite.

estarão dois numa cama

A ênfase não são esses dois povos, mas o fato que algumas pessoas serão levadas e outras serão deixadas.

cama

"sofá" ou "berço".

um será levado e o outro será deixado

"uma pessoa será levada e a outra pessoa será deixada para trás". Isso pode ser dito na voz ativa. T.A.: "Deus irá levar uma pessoa e deixar a outra" ou "Anjos irão levar um e deixar outro para trás". (Veja:)

Estarão duas mulheres moendo grãos juntas

A ênfase não é nessas duas mulheres ou na atividade delas, mas no fato que algumas pessoas serão levadas dali e outras ficarão.

moendo grãos juntas

"moendo grãos juntas".

Verse 17:35

³⁵ Duas mulheres estarão moendo grãos juntas, uma será levada e a outra será deixada".

Verse 17:36

³⁶ [Dois estarão no campo, um será levado e o outro será deixado (Este versículo não se encontra nos manuscritos mais antigos)].

Verse 17:37

³⁷ E lhe perguntaram: "Onde, Senhor?". Respondeu-lhes: "Onde há um corpo, ali os abutres também se ajuntarão".

Capítulo 18

Verse 18:1

¹ Então Jesus contou uma parábola sobre como eles deveriam sempre orar e nunca desanimar:

Translation note 18:1

Conexão com o Texto:

Jesus começa a contar uma parábola, assim Ele continua a ensinar Seus discípulos. Esta é a mesma parte da história que começa em 17:20. O versículo 1 nos dá uma descrição da parábola que Jesus está prestes a contar. (Veja:)

Então Ele

"Então Jesus".

Eles deveriam sempre orar e não desaninar

Estas duas orações têm sentido parecido, as quais Jesus usou para enfatizar Seu objetivo. Algumas línguas tem formas diferentes de enfatizar. T.A.: "eles deveriam sempre se manter orando". (Veja:)

Dizendo

Isto poderia começar uma nova frase: "Ele disse". (UDB)

Uma certa cidade

Aqui "certa cidade" é um caminho para deixar o ouvinte saber que a narrativa que segue toma lugar na cidade, mas o próprio nome da cidade não é importante. (Veja:)

Não respeitava a cidade

"Não se importava com as outras pessoas".

Verse 18:2

² "Havia numa cidade um juiz que não temia a Deus nem respeitava as pessoas.

Verse 18:3

³ E havia, na mesma cidade, uma viúva que constantemente vinha ter com ele, dizendo: 'Faze-me justiça contra o meu adversário'.

Translation note 18:3

Agora havia uma viúva

Jesus usa esta frase para apresentar um novo personagem à história. (Veja:)

Viúva

Viúva é uma mulher cujo marido morreu. Os ouvintes de Jesus podiam ter pensado a respeito dela como uma pessoa que não tinha ninguém para protegê-la daqueles que queriam prejudicá-la.

Ela ia frequentemente até ele

A palavra "ele" refere-se ao juiz.

Me ajude fazer justiça contra

"Me dê uma solução contra".

Meu inimigo

"Meu inimigo" ou "a pessoa que está tentando me prejudicar". Este é um oponente em uma ação judicial. Não está claro se a viúva está processando o homem, ou o homem que estava a processando.

Homem

Isso refere-se aqui, à pessoas em geral. (Veja:)

Me causa problema

"Me incomoda".

Me desgasta

"Me esgota".

Por sua vinda constante

"Por continuamente vir até mim".

Verse 18:4

⁴ Por muito tempo, ele não estava disposto a ajudá-la, mas depois disse a si mesmo: 'Embora eu não tema a Deus nem respeite os homens,

Verse 18:5

⁵ por causa dessa viúva que me aborrece, vou tratar de fazer justiça, de modo que ela pare de me incomodar"».

Verse 18:6

⁶ Então disse o Senhor: "Escutai o que diz o juiz injusto.

Translation note 18:6

Informação Geral:

Jesus havia acabado de contar Sua parábola e está agora comentando sobre ela aos Seus discípulos.

Escute o que o injusto juiz diz

"Pense sobre o que o injusto juiz acabou de dizer". Traduza isso de uma forma que as pessoas entenderão que Jesus já havia dito o que o juiz falou.

Agora

Esta palavra indica que Jesus havia terminado a parábola e havia começado a explicar seu significado.

Não trará Deus também... noite?

Jesus usa uma pergunta para ensinar os discípulos. Isso pode ser uma declaração. T.A.: "Deus certamente também irá... noite!". (Veja:)

Seus escolhidos

"As pessoas que ele escolheu".

Ele demorará sobre eles?

Jesus usa uma pergunta para ensinar os discípulos. Isso pode ser uma afirmação. T.A.: "Ele certamente não irá demorar sobre eles!". (Veja:)

O Filho do Homem vem

Jesus está referindo-se a Ele mesmo. T.A.: "Eu, o Filho do Homem venho".

Encontrará fé sobre a terra?

O propósito da parábola é encorajar os discípulos a se manterem acreditando e orando. No entanto, a forma da pergunta indica que a resposta esperada é negativa. T.A.: "Ele encontrará muitos na terra que não acreditam". (Veja:)

Encontrará certamente

Se você traduzir: "o Filho do Homem" como "Eu, o Filho do Homem" você precisará dizer aqui: "eu encontrarei".

Verse 18:7

⁷ Não fará Deus justiça aos Seus escolhidos, que clamam a Ele dia e noite, mesmo que demore em ajudá-los?

Verse 18:8

⁸ Digo-vos que Ele rapidamente lhes fará justiça. Contudo, quando o Filho do homem vier, encontrará fé sobre a terra?".

Verse 18:9

⁹ Então Jesus contou a seguinte parábola para alguns que, convencidos de serem justos, desprezavam os outros:

Translation note 18:9

Informação Geral:

Jesus começa a contar outra parábola para algumas outras pessoas, que eram persuadidas que eles mesmos estavam certos. (Veja:)

Então Ele

"Então Jesus".

Alguns

"Algumas pessoas".

Aqueles que eram persuadidos neles mesmos que estavam certos

"Que era convencido de sua própria retidão" ou "Que pensavam ser corretos". (UDB)

Desprezou

"Desvalorizou" ou "pensou que eles eram melhores que"

Dentro do templo

"Dentro do pátio do templo".

Verse 18:10

¹⁰ "Dois homens subiram ao templo para orar, um era fariseu e o outro era um cobrador de impostos.

Verse 18:11

¹¹ O fariseu, posto em pé, consigo mesmo estas coisas orava: 'Deus, eu Te agradeço porque não sou como os demais homens, ladrões, injustos, adúlteros e nem como este cobrador de impostos.

Translation note 18:11

O fariseu permaneceu e orou estas coisas sobre ele mesmo

O significado do texto em grego desta frase não é claro. Possíveis significados são: 1) "O fariseu permaneceu e orou por ele mesmo desta maneira" ou 2) "O fariseu permaneceu por ele mesmo e orou".

Ladrões

Um ladrão é alguém que rouba coisas forçando as pessoas a dá-las a ele ou ameaçando forçá-los.

Ou mesmo como este coletor de impostos

O fariseu acreditava que o cobrador de impostos era pecador como ladrões, povo incorreto e adúlteros. Isto pode ser feito de maneira clara. T.A.: "e eu certamente não sou como este coletor de impostos pecador o qual engana as pessoas!". (Veja:)

Tudo o que eu tenho

"Tudo o que ganhei".

Verse 18:12

¹² Jejuo duas vezes por semana e dou dízimo de tudo quanto ganho'.

Verse 18:13

¹³ Mas o cobrador de impostos, de pé, a distância, sem ousar levantar os olhos ao céu, batia em seu peito, dizendo: 'Deus, tem misericórdia de mim, pecador'.

Translation note 18:13

Conexão com o Texto:

Jesus havia terminado de contar Sua parábola. No versículo 14, ele comenta sobre o que a parábola ensina.

Permanecendo à distância

"Permaneceu longe do fariseu". Isto era um sinal de humildade. Ele não se sentia digno de estar perto do fariseu.

Levantar seus olhos ao céu

"Levantar seus olhos" significa olhar para algo. T.A.: "olhar para o céu" ou "olhar para cima". (Veja:)

Bater em seu peito

Isso é uma expressão física de grande tristeza, mostra o arrependimento e humildade do homem. T.A.: "bater em seu peito para mostar sua tristeza". (Veja:)

Deus, seja misericordioso comigo, um pecador

"Deus, por favor tenha misericórdia de mim, mesmo que eu seja um terrível pecador" ou "Deus, por favor seja misericordioso comigo. Eu sou um grande pecador".

Este homem voltou para sua casa justificado

Ele foi justificado porque Deus perdoou seu pecado. T.A.: "Deus perdoou o coletor de impostos". (Veja:)

Em vez do outro

"Em vez do outro homem" ou "e não o outro homem". T.A.: "mas Deus não perdoou o fariseu". (Veja:)

Porque todos os que exaltam a si mesmos

Com essa frase, Jesus muda a história para estabelecer o princípio geral que a história ilustra.

Serão humilhados

Isso pode ser dito na voz ativa. T.A.: "Deus humilhará". (Veja:)

Será exaltado

Isso pode ser dito na voz ativa. T.A.: "Deus honrará grandemente". (Veja:)

Verse 18:14

¹⁴ Digo-vos que este homem retornou para sua casa justificado e o outro não, pois todo aquele que se exalta será humilhado e todo aquele que se humilha será exaltado".

Verse 18:15

¹⁵ As pessoas também traziam-Lhe criancinhas, para que Ele as tocasse, mas quando os discípulos viram isso, as repreenderam.

Translation note 18:15

Conexão com o Texto:

Este é o novo evento na parte da história que começa em 17:20. Jesus recebe as crianças e fala sobre elas.

As tocou, mas

Isso pode também ser traduzido como frases separadas: "As tocou. Mas"

Os repreenderam

"Os discípulos tentaram parar os pais de trazerem seus filhos até Jesus".

Jesus os chamou para Ele

"Jesus disse ao povo para trazer suas crianças para Ele".

Deixai vir a Mim os pequeninos, não as impeçais

Essas duas frases têm significado parecido e elas são combinadas por ênfase. Algumas línguas enfatizam de uma forma diferente. T.A.: "Você certamente deve deixar as crianças virem até Mim". (Veja:)

Pertence àqueles

Isso pode ser dito como uma comparação. T.A.: "pertence às pessoas que são como estas crianças". (Veja:)

Verdadeiramente Eu vos digo

"Certamente Eu digo a vocês". Jesus usou esta expressão para enfatizar a importância do que Ele estava prestes a dizer.

Quem não receber o Reino de Deus como uma criança definitivamente não entrará nele

Deus quer que as pessoas aceitem Sua ordem sobre eles com verdade e humildade. T.A.: "Quem quiser entrar no Reino de Deus deve recebê-Lo com verdade e humildade como uma criança". (Veja:)

Verse 18:16

¹⁶ Mas Jesus chamou-as dizendo: "Deixai vir a Mim as criancinhas, não as impeçais. Porque delas é o reino de Deus.

Verse 18:17

¹⁷ Em verdade vos digo, aquele que não receber o reino de Deus como uma criança, de maneira alguma entrará nele".

Verse 18:18

¹⁸ Certo homem de posição perguntou-Lhe: "Bom Mestre, o que devo fazer para herdar a vida eterna?"

Translation note 18:18

Conexão com o Texto:

Este é o próximo evento na parte de história que começa em 17:20. Jesus começa a falar com um governante sobre entrar no Reino do Céu.

Um certo governante

Isso introduz um novo personagem na história. Só o identifica por sua posição. (Veja:)

O que devo fazer

"O que eu preciso fazer" ou "o que é requerido de mim".

Herdar a vida eterna

"Receber vida que não tem fim". O termo "herdar" normalmente refere-se à propriedade que um homem deixa para seus filhos quando morre. Portanto, esta metáfora pode significar que ele entendeu a si mesmo para ser um filho de Deus e desejou que Deus o desse vida eterna. (Veja:)

Por que me chamas bom? Ninguém é bom, exceto Deus

Jesus está perguntando ao governante se ele percebe que chamando Jesus de "bom" insinua que Jesus é Deus. T.A.: "Você sabe que ninguém é bom, exceto Deus. Por que me chamas bom?" ou "Você sabe que ninguém é bom exceto Deus. Você entende o que está dizendo quando Me chama bom?". (Veja:)

Não matarás

"Não assassine".

Todas essas coisas

"Todos esses mandamentos".

Verse 18:19

¹⁹ E Jesus respondeu a ele: "Por que me chamas bom? Ninguém é bom, a não ser um, que é Deus.

Verse 18:20

²⁰ Tu sabes os mandamentos: não cometas adultério, não mates, não roubes, não dês falso testemunho, honra teu pai e tua mãe".

Verse 18:21

²¹ E ele disse: "Tudo isso tenho obedecido desde a minha juventude".

Verse 18:22

²² E Jesus ouvindo isso disse-lhe: "Uma coisa ainda te falta: vende tudo o que tens, distribui aos pobres e terás tesouro nos céus; depois, vem e segue-me".

Translation note 18:22

Quando Jesus ouviu aquilo

"Quando Jesus ouviu o homem dizer aquilo".

Ele lhe disse

"Ele o respondeu".

Uma coisa ainda te falta

"Você ainda precisa fazer mais uma coisa" (UDB) ou "Ainda há uma coisa que você ainda não fez".

Venda tudo o que tens

"Venda todas as suas posses" ou "Venda tudo o que você possui".

Distribua isso ao pobre

"Entregue o dinheiro às pessoas pobres".

Ainda terás tesouro no céu

"Tesouro no céu" aqui refere-se à bênção de Deus. T.A.: "Você terá as bênçãos de Deus no céu". (Veja:)

Venha, Me siga

"Venha comigo como Meu discípulo".

Verse 18:23

²³ Mas, ouvindo estas coisas, o homem ficou muito triste, pois era extremamente rico.

Verse 18:24

²⁴ Então, ao ver a tristeza do homem [estudiosos estão divididos se deveria ser incluída aqui a frase: "Ele entristeceu-se". Compare com o versículo 23], Jesus disse: "Como é difícil para os que têm riquezas entrar no reino de Deus!"

Translation note 18:24

Como é difícil... Reino de Deus!

Esta é uma exclamação e não uma pergunta. T.A.: "É tão difícil... Reino de Deus!". (Veja:)

Um camelo passar pelo fundo de uma agulha

É impossível um camelo passar através do fundo de uma agulha. Portanto, parece que Jesus pode estar usando uma hipérbole para dizer que é extremamente difícil para um homem rico entrar no Reino de Deus. (Veja:)

Fundo de uma agulha

O fundo de uma agulha é um buraco na agulha de costura, através do qual a linha passa.

Verse 18:25

²⁵ Pois é mais fácil um camelo passar pelo fundo de uma agulha do que um rico entrar no reino de Deus".

Verse 18:26

²⁶ Os que ouviram isso perguntaram: "Então, quem pode ser salvo?"

Translation note 18:26

Aqueles que ouviram isso disseram

"O povo que ouviu Jesus disse".

Então quem pode ser salvo?

É possível que eles estivessem pedindo uma resposta. Mas é mais provável que eles usaram a pergunta para enfatizar sua surpresa sobre o que Jesus falou. T.A.: "Então ninguém pode ser salvo do pecado!" ou na voz ativa: "Então Deus não salvará ninguém!". (Veja: e)

São impossíveis com pessoas

"Pessoas não podem fazer".

São possíveis com Deus

"São possíveis para Deus fazer" ou "Deus pode fazer".

Verse 18:27

²⁷ Jesus respondeu: "As coisas que são impossíveis para as pessoas são possíveis para Deus".

Verse 18:28

²⁸ E Pedro disse: "Nós deixamos tudo o que tínhamos e O seguimos".

Translation note 18:28

Conexão com o Texto:

Este é o fim da conversa sobre entrar no Reino do Céu.

Bem, nós

Esta frase refere-se somente aos discípulos e os contrasta com o governante rico.

Tem deixado tudo

"Tem desistido de tudo" ou "tem deixado tudo para trás".

Tudo o que temos

"Toda a nossa riqueza" ou "todas as nossas posses".

Verdadeiramente, vos digo

Jesus usou essa expressão para dar ênfase à importância sobre o que Ele está prestes a dizer.

Não há ninguém que

Essa expressão é intencionada a incluir os discípulos, mas também inclui todos os que têm feito os mesmos sacrifícios.

Não há ninguém que deixou... Quem não receberá

Isso pode ser dito de forma positiva. T.A.: "Todos os que deixaram... receberão". (UDB) (Veja:)

No mundo que virá, vida eterna

"Também vida eterna no mundo que virá".

Verse 18:29

²⁹ Então Jesus lhes disse: "Em verdade vos digo que não há ninguém que tenha deixado casa, esposa, irmãos, pais ou filhos por causa do reino de Deus

Verse 18:30

³⁰ que não receberá muito mais nesse tempo e, no mundo vindouro, a vida eterna".

Verse 18:31

³¹ E tomando consigo os doze, lhes disse: "Estamos subindo a Jerusalém e então se cumprirão todas as coisas que foram escritas pelos profetas acerca do Filho do Homem.

Translation note 18:31

Conexão com o Texto:

Isto é o próximo evento nesta parte da história a qual inicia em 17:20. Jesus não está falando somente aos Seus discípulos.

Juntaram-se a Ele os doze

Isso significa que Jesus trouxe os doze discípulos para um lugar onde as outras pessoas não estavam presentes.

Veja

Isso indica uma mudança significativa no ministério de Jesus, como Ele vai à Jerusalém para o final dos tempos.

Que foram escritos pelos profetas

Isso pode ser dito na voz ativa. T.A.: "que os profetas escreveram". (Veja:)

Os profetas

Isso refere-se aos profetas do Antigo Testamento.

Filho do Homem

Jesus fala Dele mesmo como "O Filho do Homem" e usa "Ele" para referir-Se a Si mesmo. T.A.: "Eu, o Filho do Homem".

Será consumado

Isso pode ser dito na voz ativa. T.A.: "acontecerá" ou "ocorrerá". (Veja:)

Pois Ele será entregue aos gentios

Isso pode ser dito na voz ativa. T.A.: "pois os líderes dos judeus O darão para os gentios".(Veja:)

Será zombado, insultado e cuspido

Isso pode ser dito na voz ativa. T.A.: "zombarão Dele, O tratarão vergonhosamente e cuspirão Nele". (Veja:)

No terceiro dia

Isso refere-se ao terceiro dia após Sua morte. Entretanto, os discípulos ainda não entenderam isso, então é melhor não adicionar essa explicação quando traduzir este verso. (Veja:)

Verse 18:32

³² Pois Ele será entregue aos gentios e será zombado e insultado e cuspirão nele.

Verse 18:33

³³ Depois de açoitá-Lo, irão matá-Lo e ao terceiro dia Ele ressuscitará".

Verse 18:34

³⁴ Eles não entenderam nada dessas coisas, essa palavra lhes era obscura e não comprehendiam o que fora dito.

Translation note 18:34

Informação Geral:

Este verso não é parte da história principal, mas em vez disso, um comentário sobre esta parte da história.

Eles nada entenderam destas coisas

"Eles não entenderam nada de qualquer destas coisas".

Estas coisas

Isso refere-se à descrição de Jesus, de como Ele sofreria e morreria em Jerusalém, e que ressuscitaria dos mortos.

Esta palavra lhes era obscura

Isto pode ser dito na voz ativa. T.A.: "Deus os preveniu de entender o significado sobre o quê estava falando-os". (UDB) (Veja:)

As coisas que foram ditas

Isso pode ser dito na voz ativa. T.A.: "as coisas que Jesus disse". (Veja:)

Verse 18:35

³⁵ Aconteceu que, quando Jesus se aproximava de Jericó, havia um cego sentado à beira do caminho, pedindo esmola.

Translation note 18:35

Informação Geral:

Esta é a próxima parte da história. Jesus cura um homem cego ao Se aproximar de Jericó. Estes versos dão informação do contexto e informação sobre o cenário da história. (Veja:)

Aconteceu que

Esta frase é usada aqui para marcar o início de uma nova parte da história. (Veja:)

Um certo homem cego estava sentado

"Havia um homem cego sentado". Aqui "certo" significa somente que o homem é um novo participante importante para a história, mas Lucas não menciona seu nome. Ele é um novo participante na história. (Veja:)

Implorando e ouvindo

Isso pode ser útil para começar uma nova frase aqui. T.A.: "Implorando. Quando ele ouviu".

Eles o falaram

"Pessoas na multidão falaram ao homem cego".

Jesus de Nazaré

Jesus veio da cidade de Nazaré que era localizada na Galileia.

Estava passando por

"Estava passando por ele".

Verse 18:36

³⁶ Ouvindo ele uma multidão passar, perguntou o que estava acontecendo

Verse 18:37

³⁷ e anunciaram-lhe que Jesus de Nazaré estava passando.

Verse 18:38

³⁸ Então o cego clamou, dizendo: "Jesus, filho de Davi, tem misericórdia de mim".

Translation note 18:38

Então

Esta palavra marca um evento que aconteceu por causa de algo que aconteceu primeiro. Neste caso, a multidão havia dito ao homem cego que Jesus estava passando.

Clamou

"Chamou" ou "gritou".

Filho de Davi

Jesus era um descendente de Davi, o mais importante rei de Israel.

Tenha misericórdia de mim

"Mostre-me piedade" ou "mostre-me compaixão".

Aqueles que estavam caminhando à frente

"As pessoas que estavam caminhando em frente ao povo".

Fique quieto

"Fique em silêncio" ou "não grite".

Gritava mais alto

Isso pode significar que ele gritou mais alto ou que ele gritou mais persistentemente.

Verse 18:39

³⁹ Os que iam caminhando à frente o repreendiam para que se calasse. Mas ele gritava ainda mais: "Filho de Davi, tem misericórdia de mim".

Verse 18:40

⁴⁰ Jesus parou e ordenou que trouxessem o homem até Ele. Então, quando o cego se aproximou, Jesus perguntou-lhe:

Translation note 18:40

Que trouxessem o homem até Ele

Isso pode ser dito na voz ativa. T.A.: "As pessoas levassem o homem cego até Ele". (Veja:)

Receber meu sinal

"Estar apto para ver".

Verse 18:41

⁴¹ "O que queres que Eu te faça?" Ele disse: "Senhor, que eu torne a ver".

Verse 18:42

⁴² E Jesus lhe disse: "Torna a ver. A tua fé te salvou".

Translation note 18:42

Receba sua visão

Isto é um imperativo, mas não é exigido ao homem que faça nada. Ele foi curado como o resultado de uma ordem. (Veja:)

Tua fé te curou

A fé do homem foi a razão pela qual ele foi curado, mas não o método da sua cura. T.A.: "Eu o curei porque acreditei em Mim".

Glorificando a Deus

"Dando glória a Deus" ou "louvando a Deus".(UDB)

Vendo isto

"Quando eles viram isso".

Verse 18:43

⁴³ Imediatamente ele recuperou a visão e O seguiu glorificando a Deus. Vendo isso a multidão também louvou a Deus.

Capítulo 19

Verse 19:1

¹ Jesus entrou em Jericó e atravessava a cidade.

Translation note 19:1

Informação Geral:

Esta é a próxima parte da história. Zaqueu é introduzido à história. O versículo 1 dá o contexto de informação sobre as viagens de Jesus. (Veja:)

Eis que, havia um homem

As palavras "eis que" nos alertam à uma nova pessoa na história. Seu idioma pode ter uma maneira de fazer isso. T.A.: "Havia um homem que estava". (Veja:)

Ele era o chefe dos cobradores de impostos e era rico

Esse é o contexto de informações sobre Zaqueu. (Veja:)

Verse 19:2

² Eis que ali havia um homem chamado Zaqueu, que era chefe dos cobradores de impostos e era rico.

Verse 19:3

³ Ele tentava ver quem era Jesus, mas não conseguia vê-Lo por cima da multidão, pois era de baixa estatura.

Translation note 19:3

Ele estava tentando

"Zaqueu estava tentando".

porque ele era pequeno em altura

"porque ele era pequeno".

uma figueira brava

"uma figueira brava". Produz pequenas frutas redondas de 2.5 centímetros. T.A.: "uma árvore de figo" ou "uma árvore".

Verse 19:4

⁴ Então, Zaqueu correu à frente do povo e subiu num sicômoro para ver Jesus, pois Ele estava prestes a passar por ali.

Verse 19:5

o lugar

"a árvore" ou "onde Zaqueu estava".

Então ele se apressou

"Então Zaqueu se apressou".

todos eles reclamaram

Os Judeus odiavam o cobrador de impostos e não pensavam que nenhuma boa pessoa deveria se associar com eles. (Veja: gs_explicit)

Ele foi visitar um homem que é um pecador

"Jesus foi na casa de um pecador para o visitar".

um pecador

"um óbvio pecador" ou "um real pecador". (UDB)

Verse 19:6

⁶ Então, ele desceu rapidamente e O recebeu cheio de alegria.

Verse 19:7

⁷ Quando as pessoas viram isso, indignaram-se, dizendo: "Ele foi visitar um homem pecador".

Verse 19:8

⁸ Zaqueu se levantou e disse ao Senhor: "Olha, Senhor, a metade dos meus bens eu darei aos pobres e se defraudei alguém em qualquer coisa, eu lhe restituirei quatro vezes mais".

Translation note 19:8

O Senhor

Isso refere-se a Jesus.

devolver quatro vezes mais de quantia

"retornar a eles quatro vezes mais do que eu peguei deles".

salvação chegou à sua casa

É entendido que a salvação vem de Deus. T.A.: "Deus salvou sua família". (UDB) (Veja: e)

essa casa

A palavra "casa" aqui, se refere às pessoas que vivem na casa ou na família. (Veja:)

ele também

"esse homem também" ou "Zaqueu também".

filho de Abraão

Possíveis significados são 1) "descendente de Abraão" e 2) "pessoa que tem a fé de Abraão".

o Filho do Homem

Jesus está falando sobre si mesmo. T.A.: "Eu, o Filho do Homem".

as pessoas que estão perdidas

"as pessoas que têm se afastado de Deus" ou "aqueles quem pelo pecado, têm se afastado de Deus".

Verse 19:9

⁹ Jesus lhe disse: "Hoje a salvação chegou a esta casa, porque ele também é filho de Abraão.

Verse 19:10

¹⁰ Pois o Filho do Homem veio para buscar e salvar os que estão perdidos".

Verse 19:11

¹¹ Enquanto eles ouviam essas coisas, Jesus continuou a falar. Contou-lhes uma parábola, por estar se aproximando de Jerusalém e porque as pessoas pensavam que o Reino de Deus apareceria imediatamente.

Translation note 19:11

Informação Geral:

Jesus começa a contar uma parábola para a multidão. O versículo 11 dá o contexto de informações sobre porque Jesus conta a parábola. (Veja: e)

que o Reino de Deus apareceria imediatamente

Os Judeus acreditavam que o Messias estabeleceria o Reino assim que Ele chegasse à Jerusalém. T.A.: "que Jesus imediatamente começaria a governar sobre o Reino de Deus". (Veja:)

Um certo homem nobre

"Um certo homem nobre era um membro da classe governante" ou "Um certo homem de uma família importante".

receber pra si mesmo um reino

Esta é a imagem de um rei menor se tornando um rei maior. O rei maior daria ao menor o direito e autoridade para governar sobre seu próprio país. (Veja:)

Verse 19:12

¹² Ele disse: "Um certo homem nobre partiu para uma terra distante a fim de tomar posse de um reino e voltar.

Verse 19:13

¹³ Ele chamou dez de seus servos, e deu-lhes dez minas e disse: 'Negociai até eu voltar'.

Translation note 19:13

Ele chamou

"O homem nobre chamou". Talvez seja útil estabelecer que o homem fez isso antes de sair para receber o seu reino. T.A.: "Antes de sair, ele chamou".

deu a eles dez minas

"deu a cada um deles, uma mina".

dez minas

Uma mina são 600 gramas. Cada mina valia o que alguém seria pago em quatro meses. T.A.: "dez moedas valiosas" ou "uma grande quantia de dinheiro". (Veja: e)

Gestão de negócios

"Troquem esse dinheiro" ou "Use esse dinheiro a fim de ganhar mais".

seus cidadãos

"as pessoas de seu país".

uma delegação

"um grupo de pessoas que os representassem" ou "muitos mensageiros".

Aconteceu

Esta frase é usada aqui para marcar um evento importante na história. Se sua língua tem uma maneira de fazer isto, você pode considerar usar aqui.

tendo recebido o reino

"depois que ele se tornou rei".

serem chamados a ele

Isso pode ser dito na voz ativa. T.A.: "vir à ele". (Veja:)

que lucro eles têm feito

"quanto dinheiro eles ganharam".

Verse 19:14

¹⁴ Mas seus concidadãos o odiaram e enviaram uma delegação atrás dele dizendo: 'Não queremos que este homem reine sobre nós'.

Verse 19:15

¹⁵ Após ter sido coroado rei, retornou e ordenou que chamassem os servos a quem havia dado o dinheiro, para saber qual lucro haviam tido nos negócios.

Verse 19:16

¹⁶ O primeiro veio diante dele dizendo: 'Senhor, tua mina rendeu mais dez minas'.

Translation note 19:16

O primeiro

"O primeiro servo". (Veja:)

veio a ele

"veio ao homem nobre".

sua mina fez mais dez minas

Está implícito que o servo foi aquele que teve o lucro. T.A.: "Eu usei sua mina para ter um lucro de mais dez minas". (Veja:)

mina

Uma mina são 600 gramas. Cada mina valia o que alguém seria pago em quatro meses. Veja como foi traduzido em 19:13. (Veja:)

Muito bem

"Você fez bem". Seu idioma pode ter uma frase que um empregador usaria para mostrar sua aprovação, assim como "Bom trabalho".

muito pouco

Isto refere-se à uma mina, a qual o homem nobre aparentemente não considerava ser muito dinheiro.

Verse 19:17

¹⁷ Respondeu-lhe: 'Muito bem, servo bom. Porque fostes fiel no pouco, tu terás autoridade sobre dez cidades'.

Verse 19:18

¹⁸ O segundo veio dizendo: 'Senhor, tua mina rendeu cinco minas'.

Translation note 19:18

O segundo

"O segundo servo". (Veja:)

Sua mina, senhor, fez cinco minas

Está implícito que o servo foi aquele que teve o lucro. T.A.: "Senhor, eu usei sua mina para ter um lucro de mais cinco minas". (Veja:)

mina

Uma mina são 600 gramas. Cada mina valia o que alguém seria pago em quatro meses. Veja como foi traduzido em 19:13. (Veja:)

Você ...

"Você terá autoridade sobre cinco cidades".

Verse 19:19

¹⁹ E o nobre lhe disse: 'Tu terás autoridade sobre cinco cidades'.

Verse 19:20

²⁰ E veio outro dizendo: 'Senhor, eis aqui tua mina que mantive em segurança embrulhada num lenço,

Translation note 19:20

outro veio

"outro servo veio".

mina

Uma mina são 600 gramas. Cada mina valia o que alguém seria pago em quatro meses. Veja como foi traduzido em 19:13. (Veja:)

manteu seguro em um pano

"enrolou em um pano e guardou".

um homem severo

"um homem rígido" ou "um homem que espera muito dos seus servos".

Você tira o que não põe

Este era um provérbio descrevendo uma pessoa gananciosa. T.A.: "Você tira o que você não colocou" ou "Você tira o que não é seu". (Veja:)

colhe aquilo que você não plantou

"colher o que você não plantou". O servo estava comparando o seu mestre a um fazendeiro que tira comida que outra pessoa plantou. (Veja:)

Verse 19:21

²¹ pois eu estava com medo de ti porque és um homem severo. Tu tiras o que não depositaste, colhes o que não semeaste'.

Verse 19:22

²² O nobre lhe disse: 'Por tuas próprias palavras te julgarei, servo mau. Sabias que sou um homem severo, que tiro o que não depositei e colho o que não semeei.'

Translation note 19:22

Pelas suas palavras

Suas "palavras" refere-se à tudo o que ele disse. T.A.: "Baseado no que você disse". (Veja:)

que eu sou um homem severo, pegando

O homem nobre estava repetindo o que o servo disse sobre ele. Ele não estava dizendo que é verdade.

um homem severo

"um homem ríspido".

por que você não colocou meu dinheiro... juros?

O homem nobre usa uma pergunta para repreender o servo ruim. T.A.: "você deveria ter colocado meu dinheiro... juros". (Veja:)

coloque o meu dinheiro no banco

"empreste meu dinheiro ao banco". Culturas que não tem banco, podem traduzir isso como "deixe alguém pegar emprestado o meu dinheiro".

banco

Um banco é um negócio que guarda o dinheiro das pessoas em segurança. Bancos emprestam esse dinheiro a outros para lucrarem. Portanto, se paga uma quantia extra, ou juros, para as pessoas que mantém o seu dinheiro no banco.

Eu teria retirado com juros

"Eu poderia ter retirado aquela quantia, mais os juros que eu teria ganho". (UDB) ou "Eu poderia ter ganho um lucro disso".

juros

Juros é o dinheiro que um banco paga as pessoas que colocam seu dinheiro lá.

Verse 19:23

²³ Por que não colocaste o meu dinheiro no banco? Assim, no meu retorno, o receberia com juros.'

Verse 19:24

²⁴ E disse aos que estavam ali: 'Tirai dele a mina e dai-a ao que tem dez minas'.

Translation note 19:24

O homem nobre

O homem nobre se tornou rei. Veja como foi traduzido em 19:11.

aqueles que ficaram lá

"as pessoas que estavam por perto deles".

mina

Uma mina são 600 gramas. Cada mina valia o que alguém seria pago em quatro meses. Veja como foi traduzido em 19:13. (Veja:)

ele tem dez minas

"ele já tem dez minas!".

Verse 19:25

²⁵ Eles lhe disseram : 'Senhor, ele já tem dez minas'.

Verse 19:26

²⁶ Eu vos digo: 'Ao que tem, mais lhe será dado, mas ao que não tem, até o que tem lhe será tirado.

Translation note 19:26

Eu te digo

Este era o rei falando. Alguns tradutores talvez queiram começar esse versículo com "E o rei respondeu: "Eu te digo" ou "Mas o rei disse: 'Eu te digo isso'" . (UDB)

todos que tem

Está implícito que o que ele tem, é o dinheiro que ganhou usando sua mina fielmente. T.A.: "todos aqueles que usam bem o que lhes foi dado" ou "todos aqueles que usam bem o que eu tenho lhes dado". (Veja:)

será dado mais

Isso pode ser dito na voz ativa. T.A.: "Eu o darei mais". (Veja:)

dele que não tem

Está implícito que a razão que eles não tem dinheiro, é porque não usou sua mina fielmente. T.A.: "da pessoa que não usa bem o que eu tenho lhe dado". (Veja:)

será tirado

Isso pode ser dito na voz ativa. T.A.: "Eu tirarei dele". (Veja:)

meus inimigos

Desde que os inimigos não estejam lá, alguns idiomas diriam "aqueles meus inimigos".

Verse 19:27

²⁷ Quanto a esses inimigos meus, que não queriam que eu reinasse sobre eles, trazei-os aqui e degolai-os diante de mim".

Verse 19:28

²⁸ E tendo dito essas coisas, seguiu viagem adiante deles, subindo a Jerusalém.

Translation note 19:28

Conexão com o Texto:

Este é o final da parte da história sobre Zaqueu. Esse versículo nos conta sobre o que Jesus disse depois dessa parte da história. (Veja:)

Quando ele disse essas coisas

"Quando Jesus disse essas coisas".

subindo à Jerusalém

Jerusalém era mais alta que Jericó, então era normal para os Israelitas farem de subir à Jerusalém.

Verse 19:29

²⁹ Aconteceu que, quando Ele chegou perto de Betfagé e de Betânia, junto ao monte que é chamado das Oliveiras, enviou dois dos discípulos,

Translation note 19:29

Informação Geral:

Esta é a próxima parte da história. Jesus se aproxima de Jerusalém.

aconteceu que

Essa frase é usada aqui para marcar o começo de uma nova parte da história. Se seu idioma tem uma maneira de dizer isso, você pode considerar usar aqui. (Veja:)

ao aproximar-se

A palavra "ele" refere-se a Jesus. Seus discípulos também estavam viajando com Ele.

Beftagé

Beftagé era uma aldeia no Monte das Oliveiras, que atravessa o Vale de Sidron de Jerusalém. (Veja:)

o monte que se chama Oliveiras

"o monte que é chamado O Monte das Oliveiras" ou "o monte que é chamado "Montanha da Árvore de Oliva".

um jumento

"um burro novo" ou "um animal de montar novo". (Veja:)

que nunca foi montado

Isso pode ser dito na voz ativa. T.A.: "que ninguém nunca montou. (Veja:)

Se alguém te perguntar... precisa disso

Jesus diz aos discípulos como responder a uma pergunta que ninguém perguntou ainda. Contudo, as pessoas na aldeia em breve farão essa pergunta. (Veja:)

Verse 19:30

³⁰ dizendo: "Ide ao próximo povoado. Assim que entrardes, encontrareis um jumentinho amarrado sobre o qual ninguém jamais montou. Desatai-o e trazei-o a Mim.

Verse 19:31

³¹ Se alguém perguntar: 'Por que o desatais?' Dizei: 'O Senhor necessita dele'".

Verse 19:32

³² Os que foram enviados encontraram o jumentinho assim como Jesus lhes havia dito.

Translation note 19:32

Aqueles que foram enviados

Isso pode ser dito na voz ativa. T.A.: "Os dois discípulos que Jesus enviou". (Veja:)

os donos

"os donos do jumento".

Por que você está desamarrando... Senhor precisa disso

Esta é a pergunta e a resposta que Jesus preveu em 19:29, e deve ser traduzida o mesmo que está no versículo.

jogaram seus mantos no jumento

"colocaram suas vestimentas no jumento novo". Mantos são as vestimentas externas.

colocaram Jesus nele

"ajudaram Jesus a subir e montar no jumento".

ele espalharam seus mantos

"as pessoas espalharam seus mantos". Este é um sinal de dar honra a alguém. (Veja:)

Verse 19:33

³³ Enquanto o desatavam, o dono lhes disse: "Por que estais desatando o jumentinho?"

Verse 19:34

³⁴ Eles responderam: "O Senhor necessita dele."

Verse 19:35

³⁵ Eles o trouxeram a Jesus, colocaram seus mantos sobre o jumento e puseram Jesus sobre ele.

Verse 19:36

³⁶ À medida em que avançava, as pessoas estendiam seus mantos pelo caminho.

Verse 19:37

³⁷ E quando se aproximavam da descida do Monte das Oliveiras, toda a multidão de discípulos começou a se alegrar e a louvar a Deus em alta voz pelos atos poderosos que tinha visto,

Translation note 19:37

Assim que ele foi se aproximando

"Assim que Jesus estava chegando perto". Os discípulos de Jesus estavam viajando com Ele.

onde o Monte das Oliveiras desce

"onde a trilha desce do Monte das Oliveiras".

poderosos feitos que eles tinham visto

"grandes coisas que eles viram Jesus fazer".

Bendito é o rei

Eles disseram isso sobre Jesus.

em nome do Senhor

Aqui "nome" se refere a poder e autoridade. Também, "Senhor" refere-se a Deus. (Veja:)

Paz nos Céu

"Que haja paz nos Céu". Eles estão expressando o que queriam que acontecesse.

glória nas alturas

"alturas" refere-se a Céu, onde Deus vive. T.A.: "deixem todos darem glória a Deus nos mais altos céus" ou "deixem todos adorarem a Deus, o Altíssimo".

Verse 19:38

³⁸ dizendo: "Bendito é o Rei que vem em nome do Senhor. Paz no céu e glória nas alturas!"

Verse 19:39

³⁹ Alguns dos fariseus em meio à multidão disseram-lhe: "Mestre, repreende os teus discípulos".

Translation note 19:39

na multidão

"na grande multidão".

repreenda Seus discípulos

"diga aos Seus discípulos para pararem de fazer essas coisas".

Te digo

Jesus disse isso para enfatizar o que Ele diz em seguida.

se eles se calarem... clamaraõ

Esta é uma situação hipotética. Alguns tradutores talvez precisem deixar claro que Jesus estava deduzindo quando ele disse: "não, eu não os repreenderei, pois se estas pessoas se calarem... clamaraõ". (Veja e)

as pedras clamaraõ

"as pedras darão louvor".

Verse 19:40

⁴⁰ Jesus respondeu, dizendo: "Digo-vos, se estes se calarem, as pedras clamaraõ!"

Verse 19:41

⁴¹ Quando Jesus se aproximou da cidade, vendo-a, chorou por ela, dizendo:

Translation note 19:41

a cidade

Isso refere-se a Jerusalém.

Ele chorou sobre ela

A palavra "ela" refere-se à cidade de Jerusalém, mas representa as pessoas que viveram lá. (Veja:)

Se você soubesse... te traga a paz

Jesus expressou sua tristeza que as pessoas de Jerusalém tinham perdido a oportunidade de estar em paz com Deus.

você

A palavra "você" é singular porque Jesus estava falando à cidade. Mas, se isso for incomum no seu idioma, você pode usar uma forma no plural de dizer "você" para se referir às pessoas da cidade. (Veja:)

eles estão ocultos de seus olhos

"seus olhos" refere-se à habilidade de ver. Isso pode ser dito na voz ativa. T.A.: "você não pode mais vê-los" ou "você está incapaz de saber isso". (UDB) Veja: e)

Verse 19:42

⁴² "Se hoje conhecesses aquilo que te traz a paz! Mas agora estas coisas estão ocultas aos teus olhos.

Verse 19:43

⁴³ Porque sobre ti virão dias em que teus inimigos construirão trincheiras em teus arredores, te cercarão, te pressionarão por todos os lados.

Translation note 19:43

Conexão com o Texto:

Jesus continua falando.

Pelos

O que vem a seguir, é a razão pela tristeza de Jesus.

os dias virão sobre você

Isso indica que eles irão vivenciar tempos difíceis. Alguns idiomas não falam sobre os tempos que virão. T.A.: "no futuro, essas coisas acontecerão com vocês" ou "em breve vocês suportarão tempos caóticos".

você

A palavra "você" é singular porque Jesus estava falando para a cidade. Mas, se isso for incomum na sua linguagem, você pode usar a forma no plural de "você" para se referir às pessoas da cidade. (Veja:)

trincheiras

Isso refere-se à uma parede para impedir as pessoas de sairem da cidade.

Eles irão te derrubar ao chão

Desde que Jesus falou à cidade, isso refere-se aos muros e construções da cidade. T.A.: "Eles irão destruir seus muros" ou "Eles destruirão sua cidade".

susas crianças com vocês

Isso refere-se às pessoas que viveram na cidade. T.A.: "eles matarão as pessoas da sua cidade".

Eles não deixarão pedra sobre pedra

"Eles não deixarão nenhuma pedra no lugar". Esta é uma hipérbole para expressar como os inimigos destruirão a cidade que foi feita de pedras completamente. (Veja:)

vocês não reconhecerão

"vocês não vão reconhecer".

Verse 19:44

⁴⁴ E arrasarão a ti, aos teus filhos dentro de ti. Não deixarão pedra sobre pedra porque não reconheceste o tempo em que foste visitada".

Verse 19:45

⁴⁵ E entrando Jesus no templo, começou a expulsar os que vendiam,

Translation note 19:45

Conexão com o Texto:

Este é o próximo evento nessa parte da história. Jesus entra no templo em Jerusalém.

Jesus entrou no templo

Pode ser útil para estabelecer que Ele entrou em Jerusalém primeiro, onde o templo estava localizado. T.A.: "Jesus entrou em Jerusalém e então, foi para o pátio do templo".

entrou no templo

Somente sacerdotes eram permitidos entrar no prédio do templo. T.A.: "foram dentro do pátio do templo". (Veja:)

expulsou

"atiraram fora" ou "forçaram".

Está escrito

Esta é uma citação de Isaías. Isso pode ser dito na voz ativa. T.A.: "As Escrituras dizem" ou "Um profeta escreveu essas palavras nas Escrituras". (Veja:)

Minha casa

A palavra "Minha" refere-se a Deus e "casa" refere-se ao templo.

casa de oração

"um lugar onde as pessoas oram a mim".

um covil de ladrões

Jesus fala do templo como se fosse um lugar ladrões se reunem. T.A.: "um lugar onde ladrões se escondem". (Veja:)

Verse 19:46

⁴⁶ dizendo-lhes: "Está escrito: 'A minha casa será casa de oração', mas fizestes dela um covil de ladrões".

Verse 19:47

⁴⁷ Jesus ensinava diariamente no templo. Mas os chefes dos sacerdotes, os escribas e os líderes do povo procuravam matá-Lo.

Translation note 19:47

Conexão com o Texto:

Este é o final dessa parte da história. Esses versículos falam sobre o que acontece depois da parte principal da história acabar. (Veja:)

no templo

"no pátio do templo" ou "no templo".

estavam ouvindo a Ele intensamente (?)

"estavam prestando bem atenção ao que Jesus estava dizendo".

Verse 19:48

⁴⁸ Não encontravam, porém, uma maneira de fazê-lo, porque todo o povo O ouvia fascinado.

Capítulo 20

Verse 20:1

¹ Aconteceu que, certo dia, Jesus ensinava o povo no templo e pregava o evangelho; chegaram os chefes dos sacerdotes e os escribas, juntamente com os anciãos

Translation note 20:1

Conexão com o Texto:

Os principais sacerdotes, escribas e anciãos questionaram Jesus no templo.

Aconteceu

Essa palavra é usada aqui para marcar o começo de uma nova parte da história. (Veja:)

no templo

"no pátio do templo" ou "no templo".

Verse 20:2

² e Lhe perguntaram: "Dize-nos, com que autoridade Tu fazes estas coisas? E quem Te deu esta autoridade?".

Verse 20:3

³ Ele lhes respondeu: "Eu também vos farei uma pergunta: Dizei-Me

Translation note 20:3

Informação Geral:

Jesus responde aos principais sacerdotes, escribas e anciãos.

Ele lhes respondeu

"Jesus respondeu".

era do Céu ou dos homens

Jesus sabia que a autoridade de João era vinda do Céu. Ele fez a pergunta aos líderes judeus para que eles tivessem que falar o que pensavam a todos os que ouviam. Tradução Alternativa (T.A.): "Você pensa que a autoridade de João para batizar pessoas veio do Céu ou dos homens?" ou "Você pensa que Deus disse a João para batizar as pessoas ou as pessoas disseram a ele para fazer isso?"

do Céu

"de Deus". O povo judeu evitava se referir a Deus pelo seu nome "Yahweh". Frequentemente eles usam a palavra "Céu" para se referir a Ele. (Veja:)

Verse 20:4

⁴ o batismo de João era do céu ou dos homens?".

Verse 20:5

⁵ Eles discutiam entre si, dizendo: "Se respondermos: 'do céu,' Ele dirá: 'por que vós não crestes nele?'

Translation note 20:5

Discutiram

"Eles conversaram" ou "Eles analisaram suas respostas".

entre si

"entre si" ou "uns com os outros".

Se respondermos, 'do Céu'

Algumas línguas podem preferir uma citação indireta. T.A.: "Se dissermos que a autoridade de João vem do Céu". (Veja:)

do Céu

"de Deus". dependendo como a pergunta foi traduzida no verso anterior , isso pode ser traduzido como "Deus fez" ou "Deus o autorizou".

Ele dirá

"Jesus dirá".

Mas se dissermos: 'dos homens'

Algumas línguas podem preferir uma citação indireta. T.A.: "Se dissermos que a autoridade veio do homem". (Veja:)

nos apedrejar

"nos matar jogando pedras em nós". A Lei de Deus mandava que o seu povo apedrejasse aquelas pessoas que zombavam Dele ou dos Seus profetas. (Veja:)

Verse 20:6

⁶ Mas se dissermos: 'dos homens,' todo o povo nos apedrejará, pois está convencido de que João Batista era profeta".

Verse 20:7

⁷ Então eles responderam que não sabiam de onde era.

Translation note 20:7

Então eles responderam

"Então os principais sacerdotes, escribas e anciãos responderam". A palavra "então" marca um evento que aconteceu por causa de outra coisa anterior a essa. Nesse caso, eles discutiram entre si em 20:5, e não tinham uma resposta.

eles responderam que não sabiam de onde veio

Isso pode ser dito como uma citação direta. T.A.: "eles disseram: 'não sabemos de onde veio'". (Veja:)

de onde veio

"de onde veio o batismo de João". T.A.: "de onde veio a autoridade de João para batizar" ou "quem autorizou João a batizar pessoas".

Também não vos direi

"e eu não irei te dizer". Jesus sabia que eles não estavam dispostos a dizer a Ele a resposta, então respondeu da mesma maneira. T.A.: "Assim como vocês não vão me dizer, Eu não vou dizer a vocês".

Verse 20:8

⁸ E Jesus lhes disse: "Nem eu vos direi com que autoridade faço estas coisas".

Verse 20:9

⁹ Jesus começou a contar ao povo esta parábola: "certo homem plantou uma vinha, arrendou-a a uns vinicultores e ausentou-se do país por muito tempo.

Translation note 20:9

Informação Geral:

Jesus começa a contar uma parábola às pessoas no templo. (Veja:)

arrendou-a para uns vinicultores

"permitiu que alguns vinicultores usassem isso em troca de pagamento" ou "permitiu que alguns vinicultores usassem isso e o pagassem mais tarde". O pagamento podia ter sido em dinheiro ou uma porção da colheita.

vinicultores

Essas são pessoas que cuidam de vinhas e fazem as uvas crescerem. T.A.: "fazendeiros de uva".

devido tempo

"o tempo que eles concordaram em pagá-lo". Isso teria sido o tempo de colheita.

os frutos da plantação

"algumas das uvas" ou "uma porção do que eles produziram na vinha". Pode também se referir às coisas que fizeram a partir das uvas ou ao dinheiro que ganharam vendendo as uvas.

mandaram ele de volta com as mãos vazias

mãos vazias - Uma mão vazia é uma metáfora para "nada". T.A.: "o mandaram de volta sem pagá-lo" ou "o mandaram de volta sem as uvas". (Veja:)

Verse 20:10

¹⁰ No devido tempo, ele enviou um servo aos vinicultores, para que lhe dessem do fruto da vinha. Mas eles o espancaram e o mandaram de volta de mãos vazias.

Verse 20:11

¹¹ Então enviou outro servo e a esse também espancaram, humilharam e o mandaram de volta de mãos vazias.

Translation note 20:11

o espancaram

"espancaram aquele servo".

humilharam

"o trataram de maneira humilhante".

outro, o terceiro

"mesmo um terceiro servo" ou "ainda outro servo". A palavra "ainda" se refere ao fato de que o proprietário não deveria ter tido que enviar o segundo servo, mas foi além disso e enviou um terceiro mensageiro. (Veja:)

machucaram-no

"feriram aquele servo".

o lançaram fora

"o lançaram fora da vinha".

Verse 20:12

¹² Ele ainda enviou um terceiro, mas eles também o machucaram e o expulsaram.

Verse 20:13

¹³ Então o dono da vinha disse: 'Que farei? Enviarei meu filho amado. Talvez a ele respeitarão'.

Translation note 20:13

Que farei?

Essa pergunta enfatiza a decisão do dono da vinha. T.A.: "Isso é o que vou fazer". (Veja:)

quando os vinicultores o viram

"quando os fazendeiros viram o filho do dono".

Vamos matá-lo

Eles não estavam pedindo uma permissão. Eles disseram isso para encorajar uns aos outros a matar o herdeiro.

Verse 20:14

¹⁴ Mas quando os vinicultores o viram, discutiram entre si, dizendo: 'Este é o herdeiro. Vamos matá-lo, para que a herança seja nossa'.

Verse 20:15

¹⁵ Eles o expulsaram da vinha e o mataram. Que lhes fará, então, o dono da vinha?

Translation note 20:15

Conexão com o Texto:

Jesus termina de contar Sua parábola à multidão.

Eles o lançaram para fora da vinha

"Os vinicultores forçaram o filho a sair da vinha".

E agora, o que o senhor da vinha fará com eles?

Jesus usa uma pergunta para fazer Seus ouvintes prestarem atenção ao que o dono da vinha iria fazer. T.A.: "Então agora, escutem o que o senhor da vinha irá fazer com eles". (Veja:)

Que isso não aconteça!

"Que Deus não permita que aconteça" ou "Que nunca aconteça!" O povo entendeu essa parábola que significa que Deus iria removê-los de Jerusalém, pois rejeitariam o Messias. Eles expressaram fortemente seu desejo de que essa coisa terrível não acontecesse. (Veja:)

Verse 20:16

¹⁶ Ele virá e destruirá esses vinicultores e dará a vinha a outros". Quando ouviram isso, disseram: "Que isso não aconteça!"

Verse 20:17

¹⁷ Mas Jesus fitando-os, disse: "O que quer dizer isto que está escrito: 'A pedra que os construtores rejeitaram tornou-se a pedra angular'?

Translation note 20:17

Conexão com o Texto:

Jesus continua ensinando à multidão.

Mas Jesus fixando neles o olhar

"Mas Jesus os olhou fixamente" ou "Mas Ele os olhou diretamente". Ele fez isso para os manter responsáveis a fim de entenderem o que Ele estava falando.

Qual é o significado daquilo que está escrito 'A pedra... pedra angular'?

Jesus usa uma pergunta para ensinar à multidão. T.A.: "Você deveria ser capaz de entender aquilo que está escrito: 'A pedra ... pedra angular'". (Veja:)

que está escrito

"essa escritura".

A pedra que os construtores rejeitaram, tornou-se a pedra angular

Essa é a primeira de três metáforas em uma profecia do livro de Salmos. Ela se refere ao Messias como se Ele fosse uma pedra que os construtores escolheram não utilizar, mas a qual Deus fez a pedra mais importante. (Veja:)

A pedra que os construtores rejeitaram

"A pedra que os construtores disseram não ser boa o suficiente para ser usada na construção". Naqueles dias, pessoas construíam os muros das casas e outras construções com pedras.

os construtores

Isso se refere aos líderes religiosos que estão rejeitando Jesus como Messias.

pedra angular

"a pedra central da construção" ou "a pedra mais importante da construção".

Todo aquele que cair... em pedaços

Essa segunda metáfora fala de pessoas que rejeitam o Messias como se eles tropeçassem numa pedra e estivessem machucadas. (Veja:)

ficará em pedaços

Isso pode ser dito na voz ativa. T.A.: "vai se partir em pedaços". Este é um resultado de cair ao tropeçar na pedra. (Veja:)

e aquele sobre quem ela cair

"e aquele sobre quem a pedra cair". Essa terceira metáfora fala sobre o Messias julgando aqueles que o rejeitaram como se Ele fosse uma grande pedra que iria fazê-los virarem pó. (Veja:)

Verse 20:18

¹⁸ Todo aquele que cair sobre esta pedra ficará em pedaços; aquele sobre quem ela cair será reduzido a pó".

Verse 20:19

¹⁹ Naquela mesma hora, os escribas e os principais sacerdotes procuravam uma maneira de prendê-Lo, pois perceberam que a parábola que Ele havia contado era contra eles. Mas temiam o povo.

Translation note 20:19

procuravam uma maneira de lançar-Lhe as mãos

Essa expressão se refere às pessoas exercendo autoridade sobre os judeus. T.A.: "procuraram uma maneira de prender Jesus". (Veja:)

Naquela mesma hora

"imediatamente".

temiam o povo

Essa é a razão pela qual eles não prenderam Jesus imediatamente. O povo respeitava Jesus, e os líderes religiosos estavam com medo do que o povo faria se O prendessem. T.A.: "eles não O prenderam porque estavam com medo do povo". (Veja:)

ele enviaram espiões

"os escribas e os principais sacerdotes enviaram espiões para vigiarem Jesus".

para encontrar falha em suas palavras

"porque eles queriam acusar Jesus de falar algo ruim".

e assim entregá-Lo

"para trazê-Lo" ou "para que eles possam entregá-Lo".

à jurisdição e à autoridade do governador

"jurisdição" e "autoridade" são duas formas de dizer que eles queriam que o governador julgasse Jesus. Pode ser traduzido com uma ou as duas expressões. T.A.: "para que o governador pudesse castigar Jesus" (Veja:).

Verse 20:20

²⁰ E observando-O cuidadosamente, enviaram espiões, que se fingiam de justos, para ver se o apanhavam em alguma de Suas palavras, e assim entregá-Lo à jurisdição e à autoridade do governador.

Verse 20:21

²¹ Então eles O interrogaram, dizendo: "Mestre, sabemos que falas e ensinas corretamente, e não És influenciado pela aparência da pessoa, mas ensinas o caminho de Deus segundo a verdade.

Translation note 20:21

Conexão com o Texto:

Esse é o começo para o próximo acontecimento nessa parte da história. Algum tempo se passou desde quando Jesus foi questionado no templo pelos principais sacerdotes. Os espiões estão agora questionando Jesus.

Eles O perguntaram

"Os espiões perguntaram a Jesus".

Mestre, sabemos... caminho de Deus

Os espiões estavam tentando enganar Jesus. Eles não acreditavam nessas coisas sobre Jesus.

sabemos

"sabemos" se refere aos espiões. (Veja:)

não És influenciado pela posição de ninguém

Os possíveis significados são: 1) "Você diz a verdade mesmo quando pessoas importantes não gostam" (UDB); ou 2) "você não favorece uma pessoa mais que a outra". (Veja:)

pois ensinas a verdade sobre O Caminho de Deus

Essa é uma parte da qual os espiões estavam falando o que sabiam sobre Jesus.

Nos é lícito... ou não?

Eles esperavam que Jesus falasse "sim" ou "não". Se Ele falasse "sim", então o povo judeu iria ficar bravo com Ele por falar a eles para pagarem impostos a um governador estrangeiro. Se Ele falasse "não", então os líderes religiosos poderiam falar aos romanos que Jesus estava ensinando o povo a quebrar as regras deles.

Nos é lícito

Eles estavam perguntando sobre a Lei de Deus, não sobre a lei de César. T.A.: "Nossa lei nos permite".

César

Porque César era o líder do governo de Roma, eles podiam se referir ao governo de Roma pelo nome de César. (Veja:)

Verse 20:22

²² Nos é lícito pagar impostos a César ou não?"

Verse 20:23

²³ Mas Jesus compreendeu a astúcia deles e disse:

Translation note 20:23

Mas Jesus compreendeu a astúcia deles

"Mas Jesus compreendeu como eram enganosos" ou "Mas Jesus viu que eles estavam tentando armar contra Ele". A palavra "deles" se refere aos espiões.

um denário

Isso é uma moeda romana feita de prata que valia o salário de um dia. (Veja:)

De quem é esta imagem e inscrição sobre ele?

Jesus utiliza uma pergunta para responder aos que estavam tentando O enganar. (Veja:)

imagem e nome

"figura e nome".

Verse 20:24

²⁴ "Mostrai-me um denário. De quem é esta imagem e inscrição nele?" E eles responderam: "De César".

Verse 20:25

²⁵ Disse-lhes Jesus: "Então dai a César o que é de César e a Deus o que é de Deus".

Translation note 20:25

Conexão com o Texto:

Esse é o fim desse acontecimento sobre os espiões e a parte da história onde começa em 20:1.

Disse-lhes

"Então Jesus lhes disse".

César

Aqui "César" se refere ao governo romano. (Veja:)

o que é de Deus

"e dê a Deus". (Veja:)

Eles não foram capazes de achar culpa no que Ele tinha dito.

"Os espiões não acharam nenhuma coisa errada com o que Ele disse".

mas maravilhados com a resposta Dele, ficaram em silêncio

"mas eles ficaram maravilhados com Sua resposta e não disseram nada".

Verse 20:26

²⁶ E não puderam apanhá-Lo em palavra alguma diante do povo, mas admirados com Sua resposta, calaram-se.

Verse 20:27

²⁷ Aproximando-se alguns dos saduceus, que dizem que não há ressurreição,

Translation note 20:27

Informação Geral:

Essa é a próxima parte da história. Não sabemos onde isso aconteceu, mas é possível que eles estivessem no pátio do templo. Jesus está falando com alguns saduceus.

que dizem que não há ressurreição

Essa frase identifica os saduceus como o grupo de judeus que dizia que ninguém ressuscitaria dentre os mortos. Isso não insinua que alguns saduceus acreditavam que havia uma ressurreição e outros não. (Veja:)

se o irmão de um homem morrer, tendo esposa, e não tendo filhos

"se o irmão de um homem morrer quando ele tiver uma esposa, mas não tiver filhos".

ele deveria tomar por esposa a viúva do seu irmão

"o homem deveria se casar com a viúva do irmão falecido".

suscitar descendência para seu irmão

Os judeus consideravam os filhos nascidos desse segundo casamento como sendo do homem morto. Eles herdavam as propriedades dele e suas posses e carregavam o seu nome. (Veja:)

Verse 20:28

²⁸ perguntaram-Lhe dizendo: "Mestre, Moisés nos deixou escrito que, se o irmão de alguém morrer, sendo casado e não tendo filhos, ele deve tomar por esposa a viúva e suscitar descendência ao seu irmão.

Verse 20:29

²⁹ Havia sete irmãos. O primeiro casou-se e morreu sem filhos;

Translation note 20:29

Conexão com o Texto:

Os saduceus terminaram de perguntar a Jesus seus questionamentos.

Informação Geral:

Os saduceus contaram a Jesus uma curta história nos versos 29-32. Essa é uma história que eles inventaram como um exemplo. No verso 33, eles perguntaram a Jesus algo sobre a história que tinham contado.

Havia sete irmãos

Isso pode ter acontecido, porém provavelmente foi uma história que inventaram para testar Jesus.

o primeiro... o segundo... o terceiro

"irmão número um... irmão número dois... irmão número três". (Veja:)

e morreu sem filhos

"e morreu sem ter nenhum filho" ou "e morreu, mas não teve nenhum filho".

o segundo

Eles não repetiram muitos dos detalhes para manter a história curta. T.A.: "o segundo se casou com ela e aconteceu a mesma coisa" ou "o segundo irmão se casou com ela e morreu sem ter nenhum filho". (Veja:)

o segundo e o terceiro também a tomaram

"o segundo e o terceiro se casaram com ela".

e da mesma forma os sete também não deixaram filhos, e morreram.

Eles não repetiram muitos dos detalhes para manter a história curta. T.A.: "da mesma forma o resto dos sete irmãos se casaram com ela, não tiveram filhos e morreram". (Veja:)

os sete

"todos os sete irmãos" ou "cada um dos sete irmãos".

na ressurreição

"Quando as pessoas são trazidas de volta dos mortos" ou "Quando pessoas mortas vivem novamente" (UDB). Algumas línguas têm uma forma de mostrar que os saduceus não acreditam que vai ter uma salvação, como "Na suposta ressurreição" ou "Quando pessoas mortas são supostamente ressuscitadas dos mortos".

Verse 20:30

³⁰ o segundo também

Verse 20:31

³¹ e depois o terceiro se casou com a viúva, e todos os sete, e também não deixaram filhos, e morreram.

Verse 20:32

³² Por fim, a mulher também morreu.

Verse 20:33

³³ Então, na ressurreição, de qual deles ela será esposa? Pois todos os sete a tiveram por esposa".

Verse 20:34

³⁴ E disse-lhes Jesus: "Os filhos deste mundo se casam e se dão em casamento.

Translation note 20:34

Conexão com o Texto:

Jesus começa a responder os saduceus.

Os filhos deste mundo

"As pessoas deste mundo" ou "as pessoas deste tempo". Isso é um contraste com aqueles do Céu ou as pessoas que vivem depois da ressurreição.

se casam e são dados em casamento

Naquela cultura eles falavam do homem se casando com a mulher e a mulher sendo dada em casamento ao marido. Isso pode ser dito na voz ativa. (T.A.): "se case". (Veja: e)

aqueles que são considerados dignos naquele tempo

Isso pode ser dito na forma ativa. (T.A.) "as pessoas daquele tempo as quais Deus irá considerar como dignas". (Veja:)

de obter a ressurreição dentre os mortos

"de ressurgir de entre os mortos" ou "de ressurgir da morte".

não se casarão e nem serão dados em casamento

Naquela cultura eles falavam do homem se casando com a mulher e a mulher sendo dada ao marido em casamento. Isso também pode ser dito na voz ativa. T.A.: "não casará". Isso é depois da ressurreição. (Veja: e)

Nem podem morrer mais

Isso é depois da ressurreição. T.A.: "Eles não serão mais capazes de morrer novamente".(Veja:)

são filhos de Deus, sendo filhos da ressurreição

"são filhos de Deus, pois Ele os trouxe de volta da morte".

Verse 20:35

³⁵ Mas os que são julgados dignos de alcançar aquela era e obter a ressurreição dentre os mortos não se casarão e nem se darão em casamento.

Verse 20:36

³⁶ Eles nem podem morrer mais, pois são iguais aos anjos e são filhos de Deus, sendo filhos da ressurreição.

Verse 20:37

³⁷ Pois os mortos ressuscitarão, como também Moisés revelou no local da sarça ardente, onde ele chama o Senhor Deus de Abraão, o Deus de Isaque e o Deus de Jacó.

Translation note 20:37

Conexão com o Texto:

Jesus termina de responder aos saduceus.

E que os mortos serão ressuscitados, até Moisés revelou

A palavra "até" está aqui porque os saduceus podem não ter ficado surpresos que algumas Escrituras dizem que os mortos ressuscitarão, mas eles não esperavam que Moisés tivesse escrito algo assim. T.A.: "Mas até Moisés mostrou que pessoas mortas ressuscitarão".(Veja:)

no local da sarça ardente

"na parte da Escritura onde ele escreveu sobre a sarça ardente" ou "na Escritura sobre a sarça ardente".

onde ele chama o Senhor

"onde Moisés chama o Senhor".

Deus de Abraão, Deus de Isaque, e Deus de Jacó

"o Deus de Abraão, Isaque e Jacó". Todos eles adoravam o mesmo Deus.

E

Essa palavra é usada aqui para marcar uma quebra no ensino principal. Aqui Jesus explica como essa história prova que as pessoas voltam à vida.

Deus não é Deus de mortos, mas de vivos

Essas duas frases tem um significado parecido dito duas vezes para ênfase. Algumas línguas têm diferentes formas de enfatizar. T.A.: "o Senhor é Deus apenas de pessoas vivas". (Veja:)

mas de vivos

"mas o Deus de pessoas que vivem". Já que essas pessoas morrem fisicamente, elas devem ainda estar vivas espiritualmente. T.A.: "mas Deus de pessoas das quais o espírito está vivo, embora seus corpos possam ter morrido". (Veja:)

pois para Ele todos vivem

"pois na visão de Deus todos eles continuam vivos" ou "pois o espírito deles está vivo na presença de Deus".

Verse 20:38

³⁸ Deus não é Deus de mortos, mas de vivos, pois para Ele todos vivem".

Verse 20:39

³⁹ Alguns dos escribas disseram: "Mestre, respondeste bem".

Translation note 20:39

Alguns dos escribas responderam

"Alguns dos escribas disseram a Jesus". Havia escribas presentes quando os saduceus estavam questionando Jesus. (Veja:)

não ousavam

Não está claro se isso se refere aos escribas, aos saduceus ou a ambos. É melhor manter a declaração geral.

não ousavam fazer mais perguntas

"estavam com medo de fazer... perguntas" ou "não se arriscavam perguntar nada... questionamentos". Eles entenderam que não sabiam tanto quanto Jesus, mas não queriam dizer isso. Isso pode ser dito de maneira clara. T.A.: "eles não fizeram mais perguntas capciosas, pois tinham medo que Suas sábias respostas os fizessem parecer bobos novamente". (Veja:)

Verse 20:40

⁴⁰ Já não ousavam fazer-Lhe mais perguntas.

Verse 20:41

⁴¹ Mas perguntou-lhes Jesus: "Como podem dizer que o Cristo é filho de Davi?

Translation note 20:41

Informação Geral:

Jesus pergunta aos escribas.

Como podem dizer... filho de Davi?

"Por que dizem... filho de Davi?". Jesus usa uma pergunta para fazer os escribas pensarem sobre quem o Messias é. T.A.: "vamos pensar neles dizendo... Filho de Davi" ou "vou falar sobre eles dizendo... Filho de Davi". (Veja:).

podem dizer

Os profetas, os líderes religiosos e os judeus, em geral, sabiam que o Messias era o Filho de Davi. T.A.: "todos dizem" ou "pessoas dizem". (Veja:)

Filho de Davi

"Rei descendente de Davi". A palavra "Filho" é usada aqui para se referir a um descendente. Nesse caso, se refere Àquele que reinaria sobre o Reino de Deus. (Veja:).

O Senhor disse ao meu Senhor

Esta é uma citação do livro de Salmos que diz "Yahweh disse ao meu Senhor". Mas os judeus pararam de dizer "Yahweh" e, ao invés disso, diziam frequentemente "Senhor". T.A.: "O Senhor Deus disse ao meu Senhor" ou "Deus disse ao meu Senhor".

meu Senhor

Davi estava se referindo a Cristo como "meu Senhor".

minha direita

O lado direito é o lugar de honra. Deus estava honrando o Messias dizendo a Ele para se sentar no lugar de honra no trono ao lado de Deus.

até que eu ponha teus inimigos por estrado dos teus pés

Estão falando dos inimigos do Messias como se eles fossem móveis nos quais Ele descansaria seus pés. Isso era uma imagem de submissão. T.A.: "até que Eu faça seus inimigos por estrado dos teus pés" ou "até Eu conquistar seus inimigos para você". (Veja:)

Se Davi chama Cristo de 'Senhor'

Na cultura daquela época, um pai era mais respeitado do que um filho. O uso do título 'Senhor' para o Cristo implica que Ele era maior do que Davi. (Veja:)

como é que Ele pode ser o filho de Davi?

"então como o Cristo pode ser filho de Davi?" Isso pode ser uma afirmação. T.A.: "isso mostra que Cristo não é simplesmente descendente de Davi". (Veja:)

Verse 20:42

⁴² Pois o próprio Davi diz no livro de Salmos: 'O Senhor disse ao meu Senhor: Assenta-te à minha direita,

Verse 20:43

⁴³ até que eu ponha teus inimigos por estrado dos teus pés'.

Verse 20:44

⁴⁴ Se Davi chama Cristo de 'Senhor', como é que Ele pode ser seu filho?".

Verse 20:45

⁴⁵ E como todo o povo o ouvia, Ele disse aos Seus discípulos:

Translation note 20:45

Conexão com o Texto:

Jesus agora direciona sua atenção aos Seus discípulos e fala principalmente com eles.

Cuidado com

"Fique alerta com".

que desejam andar com togas

As togas podem mostrar que eles eram importantes. T.A.: "quem gosta de andar ao redor vestindo togas importantes". (Veja:).

e devoram as casas das viúvas

"Eles também comem as casas das viúvas". Os escribas são mencionados como se fossem animais famintos que comem tudo o que as viúvas tem. T.A.: "Eles também tiram das viúvas todas as suas posses". (Veja:).

casas das viúvas

Essa expressão se refere a todas as posses das viúvas. T.A.: "todas as suas posses". (Veja:).

pretensiosamente fazem longas orações

"eles pretendem ser certos e fazer longas orações" ou "eles fazem longas orações, assim, o povo olhará para eles".

pretenciosamente

Isso significa que os escribas fazem coisas para serem vistos como mais importantes e certos do que realmente são.

Estes receberão uma condenação mais severa

"Eles irão receber um julgamento mais severo do que os outros pecadores". Isso pode ser dito na voz ativa. T.A.: "Deus irá puni-los mais severamente do que aos outros". (Veja:)

Verse 20:46

⁴⁶ "Cuidado com os escribas, que gostam de andar com túnicas, amam as saudações nas praças, os principais assentos nas sinagogas e os primeiros lugares nos banquetes,

Verse 20:47

⁴⁷ que devoram as casas das viúvas, com pretexto de longas orações. Esses receberão uma condenação mais severa".

Capítulo 21

Verse 21:1

¹ Jesus levantou os olhos e viu os ricos que lançavam suas ofertas no gazofilácio.

Translation note 21:1

Conexão com o Texto:

Este é o próximo evento na história. Cenário possível: 1) isso pode ter ocorrido no mesmo dia em que Jesus foi questionado pelos saduceus (20:27); ou 2) este pode ser um dia diferente. Jesus começa a ensinar Seus discípulos. (Veja:)

ofertas

"ofertas de dinheiro".

gazofilácio

"Caixa de coleta" ou "caixa de dinheiro". Essa era uma das caixas no pátio do templo, onde as pessoas colocam dinheiro como uma oferta para Deus.

certa viúva pobre

Essa é uma maneira de introduzir um novo personagem na história. (Veja:)

duas pequenas moedas

"Duas pequenas moedas" ou "duas pequenas moedas de cobre". Essas eram as moedas menos valiosas que as pessoas usavam. T.A.: "dois centavos" ou "duas pequenas moedas de pouco valor". (Veja:)

Em verdade vos digo

Isso significa que o que Jesus estava prestes a dizer era muito importante.

vos digo

Jesus estava falando com Seus discípulos. A palavra "vos" é plural.

que essa viúva deu mais do que todos eles

Isso não significa que ela colocou tanto dinheiro quanto os homens ricos. Em vez disso, significa que Deus considerou sua oferta mais significativa que as maiores quantias que os homens ricos deram. T.A.: "a pequena oferta desta viúva foi mais valiosa do que as maiores ofertas dos homens ricos". (Veja:)

deram ofertas do que lhes sobrava

"Têm muito dinheiro, mas só deram uma pequena porção".

da sua pobreza

"que tem muito pouco dinheiro".

Verse 21:2

² E viu certa viúva pobre lançando ali duas pequenas moedas.

Verse 21:3

³ Então, disse: "Em verdade vos digo que esta viúva pobre deu mais do que todos eles.

Verse 21:4

⁴ Pois todos eles deram ofertas do que lhes sobrava. Mas esta viúva, da sua pobreza, deu tudo o que tinha para viver".

Verse 21:5

⁵ E alguns falavam acerca do templo, como ele era adornado com lindas pedras e de ofertas provenientes de votos.

Translation note 21:5

Conexão com o Texto:

Jesus deixa de falar da viúva para ensinar sobre o templo.

ofertas

"coisas que as pessoas têm dado a Deus".

essas coisas que vedes

Isso se refere ao lindo templo e suas decorações.

dias virão em que

"Haverá um momento em que" ou "algum dia".

não ficará pedra sobre pedra

Isso pode ser declarado em voz ativa. T.A.: "inimigos não deixarão uma pedra em cima da outra". (Veja).

não ficará pedra... não seja derrubada

Isso pode ser dito de forma afirmativa. T.A.: "cada pedra será removida de seu lugar e todas elas serão derrubadas".

que não seja derrubada

Isso pode ser traduzido como uma nova frase. T.A.: "Todas serão derrubadas" ou "Inimigos vão derrubar todas as pedras". (Veja)

Verse 21:6

⁶ Então Jesus disse: "Quanto a estas coisas que vedes, dias virão em que não ficará pedra sobre pedra que não seja derrubada".

Verse 21:7

⁷ Eles então Lhe perguntaram: "Mestre, quando acontecerão essas coisas? E qual será o sinal quando essas coisas estiverem para acontecer?"

Translation note 21:7

Eles então Lhe perguntaram

"Os discípulos perguntaram a Jesus" ou "os discípulos de Jesus perguntaram a Ele".

estas coisas

Isso se refere ao que Jesus disse sobre os inimigos destruírem o templo.

para não serdes enganados

Jesus estava falando com Seus discípulos. A palavra "serdes" é plural. T.A.: "que vós não acrediteis em mentiras" ou "que ninguém vos engane". (Veja: e)

em Meu nome

As pessoas que vêm em Seu nome afirmam representá-Lo. T.A.: "alegando ser Eu" ou "alegando ter minha autoridade". (Veja:)

Eu sou ele

"Eu sou O Cristo" ou "Eu sou O Messias".

Não os sigais

"Não acredite neles" ou "Não se tornem seus discípulos".

não vos assusteis

"Não deixem essas coisas vos assustarem" ou "não tenham medo".

o fim não virá imediatamente

Isso se refere ao julgamento final. T.A.: "o fim do mundo não acontecerá imediatamente após as guerras e os tumultos" ou "o mundo não terminará imediatamente depois que essas coisas acontecerem". (Veja:)

o fim

"o fim de tudo" ou "o fim da era".

Verse 21:8

⁸ Jesus respondeu: "Tende cuidado para não serdes enganados, pois muitos virão em Meu nome, dizendo: 'Eu sou ele' e 'O tempo está próximo'. Não os sigais.

Verse 21:9

⁹ Quando ouvirdes de guerras e revoluções, não vos assusteis, pois é necessário que primeiro aconteçam essas coisas, mas o fim não virá imediatamente".

Verse 21:10

¹⁰ Então Ele disse: "Nação se levantará contra nação, reino contra reino.

Translation note 21:10

Então ele disse

"Então Jesus disse aos Seus discípulos". Uma vez que esta é apenas uma continuação de Jesus falando do versículo anterior, algumas línguas podem preferir não dizer: "Então Ele disse".

Nação se levantará contra nação

"Uma nação atacará outra nação". Isso também pode ser tratado como uma afirmação geral. T.A.: "Nações atacarão outras nações".

Nação

Isso se refere a grupos étnicos de pessoas e não a países.

reino contra reino

Algumas palavras não são repetidas para fazer disso uma afirmação curta. T.A.: "reino se levantará contra reino" ou "os exércitos de um reino atacarão os exércitos de outro reino". (Veja:)

em vários lugares, fomes e pestes

Algumas palavras não são repetidas para fazer disso uma afirmação curta. T.A.: "haverá fome e pragas em muitos lugares" ou "tempos de fome e doenças que matarão muitas pessoas em diferentes lugares". (Veja:)

fenômenos pavorosos

"eventos que aterrorizam pessoas" ou "eventos que fazem com que as pessoas tenham muito medo".

Verse 21:11

¹¹ Ocorrerão grandes terremotos e, em vários lugares, fomes e pestes. Ocorrerão eventos terríveis e grandes sinais vindos do céu.

Verse 21:12

¹² Mas, antes de tudo isso, lançarão as mãos sobre vós e vos perseguirão, e sereis entregues às sinagogas e prisões e também sereis conduzidos à presença de reis e governadores por causa do Meu nome.

Translation note 21:12

tudo isso

Isso se refere às coisas terríveis que Jesus disse que iriam acontecer.

lançarão as mãos sobre vós

"Eles te agarrarão". Essa expressão refere-se a pessoas exercendo autoridade sobre os discípulos. T.A.: "eles te prenderão". (Veja:)

lançarão

"pessoas lançarão" ou "inimigos lançarão".

vós

Jesus estava falando com Seus discípulos. A palavra "vós" é plural. (Veja:)

entregues às sinagogas

"Entregando-os aos líderes das sinagogas". Os líderes das sinagogas poderiam proibir todos os outros judeus de interagir com os discípulos porque eles seguiam Jesus.

e prisões

"e entregando-vos às prisões" ou "e colocando-vos nas prisões".

por causa do Meu Nome

A palavra "nome" aqui é usada para se referir ao próprio Jesus. T.A.: "por Minha causa" ou "porque Me segues". (UDB) (Veja:)

para vosso testemunho

"para vocês contarem a eles seu testemunho sobre Mim".

Verse 21:13

¹³ Isso resultará em oportunidades para vosso testemunho.

Verse 21:14

¹⁴ Portanto resolvei em vossos corações de não preparardes antecipadamente vossa defesa,

Translation note 21:14

Portanto

"Por causa disso". Jesus usa esta palavra aqui para se referir a tudo o que Ele disse, começando em 21:10. (Veja:)

resolvei em vossos corações

O "coração" refere-se às decisões de toda a pessoa. T.A.: "tome uma decisão" ou "decida firmemente". (Veja:)

não preparardes... vossa defesa

"não fiquem imaginando o que dirás para se defender contra suas acusações".

Eu vos darei palavras e sabedoria

"Eu falarei a vocês quais coisas sábias devem dizer".

palavras e sabedoria

Esses podem ser combinados em uma única frase. T.A.: "palavras de sabedoria" ou "palavras sábias". (Veja:)

as quais todos os teus adversários

Esse pode ser o início de uma nova frase. T.A.: "Todos os seus adversários".

as quais todos os teus adversários não poderão resistir ou contradizer

Pode ser útil alterar a maneira como a forma negativa é usada. T.A.: "nenhum dos seus adversários será capaz de argumentar contra vocês ou

dizer que está errado".

Verse 21:15

¹⁵ pois Eu vos darei as palavras e a sabedoria, às quais nenhum dos vossos adversários poderá resistir ou contradizer.

Verse 21:16

¹⁶ E sereis entregues também por pais, irmãos, parentes e amigos, e eles matarão alguns de vós.

Translation note 21:16

sereis entregues também por pais, irmãos, parentes e amigos

Isso pode ser dito na voz ativa. T.A.: "até seus pais, irmãos, parentes e amigos lhes entregará às autoridades". (Veja:)

ele matarão alguns de vós

"Eles vão matar alguns de vocês". Os significados possíveis são: 1) "as autoridades matarão alguns de vocês" ou; 2) "aqueles que os entregará, matarão alguns de vocês". O primeiro significado é mais provável.

vós sereis odiados por todos

Esse é um exagero para enfatizar a seriedade da perseguição. (Veja:)

por causa de Meu nome

"Meu nome", aqui, se refere a Jesus. T.A.: "por Minha causa" ou "porque vocês Me seguem". (Veja:)

Mas nem um só fio de cabelo da vossa cabeça perecerá

Isso se refere a uma das menores partes de uma pessoa para enfatizar que a pessoa inteira não perecerá. Jesus já havia dito que alguns deles seriam mortos. Então, alguns entendem que isso significa que eles não seriam prejudicados espiritualmente. T.A.: "Mas essas coisas não podem realmente prejudicá-los" ou "Até cada cabelo em sua cabeça estará seguro". (Veja:)

Na vossa perseverança

"Agarrando-se firme". Isso pode ser dito na forma oposta. T.A.: "Se você não renunciar".

ganhareis as vossas almas

A "alma" foi entendida como representando a parte eterna de uma pessoa. T.A.: "vocês receberão a vida" ou "vocês se salvarão". (UDB)

Verse 21:17

¹⁷ E sereis odiados por todos por causa de Meu nome.

Verse 21:18

¹⁸ Mas nem um só fio de cabelo da vossa cabeça perecerá.

Verse 21:19

¹⁹ Na vossa perseverança, ganhareis as vossas almas.

Verse 21:20

²⁰ Quando virdes os exércitos cercarem Jerusalém, então sabei que sua desolação se aproxima.

Translation note 21:20

os exércitos cercarem Jerusalém

Isso pode ser dito na voz ativa. T.A.: "exércitos cercando Jerusalém". (Veja:)

sua destruição se aproxima

"que em breve será destruída" ou "que logo a destruirá".

fujam

"Fujam do perigo".

nos campos

Isso se refere às áreas rurais fora de Jerusalém, e não à nação. T.A.: "fora da cidade".

entrem nela

"entrem em Jerusalém".

estes são dias de vingança

"estes são dias de castigo" ou "este será o momento em que Deus vai punir esta cidade".(UDB)

tudo que foi escrito

Isso pode ser dito na voz ativa. T.A.: "todas as coisas que os profetas escreveram nas escrituras há muito tempo". (Veja:)

em cumprimento

Isso pode ser dito na voz ativa. T.A.: "acontecerá". (Veja:)

Verse 21:21

²¹ Então os que estiverem na Judéia fujam para os montes, e os que estiverem no meio da cidade saiam, e os que estiverem nos campos não entrem nela.

Verse 21:22

²² Porque estes são dias de vingança, em cumprimento de tudo que foi escrito.

Verse 21:23

²³ Ai daquelas que estiverem grávidas e das que estiverem amamentando naqueles dias! Pois haverá grande aflição sobre a terra e ira contra este povo.

Translation note 21:23

e das que estiverem amamentando

"Para as mães que estão amamentando seus bebês".

haverá grande aflição sobre a terra

Os significados possíveis são: 1) as pessoas da terra ficarão angustiadas ou; 2) haverá desastres físicos na terra.

ira contra este povo

"Haverá ira contra as pessoas naquele momento". Deus trará essa ira. T.A.: "este povo experimentará a ira de Deus" ou "Deus ficará muito irritado e castigará este povo". (Veja:)

morrerão a fio de espada

"Eles serão mortos pelo fio da espada". T.A.: "os soldados inimigos os matarão". (Veja:)

serão levados cativos para todas as nações

Isso pode ser dito na voz ativa. T.A.: "seus inimigos os capturarão e os levarão para outras nações". (Veja:)

para todas as nações

"a muitos outros países". (Veja:)

Jerusalém será pisada pelos gentios

Os significados possíveis são: 1) os gentios conquistarão Jerusalém e a ocuparão ou 2) os gentios destruirão a cidade de Jerusalém ou 3) os gentios destruirão o povo de Jerusalém. (Veja:)

pisada pelos gentios

Essa metáfora fala de Jerusalém como se o povo de outras nações que estivessem caminhando sobre ela e esmagando-a com os seus pés. Isso se refere à dominação. T.A.: "conquistado pelos gentios" ou "destruído por outras nações". (Veja:)

até que os tempos deles sejam cumpridos

Isso pode ser dito na voz ativa. T.A.: "o período dos gentios chegou ao fim". (Veja:)

Verse 21:24

²⁴ E morrerão a fio de espada e serão levados cativos para todas as nações, e Jerusalém será pisada pelos gentios, até que os tempos deles sejam cumpridos.

Verse 21:25

²⁵ E haverá sinais no sol, na lua e nas estrelas. Sobre a terra, haverá angústia entre as nações, desesperadas pelo bramido e a agitação do mar e das ondas.

Translation note 21:25

haverá angústia entre as nações

Aqui "as nações" se refere às pessoas nelas. T.A.: "o povo das nações ficará angustiado" ou "o povo das nações estará muito ansioso".

desesperadas pelo bramido e a agitação do mar e das ondas

"Porque eles serão confundidos pelo rugido do mar e suas ondas" ou "e o ruído alto do mar e seus movimentos bruscos aterrorizarão o povo". Isso parece referir-se a tempestades incomuns ou desastres envolvendo os mares.

das coisas que sobrevirão ao mundo

"As coisas que acontecerão no mundo" ou "as coisas que acontecerão ao mundo".

os poderes dos céus serão abalados

Isso pode ser dito na voz ativa. Possíveis significados são: 1) as coisas no céu como o sol, a lua e as estrelas não se moverão na sua maneira normal. T.A.: "Deus agitará as coisas poderosas nos céus" ou 2) os espíritos poderosos nos céus ficarão angustiados. O primeiro é recomendado. (Veja:)

Verse 21:26

²⁶ Haverá homens desmaiando de medo, na expectativa das coisas que sobrevirão ao mundo. Pois os poderes dos céus serão abalados.

Verse 21:27

²⁷ Então eles verão o Filho do Homem vir numa nuvem, com poder e grande glória.

Translation note 21:27

Filho do Homem

Jesus Se refere a Si mesmo. T.A.: "Eu, o Filho do Homem". (Veja:)

vir numa nuvem

"Descendo numa nuvem".

com poder e grande glória

Aqui "poder" provavelmente se refere à sua autoridade para julgar o mundo. Aqui "glória" pode se referir a uma luz brilhante. Deus às vezes mostra sua grandeza com uma luz muito brilhante. T.A.: "poderosamente e gloriosamente" ou "e Ele será poderoso e muito glorioso".

levantai

Às vezes, quando as pessoas têm medo, elas se agacham para evitar serem vistas ou feridas. Quando elas não estão mais com medo, elas se levantam. T.A.: "levante-se com confiança".

erguei as vossas cabeças

Ao levantarem suas cabeças para olharem para cima, poderiam ver o seu libertador chegando a eles. T.A.: "olhe para cima". (Veja: |Idiom)

porque vossa redenção está próxima

Deus que liberta, é falado como se fosse a libertação que Ele provoca. T.A.: "porque o Libertador de vocês está vindo para vocês" ou "porque Deus em breve irá salvar vocês". (Veja:)

Verse 21:28

²⁸ Mas, quando essas coisas começarem a acontecer, levantai e erguei as vossas cabeças, porque vossa redenção se aproxima".

Verse 21:29

²⁹ E Jesus contou-lhes uma parábola: "Vede a figueira e as demais árvores.

Translation note 21:29

Conexão com o Texto:

Enquanto Jesus continua ensinando seus discípulos, ele lhes diz uma parábola. (Veja:)

Quando elas dão brotos

"Quando novas folhas começam a crescer".

o verão já se aproxima

"o verão está prestes a começar". O verão em Israel segue o broto das folhas da figueira e é o momento em que os figos amadurecem. T.A.: "hora da colheita está pronta para começar". (Veja:)

Assim também vós, quando virdes estas coisas acontecendo

A aparência dos sinais que Jesus acabou de descrever indicam a chegada do reino de Deus, como a aparência das folhas da figueira sinalizam a chegada do verão.

o Reino de Deus está próximo

"Deus logo estabelecerá seu Reino". T.A.: "Deus em breve governará como rei". (Veja:)

Verse 21:30

³⁰ Quando elas dão brotos, por vós mesmos, sabeis que o verão já se aproxima.

Verse 21:31

³¹ Assim também vós, quando virdes essas coisas acontecendo, sabei que o reino de Deus está próximo.

Verse 21:32

³² Verdadeiramente eu vos digo, não passará esta geração até que todas essas coisas aconteçam.

Translation note 21:32

Conexão com o Texto:

Jesus continua ensinando Seus discípulos.

Verdadeiramente eu vos digo

Essa expressão enfatiza a importância do que Jesus está prestes a dizer.

essa geração

Os significados possíveis são: 1) a geração que verá o primeiro dos sinais que Jesus falou ou 2) a geração com a qual Jesus estava falando. O primeiro é mais provável.

não passará

Isso pode ser dito de forma afirmativa. T.A.: "ainda estará vivo quando".

O céu e a terra passarão

"O céu e a terra deixarão de existir". A palavra "céu" aqui se refere ao céu e ao universo além disso.

Minhas palavras jamais passarão

"Minhas palavras nunca deixarão de existir" ou "minhas palavras nunca falharão". Jesus usa "palavras" aqui para Se referir a tudo o que Ele diz. (Veja:)

jamais passarão

Isso pode ser dito de forma afirmativa. T.A.: "permanecerá para sempre".

Verse 21:33

³³ O céu e a terra passarão, mas as Minhas palavras jamais passarão.

Verse 21:34

³⁴ E tende cuidado de vós mesmos, para que vossos corações não estejam sobrecarregados com as consequências das orgias, da embriaguez e das preocupações da vida. Para que aquele dia não venha sobre vós repentinamente, como armadilha.

Translation note 21:34

para que vossos corações não estejam sobrecarregados

O "coração" aqui se refere à mente e aos pensamentos da pessoa. T.A.: "para que vocês não estejam ocupados com". (Veja:)

Não estão sobrecarregados

Jesus fala aqui dos pecados seguintes como se fossem um peso físico que uma pessoa tinha que carregar. (Veja:)

bebadeiras

"Beber muito vinho que faria alguém bêbado".

preocupações da vida

"Preocupando-se demais com esta vida".

que aquele dia não venha sobre vós repentinamente, como armadilha

Assim como uma armadilha se fecha sobre um animal quando o animal não espera, aquele dia acontecerá quando as pessoas não estiverem esperando por isso. T.A.: "aquele dia acontecerá quando vós não estiverdes esperando, como quando uma armadilha se fecha de repente sobre um animal". (Veja:)

que aquele dia não venha sobre vós repentinamente

A vinda daquele dia parecerá súbita e inesperadamente para aqueles que não estão prontos e aguardando por isso. T.A.: "Pois, se vocês não são cuidadosos, esse dia se aproximará de vocês de repente". (Veja:)

aquele dia

Isso se refere ao dia em que o Messias retorna. T.A.: "o dia em que o Filho do Homem vem".

ele virá sobre todo

"Isso afetará todos" ou "os eventos daquele dia afetarão todos".

sobre a face da toda a terra

A superfície da terra é falada como se fosse o rosto de uma pessoa. Ou seja, a parte externa. T.A.: "na superfície de toda a terra" ou "em toda a terra". (Veja:)

Verse 21:35

³⁵ Pois ele virá sobre todo ser vivente sobre a face da terra.

Verse 21:36

³⁶ Mas estai em alerta por todo o tempo, orando para terdes a força suficiente para escapar de todas essas coisas que acontecerão, e permanecerdes na presença do Filho do Homem".

Translation note 21:36

Conexão com o Texto:

Jesus termina de ensinar seus discípulos.

estai alertas

"Estejam prontos para a minha vinda".

força suficiente para escapar de todas essas coisas

Possíveis significados são: 1) "forte o suficiente para suportar essas coisas" ou; 2) "capaz de evitar essas coisas".

todas essas coisas que acontecerão

"Essas coisas que acontecerão". Jesus tinha já falado a eles sobre as coisas terríveis que aconteceriam, tal como a perseguição, a guerra e o cativeiro.

ficardes de pé diante do Filho do Homem

"ficar de pé com confiança perante o Filho do Homem". Isso provavelmente se refere a quando o Filho do Homem julga a todos. Uma pessoa que não está pronta terá medo do Filho do Homem e não ficará de pé com confiança.

Verse 21:37

³⁷ E, durante os dias, Ele estava ensinando no templo e à noite saía e pernoitava no monte que é chamado 'das Oliveiras'.

Translation note 21:37

Conexão com o Texto:

Este é o fim da parte da história que começou em 21: 1. Esses versículos contam a ação contínua que continua após a conclusão da parte principal da história. (Veja:)

durante os dias Ele estava ensinando

"Durante o dia Ele ensinaria" ou "Ele ensinaria cada dia". Os versículos seguintes contam sobre coisas que Jesus e as pessoas faziam a cada dia durante a semana antes de morrer.

no templo

Somente sacerdotes eram autorizados no templo. T.A.: "no templo" ou "no pátio do templo". (Veja:)

à noite saía

"À noite ele saía da cidade" ou "ele saiu cada noite".

Todas as pessoas

Esse é um exagero para enfatizar o tamanho da multidão. T.A.: "Um número muito grande de pessoas" ou "Quase todos". (Veja:)

vinham de manhã cedo

"viriam cedo cada manhã".

para ouvi-Lo

"para ouvi-Lo ensinar".

Verse 21:38

³⁸ Todas as pessoas vinham de manhã cedo ao templo para ouvi-Lo.

Capítulo 22

Verse 22:1

¹ Aconteceu que a festa dos Pães Sem Fermento, que se chamava Páscoa, aproximava-se.

Translation note 22:1

Informação Geral:

Esta é a próxima parte da história. Judas concorda em trair Jesus. Esses versos contextualizam informações a respeito dessa parte da história. (Veja:)

Aconteceu que

Este termo é usado aqui para introduzir uma nova parte da história.

Festa dos pães sem fermento

Essa festa era chamada assim porque, durante o festival, os judeus não comiam pão feito com fermento. Tradução Alternativa (T.A.): "festival quando eles comeriam pão sem fermento". (Veja:)

se aproximava

"estava prestes a começar".

como eles poderiam levar Jesus à morte

Os sacerdotes e escribas, eles mesmos, não tinham autoridade para matar Jesus, mas esperavam fazer com que outros o matassem. T.A.: "como eles poderiam fazer com que Jesus fosse levado à morte" ou "como eles poderiam fazer alguém matar Jesus".

temiam o povo

Possíveis significados são: 1) "medo do que as pessoas poderiam fazer"; ou 2) "medo de que as pessoas fizessem de Jesus rei".

Verse 22:2

² Os principais sacerdotes e os escribas discutiam como eles poderiam levar Jesus à morte, pois eles temiam o povo.

Verse 22:3

³ Satanás entrou em Judas Iscariotes, um dos doze.

Translation note 22:3

Informação Geral:

Esse é o começo da ação nesta parte da história.

Satanás entrou em Judas Iscariotes

Isso era provavelmente muito similar a uma possessão por um demônio.

principais sacerdotes

"os líderes dos sacerdotes".

oficiais

"oficiais das guardas do templo". (UDB)

como ele poderia entregar Jesus a eles

"como ele os ajudaria prender Jesus".

Verse 22:4

⁴ E Judas foi discutir com os principais sacerdotes e os oficiais do templo sobre como ele poderia lhes entregar Jesus.

Verse 22:5

⁵ Eles se alegraram e combinaram em lhe dar dinheiro.

Translation note 22:5

Eles

"Os principais sacerdotes e oficiais".

lhe dar dinheiro

"dar dinheiro a Judas".

consentiu

"concordou".

buscava uma oportunidade para entregá-Lo a eles longe da multidão

Esta é uma ação em andamento que continua depois que essa parte da história termina. (Veja:)

para entregá-Lo

"ajudá-los a prender Jesus".

longe da multidão

"em particular" ou "quando não houvesse multidão em volta dEle". (UDB)

Verse 22:6

⁶ Ele consentiu e buscava uma oportunidade para entregá-Lo, longe da multidão.

Verse 22:7

⁷ Chegado o dia da festa dos Pães Sem Fermento, em que o cordeiro pascal deveria ser sacrificado,

Translation note 22:7

Informação Geral:

Essa é a próxima parte da história. Jesus envia Pedro e João para preparar a refeição da Páscoa. O versículo 7 contextualiza as informações a respeito do cenário da história. (Veja:)

o dia da festa dos Pães Sem Fermento

"o dia do pão sem fermento". Esse era o dia no qual os judeus tirariam todo o pão feito com fermento de suas casas. Então, eles celebrariam a festa dos Pães Sem Fermento por sete dias.

o cordeiro pascal deveria ser sacrificado

Cada família ou grupo de pessoas mataria um cordeiro e comeriam juntos, então muitos cordeiros eram mortos. Isso pode ser dito na voz ativa. T.A.: "as pessoas teriam que matar o cordeiro para a refeição da Páscoa". (Veja: and)

preparei

Esta é uma palavra geral que significa "faça ficar pronto". Jesus não estava necessariamente dizendo a Pedro e a João para cozinarem tudo.

para que possamos comê-la

Jesus estava incluindo Pedro e João quando Ele disse "possamos". Pedro e João seriam parte do grupo dos discípulos que comeriam a refeição. (Veja:)

Tu queres que nós façamos os preparativos?

A palavra "nós" não inclui Jesus. Jesus não seria parte do grupo que prepararia a refeição. (Veja:)

façamos os preparativos

"façamos preparativos para a refeição" ou "preparar a refeição".

Verse 22:8

⁸ Jesus enviou Pedro e João, dizendo: "Ide e preparai para nós a ceia da Páscoa, para que possamos comê-la".

Verse 22:9

⁹ Eles lhe perguntaram: "Onde Tu queres que preparamos?".

Verse 22:10

¹⁰ Ele lhes respondeu: "Eis que, quando entrardes na cidade, um homem carregando um cântaro de água se encontrará convosco. Segui-o até a casa em que ele entrar.

Translation note 22:10

Ele lhes respondeu

"Jesus respondeu a Pedro e a João".

Escutai (não há no português)

Jesus usa essa palavra para dizer a eles para prestarem atenção e fazer exatamente o que Ele lhes diz.

um homem carregando um cântaro de água se encontrará convosco

"vocês verão um homem carregando um cântaro de água".

carregando um cântaro de água

"carregando um jarro com água dentro". Ele provavelmente teria carregado o jarro em seus ombros.

Segui-o até a casa

"Segui-o e vá até a sua casa".

O Mestre te diz

Isso começa uma citação direta onde Jesus diz aos discípulos o que eles deveriam falar. A UDB coloca isso como uma citação indireta: "Nosso Mestre diz para nos mostrar". (Veja:)

O Mestre

Isso refere-se a Jesus.

comer a Páscoa

"comer a refeição da Páscoa".

Verse 22:11

¹¹ E dizei ao dono da casa: 'O Mestre te diz: Onde está a sala em que Eu irei comer a Páscoa com Meus discípulos?'.

Verse 22:12

¹² Ele lhes mostrará uma grande sala mobiliada no andar de cima. Fazei os preparativos lá".

Translation note 22:12

Conexão com o Texto:

Jesus continua a dar instruções a Pedro e a João.

Ele lhes mostrará

"O dono da casa mostrará a vocês".

sala mobiliada no andar de cima

"sala no andar superior". Se a sua comunidade não possui casas com vários andares, talvez você deva considerar como descrever edifícios na cidade.

Então, eles foram

"Então, Pedro e João foram".

Verse 22:13

¹³ Então eles foram e encontraram tudo como Ele lhes dissera. E prepararam a ceia pascal.

Verse 22:14

¹⁴ Quando a hora veio, Ele sentou-se com os apóstolos.

Translation note 22:14

Conexão com o Texto:

Esse é o próximo evento na parte da história a respeito da Páscoa. Jesus e Seus discípulos estão sentados para comer a refeição da Páscoa.

Quando a hora veio

"Quando era a hora de comer a refeição". (UDB)

Ele sentou-se

"Jesus sentou-se".

Eu desejei grandemente

"Eu quis muito". (UDB)

antes que Eu sofra

Jesus está referindo-se à sua morte adiante. A palavra "sofra" aqui se refere a uma dificuldade ou experiência dolorosa incomum.

Pois, Eu lhes digo

Jesus usa essa frase para enfatizar a importância do que Ele dirá depois.

até que ela se cumpra

Isso pode ser dito na voz ativa. Possíveis significados são: 1) até que o propósito da festa da Páscoa seja cumprido. T.A.: "até que Deus a cumpra" ou "até que Deus complete o propósito da festa da Páscoa" ou 2) "até que celebremos a festa da Páscoa final". (Veja:)

Verse 22:15

¹⁵ Então lhes disse: "Eu desejei grandemente comer convosco esta Páscoa antes que Eu sofra.

Verse 22:16

¹⁶ Pois Eu lhes digo: 'Eu não a comerei de novo, até que ela se cumpra no Reino de Deus'".

Verse 22:17

¹⁷ Então, Jesus tomou um cálice e, tendo dado graças, disse: "Tomai-o e compartilhai-o entre vós.

Translation note 22:17

tomou um cálice

"pegou um copo de vinho".

tendo dado graças

"tendo dado graças a Deus".

disse

"Ele disse aos Seus apóstolos".

compartilhai-o entre vós

Eles iriam compartilhar o conteúdo do cálice e não o próprio cálice. T.A.: "compartilhem o vinho do cálice entre vocês" ou "cada um de vocês beba um pouco do vinho do cálice". (Veja:)

Pois, Eu vos digo

Essa frase é usada para enfatizar a importância do que Jesus dirá a seguir.

fruto da videira

Isso se refere ao suco que é espremido das uvas que crescem nas vinhas. O vinho é feito do suco de uva fermentado.

até que o Reino de Deus venha

"até que Deus estabeleça o Seu Reino" ou "até que Deus reine em Seu Reino".

Verse 22:18

¹⁸ Pois Eu vos digo que não beberei do fruto da videira de novo, até que o Reino de Deus venha".

Verse 22:19

¹⁹ Então Ele tomou o pão e, havendo dado graças, o partiu e lhes entregou, dizendo: "Este é o Meu corpo, que é entregue por vós. Fazei isto em memória de Mim".

Translation note 22:19

pão

Este pão não tinha fermento, mas estava achatado.

o partiu

"o despedaçou" ou "o rasgou". Ele pode ter dividido o pão em vários pedaços ou Ele pode tê-lo dividido em dois pedaços e os dado aos apóstolos para que dividissem entre si. Se possível, use uma expressão que se aplique às duas situações.

Este é o Meu corpo que é entregue por vós

Possíveis significados são: 1) "Este pão é o Meu corpo"; e 2) "Este pão representa o Meu corpo".

Meu corpo que é entregue por vós

Isso pode ser dito na voz ativa. T.A.: "Meu corpo, o qual darei por vocês" ou "Meu corpo, o qual sacrificarei por vocês". (Veja:)

Fazei isto

"Comei este pão".

em memória de Mim

"para que se lembrem de Mim".

Este cálice

A palavra "cálice" se refere ao vinho no cálice. T.A.: "O vinho neste cálice" ou "Este cálice de vinho". (Veja:)

a nova aliança em Meu sangue

Esta nova aliança terá efeito assim que Seu sangue for derramado. T.A.: "a nova aliança que será ratificada através do Meu sangue".

Meu sangue, que é derramado por vós

Jesus falou da sua morte se referindo ao Seu sangue sendo derramado. T.A.: "Meu sangue, o qual é derramado na morte por vocês" ou "Meu sangue, o qual fluirá para fora das minhas feridas por vocês quando Eu morrer". (Veja:)

Verse 22:20

²⁰ Da mesma forma, após cear, Ele tomou o cálice, dizendo: "Este cálice é a nova aliança no Meu sangue, que é derramado por vós.

Verse 22:21

²¹ Mas eis que a mão daquele que está Me traiendo está comigo à mesa.

Translation note 22:21

Conexão com o Texto:

Jesus continua a falar aos Seus discípulos.

aquele que me trai

"o que irá me trair".

Pois, o Filho do Homem, de fato, faz

"Pois, de fato, o Filho do Homem fará" ou "Pois o Filho do Homem morrerá".

o Filho do Homem

Jesus está falando a respeito de Si na terceira pessoa. T.A.: "Eu, o Filho do Homem". (Veja:)

como tem sido determinado

Isso pode ser dito na voz ativa. T.A.: "como Deus determinou" ou "como Deus planejou". (UDB) (Veja:)

Mas ai do homem por quem Ele é traído!

Isso pode ser dito na voz ativa. T.A.: "Mas ai do homem que trair o Filho do Homem!" ou "Mas quão terrível será para aquele homem que trair o Filho do Homem!". (Veja:)

Verse 22:22

²² Pois o Filho do Homem, de fato, faz como tem sido determinado. Mas ai do homem por quem Ele é traído!".

Verse 22:23

²³ E eles começaram a perguntar entre si qual deles seria que faria isto.

Verse 22:24

²⁴ Então levantou-se também uma contenda entre eles sobre quem seria considerado o maior.

Translation note 22:24

Então, levantou-se também uma contenda entre eles

"Então, os apóstolos começaram a discutir entre eles". (UDB)

seria considerado o maior

Isso pode ser dito na voz ativa. T.A.: "as pessoas pensariam ser o mais importante". (Veja:)

Ele lhes disse

"Jesus disse aos apóstolos".

tem domínio sobre eles

"reinam duramente sobre os gentios" ou "gostam de exercer poder sobre eles".

são chamados

As pessoas provavelmente não pensavam naqueles reis como pessoas que fazem o bem ao seu povo. T.A.: "gostam de ser chamados" ou "se chamam".

Verse 22:25

²⁵ Ele lhes disse: "Os reis dos gentios têm domínio sobre eles, e aqueles que têm autoridade sobre eles são chamados benfeiteiros.

Verse 22:26

²⁶ Mas isso não deve ser assim entre vós. Ao invés disso, aquele que é maior entre vós seja como o mais jovem. E aquele que é o mais importante seja como o que serve.

Translation note 22:26

conexão com o Texto:

Jesus continua ensinando Seus apóstolos.

não deve ser assim entre vós

"vocês não devem agir assim".

o menor

Pessoas mais velhas eram respeitadas naquela cultura. Os líderes eram geralmente pessoas mais velhas e eram chamados de "anciãos". A menor pessoa seria a menos provável para liderar e a menos importante. T.A.: "a menos importante". (Veja:)

o que serve

"um servo".

Pois

Isso conecta os mandamentos de Jesus no versículo 26 com todo o versículo 27. Isso significa que a pessoa mais importante deveria servir, pois Jesus é um servo.

Pois qual é o maior... serve?

"Pois quem é mais importante... serve?". Jesus usa essa pergunta para começar a explicar aos apóstolos quem é realmente maior. T.A.: "Eu quero que vocês pensem a respeito de quem é maior... serve". (Veja:)

aquele que está sentado à mesa

"aquele que está jantando".

Não é aquele que está sentado à mesa?

Jesus usa outra pergunta para ensinar os discípulos. T.A.: "Certamente aquele que está sentado à mesa é mais importante que o servo!". (Veja:)

Porém, Eu estou no meio de vós como o que serve

"Mas Eu estou servindo vocês". A palavra "porém" está aqui porque há um contraste entre como as pessoas esperariam que Jesus fosse e como Ele realmente era.

Verse 22:27

²⁷ Pois qual é o maior, aquele que está sentado à mesa, ou aquele que serve? Não é aquele que está sentado à mesa? Porém, Eu estou no meio de vós como o que serve.

Verse 22:28

²⁸ Mas vós sois aqueles que têm permanecido comigo em Minhas provações.

Translation note 22:28

tem permanecido comigo em Minhas provações

"têm permanecido comigo durante as minhas lutas".

Eu lhes dei um reino, assim como meu Pai entregou o reino a Mim

Algumas línguas podem precisar mudar a ordem. T.A.: "Assim como meu Pai entregou o reino a Mim, Eu lhes dei um reino".

Eu lhes dei um reino

"Eu os faço líderes no Reino de Deus" ou "Eu dou a vocês autoridade para liderar no Reino de Deus" ou "Eu os farei reis".

assim como meu Pai entregou

"assim como meu Pai me deu autoridade para governar como rei no Seu Reino".

vos senteis em tronos

Reis sentam em tronos. Sentar em um trono é um símbolo de governo. T.A.: "vocês trabalharam como reis" ou "vocês farão o trabalho de reis". (Veja:)

Verse 22:29

²⁹ Eu lhes confiei um Reino, assim como Meu Pai o confiou a Mim,

Verse 22:30

³⁰ para que possais comer e beber à Minha mesa, no Meu Reino. E vos senteis sobre tronos julgando as doze tribos de Israel.

Verse 22:31

³¹ Simão, Simão, fica atento, Satanás pediu para tê-los, para peneirá-los como trigo.

Translation note 22:31

Informação Geral:

Jesus fala diretamente a Simão.

Simão, Simão

Jesus disse o seu nome duas vezes para mostrar que o que Ele estava para falar era muito importante.

para tê-los, para peneirá-los

A palavra "los" se refere a todos os apóstolos. Línguas que têm diferentes formas para "você" devem usar o plural. (Veja:)

peneirá-los como trigo

Isso significa que Satanás queria testar os discípulos para encontrar algo errado. T.A.: "testar vocês assim como alguém passa grãos por uma peneira". (UDB) (Veja:)

Mas Eu roguei por ti

A palavra "ti" aqui se refere especificamente a Simão. Línguas que têm diferentes formas para "você" devem usar o singular. (Veja:)

que tua fé não pereça

Isso pode ser dito de forma afirmativa. T.A.: "que você continuará a ter fé" ou "que você continuará a confiar em Mim".

E quando te converteres

"Quando você me seguir novamente" ou "Quando você começar a me servir novamente".

fortalece teus irmãos

"encoraja seus irmãos a serem fortes na sua fé" ou "ajuda seus irmãos a crerem em Mim".

teus irmãos

Isso se refere aos outros discípulos. T.A.: "companheiros na fé" ou "os outros discípulos".

Verse 22:32

³² Mas Eu roguei por ti, para que tua fé não falhe. E quando te converteres, fortalece teus irmãos".

Verse 22:33

³³ Pedro Lhe disse: "Senhor, eu estou pronto para ir contigo tanto para a prisão quanto para a morte".

Translation note 22:33

o galo não cantará neste dia, antes que tenhas negado três vezes que me conheces

A ordem das partes do versículo pode ser invertida: "você negará três vezes que me conhece antes que o galo cante neste dia".

o galo não cantará neste dia, antes que tenhas negado

Isso pode ser dito de forma afirmativa. T.A.: "o galo cantará neste dia apenas após você ter negado".

o galo não cantará

Aqui, o canto do galo se refere a uma certa hora do dia. Galos normalmente cantam logo antes que o sol apareça de manhã. Portanto, isso se refere ao amanhecer. (Veja:)

neste dia

O dia judeu começa no pôr do sol. Jesus estava falando depois do sol já haver se posto. O galo cantaria logo antes do amanhecer. A manhã era parte desse "dia". T.A.: "esta noite" ou "pela manhã". (Veja:)

Verse 22:34

³⁴ Jesus respondeu: "Eu te digo, Pedro, o galo não cantará neste dia, antes que, por três vezes, tenhas negado que me conheces".

Verse 22:35

³⁵ Então Jesus lhes disse: "Quando Eu vos enviei sem sacola, bolsa de provisões ou calçados, sentistes falta de algo?" E eles responderam: "Nada".

Translation note 22:35

Conexão com o texto:

Jesus volta a Sua atenção para falar a todos os Seus discípulos novamente.

Quando... vós sentistes falta de algo?

Jesus usa uma pergunta para ajudar os apóstolos a lembrarem quão bem as pessoas os sustentaram enquanto eles viajavam. T.A.: "lembrem que quando... vocês tiveram tudo o que precisaram". (Veja:)

Quando Eu vos enviei

Jesus estava falando aos Seus discípulos. Então, línguas que tenham diferentes formas para "você" devem usar o plural. (Veja:)

bolsa

Uma bolsa é uma sacola para carregar dinheiro. Aqui é usada para se referir a "dinheiro". (Veja:)

bolsa de provisões

"bolsa de viajante" ou "bolsa de comida".

Nada

Pode ser útil para alguns públicos incluir mais a respeito da conversa. T.A.: "Nós não tivemos falta de nada" ou "Nós tivemos tudo o que precisávamos". (Veja:)

Aquele que não tiver espada, venda sua capa e compre uma

Jesus não estava se referindo a uma pessoa específica que não tinha uma espada. T.A.: "Se alguém não tiver uma espada, deve vender a sua capa".

capa

"casaco" ou "veste externa".

Verse 22:36

³⁶ Então Ele lhes disse: "Porém agora aquele que tiver uma sacola leve-a e também uma bolsa de provisões. Aquele que não tiver espada venda sua capa e compre uma.

Verse 22:37

³⁷ Pois Eu lhes digo que tudo que está escrito sobre Mim deve se cumprir: 'E ele foi considerado como um malfeitor'. Pois, tudo o que foi predito sobre Mim está se cumprindo".

Translation note 22:37

Conexão com o Texto:

Jesus termina de falar com os Seus discípulos.

que está escrito sobre Mim

Isso pode ser dito na voz ativa. T.A.: "o que um profeta escreveu a Meu respeito nas Escrituras". (UDB) (Veja:)

deva se cumprir

Os apóstolos poderiam entender que Deus teria feito com que tudo que está nas Escrituras acontecesse. T.A.: "Deus cumprirá" ou "Deus fará com que aconteça". (Veja:)

Ele foi considerado como um malfeitor

Aqui Jesus está citando as Escrituras. Isso pode ser dito na voz ativa. T.A.: "pessoas O consideraram como os malfeiteiros". (Veja:)
um malfeitor

"aqueles que desobedecem a lei" ou "os criminosos".

Pois, tudo o que foi predito sobre Mim está se cumprindo

Possíveis significados são: 1) "Pois, o que o profeta previu a Meu respeito está para acontecer"; ou 2) "Pois a minha vida está prestes a acabar". (Veja:)

eles disseram

Isso se refere a pelo menos dois dos apóstolos de Jesus.

É o suficiente

Possíveis significados são: 1) "Já tem espadas suficientes"; ou 2) "Já chega de falar disso". Quando Jesus disse que eles deveriam comprar espadas, Ele estava principalmente falando a respeito dos perigos que todos eles enfrentariam. Ele pode não ter desejado que eles comprassem espadas e lutassem.

Verse 22:38

³⁸ Então, eles disseram: "Senhor, eis aqui duas espadas". E Ele lhes disse: "É o suficiente".

Verse 22:39

³⁹ Após a ceia, Jesus saiu para o Monte das Oliveiras, como Ele costumava fazer, e Seus discípulos O seguiram.

Translation note 22:39

Informação Geral:

Essa é a próxima parte da história. Jesus foi ao Monte das Oliveiras para orar.

Após a ceia

Isso se refere à conclusão da refeição da Páscoa.

para que não entreis em tentação

"para que não sejam tentados" ou "que nada tente vocês e os leve a pecar".

Verse 22:40

⁴⁰ Quando eles chegaram, Ele lhes disse: "Orai para que não entreis em tentação".

Verse 22:41

⁴¹ Ele se afastou deles cerca de um arremesso de pedra e, ajoelhando-se, orou

Translation note 22:41

cerca de um arremesso de pedra

"mais ou menos a distância que alguém pode lançar uma pedra". T.A.: "uma curta distância" ou como uma estimativa de medida como "cerca de trinta metros". (UDB) (Veja:)

Pai, se Tu quiseres

Jesus enterrará a culpa de todos os pecados das pessoas na cruz. Ele ora ao Seu Pai perguntando se há outra maneira.

Pai

Esse é um título importante para Deus. (Veja:)

afasta de Mim este cálice

Jesus se refere ao sofrimento que Ele está prestes a passar como se estivesse em um copo e Ele fosse beber. T.A.: "tire de Mim esse copo de sofrimento" ou "tire esse sofrimento de Mim" ou "me resgate de ter que sofrer dessa maneira". (Veja:)

Entretanto, não a Minha vontade, mas a Tua vontade seja feita

Isso pode ser dito na voz ativa. T.A.: "Entretanto, faça de acordo com a Tua vontade, ao invés de fazer o que é de acordo com a Minha vontade". (Veja:)

Verse 22:42

⁴² dizendo: "Pai, se Tu queres, afasta de Mim este cálice. Entretanto não seja feita a Minha vontade, mas a Tua".

Verse 22:43

⁴³ Então, apareceu-Lhe um anjo do céu, fortalecendo-O.

Translation note 22:43

apareceu a Ele

"apareceu a Jesus".

O fortalecia

"O encorajava".

Estando em agonia, Ele orava

"Ele estava sofrendo muito, então, ele orou".

Ele orava ainda mais intensamente

"Ele orou mais intensamente". (UDB)

Seu suor tornou-se como grandes gotas de sangue caindo sobre o chão

"Seu suor estava caindo no chão como grandes gotas de sangue".

Verse 22:44

⁴⁴ Estando em agonia, Ele orava ainda mais intensamente, e Seu suor tornou-se em grandes gotas como que de sangue caindo sobre o chão.

Verse 22:45

⁴⁵ Então, levantando-Se de Sua oração, Ele veio até os discípulos e os encontrou dormindo, por causa da tristeza deles,

Translation note 22:45

Ele levantou-se de Sua oração

"Quando Jesus se levantou após orar" ou "Depois de orar, Jesus se levantou e".

os encontrou dormindo por causa da tristeza deles

"viu que eles estavam dormindo porque eles estavam cansados pela sua tristeza".

Por que estão dormindo?

Possíveis significados são: 1) "estou surpreso por vocês estarem dormindo agora" ou 2) "Vocês não deveriam estar dormindo agora!". (Veja:)

para que não entreis em tentação

"para que vocês não sejam tentados" ou "para que nada tente vocês e faça com que vocês pequem".

Verse 22:46

⁴⁶ e perguntou-lhes: "Por que estais dormindo? Levantai e orai, para que não entreis em tentação".

Verse 22:47

⁴⁷ Enquanto Ele ainda falava, eis que uma multidão chegava com Judas, um dos doze, que vinha à frente e se aproximou de Jesus para beijá-Lo,

Translation note 22:47

eis que uma multidão chegava

O termo "eis que" nos alerta para um novo grupo na história. A sua língua pode ter uma maneira de dizer isso. T.A.: "havia uma multidão que apareceu". (Veja:)

o seguia

Judas estava mostrando às pessoas onde Jesus estava. Ele não estava falando à multidão o que fazer. T.A.: "os levava a Jesus".

para beijá-Lo

"para cumprimentá-Lo com um beijo" ou "para cumprimentá-Lo beijando-O". Quando homens cumprimentavam a outros homens que eram familiares ou amigos, eles os beijariam em uma ou duas das bochechas. Se os seus leitores acharem constrangedor dizer que um homem beijaria outro homem, você pode traduzir isso de maneira mais geral: "cumprimentá-Lo amigavelmente". (Veja:)

tu estás traindo o Filho do Homem com um beijo?

Jesus usa uma pergunta para repreender Judas por traí-Lo com um beijo. Normalmente, um beijo é um sinal de amor. T.A.: "é um beijo que você está usando para traer o Filho do Homem!". (Veja:)

o Filho do Homem

Jesus está usando esse termo para referir-se a Si mesmo. T.A.: "Eu, o Filho do Homem". (Veja:)

Verse 22:48

⁴⁸ mas Jesus lhe disse: "Judas, tu estás traindo o Filho do Homem com um beijo?".

Verse 22:49

⁴⁹ Quando aqueles que estavam ao redor de Jesus viram o que estava acontecendo, disseram: "Senhor, devemos feri-los a espada?".

Translation note 22:49

aqueles que estavam ao redor de Jesus

Isso se refere aos discípulos de Jesus.

o que estava acontecendo

Isso se refere aos sacerdotes e soldados vindo para prender Jesus.

ferí-los a espada

"lutar contra eles com uma espada".

um deles

"um dos discípulos".

feriu o servo do sumo sacerdote

"feriu o servo do sumo sacerdote com uma espada".

Basta

Essa expressão significa: "Não façam mais isso!". (UDB)

tocou sua orelha

"tocou o servo onde a sua orelha havia sido cortada".

Verse 22:50

⁵⁰ Então um deles feriu o servo do sumo sacerdote e cortou fora sua orelha direita.

Verse 22:51

⁵¹ E Jesus disse: "Basta, deixai-os". E Ele tocou-lhe a orelha e o curou.

Verse 22:52

⁵² Jesus disse aos principais sacerdotes, oficiais do templo e anciãos que vieram contra Ele: "Viestes como contra um ladrão, com espadas e pedaços de pau?"

Translation note 22:52

Vós vindes, como contra um ladrão, com espadas e pedaços de pau?

"Vocês vêm com espadas e pedaços de pau porque pensam que Eu sou um ladrão?". Jesus usa essa pergunta para repreender os líderes judeus. T.A.: "Vocês sabem que Eu não sou um ladrão, e ainda vêm a Mim trazendo espadas e pedaços de pau". (Veja:)

Eu estive diariamente convosco

"Eu estava entre vocês todos os dias".

no templo

Apenas sacerdotes entravam no templo. T.A.: "nas côrtes do templo" ou "no templo".

pusestes vossas mãos sobre Mim

Essa expressão se refere a pessoas exercendo autoridade sobre os discípulos. T.A.: "Me prender". (Veja:)

vossa hora

"seu tempo" ou "seu tempo de agir".

do domínio das trevas

Pode ser útil repetir a referência a tempo. T.A.: "e a hora do domínio das trevas". (Veja:)

domínio das trevas

Isso se refere ao governante do mal, Satanás. T.A.: "o tempo do governador das trevas" ou "o tempo para Satanás agir". (Veja:)

Verse 22:53

⁵³ Enquanto Eu estive diariamente convosco no templo, não pusestes as vossas mãos sobre Mim. Mas esta é a vossa hora e do domínio das trevas".

Verse 22:54

⁵⁴ Prendendo-O, levaram-No e trouxeram-No à casa do sumo sacerdote. Mas Pedro, a distância, seguiu.

Translation note 22:54

levaram-No

"levaram Jesus do jardim onde O haviam prendido".

à casa do sumo sacerdote

"ao pátio da casa do sumo sacerdote".

ele acenderam um fogo

"algumas pessoas haviam feito uma fogueira". O fogo era para manter as pessoas aquecidas durante a noite fria. T.A.: "algumas pessoas haviam feito uma fogueira para se aquecer".

no meio do pátio

Esse era o pátio na casa do sumo sacerdote. Tinha muros em volta, mas não telhado.

no meio deles

"junto deles".

Verse 22:55

⁵⁵ Mais tarde, eles acenderam um fogo no meio do pátio e sentaram juntos. Pedro sentou-se no meio deles.

Verse 22:56

⁵⁶ Certa criada o viu quando ele se sentava próximo à luz do fogo, olhou diretamente para ele e disse: "Este homem também estava com Ele".

Translation note 22:56

olhou diretamente para ele, e disse

"olhou diretamente para Pedro e disse para as outras pessoas no pátio".

Este homem também estava com Ele

A mulher estava contando aos outros sobre Pedro ter estado com Jesus. Ela provavelmente não sabia o nome de Pedro.

Mas Pedro negou

"Mas Pedro disse que isso não era verdade".

Mulher, eu não O conheço

Pedro não sabia o nome da mulher. Ele não a estava insultando por a chamar de "mulher". Se as pessoas pensarem que ele estava insultando-a, você pode utilizar uma forma culturalmente aceitável de um homem se dirigir a uma mulher que ele não conhece ou você poderia deixar a palavra de fora.

Tu também és um deles

"Você é um dos discípulos de Jesus também".

Homem, não sou

Pedro não sabia o nome do homem. Ele não o estava insultando por o chamar de "homem". Se as pessoas pensarem que ele o estava insultando, você pode utilizar uma forma culturalmente aceitável de um homem se dirigir a um homem que ele não conhece ou você poderia deixar a palavra de fora.

Verse 22:57

⁵⁷ Mas Pedro negou, dizendo: "Mulher, eu não O conheço".

Verse 22:58

⁵⁸ Após um tempo, outra pessoa o viu e disse: "Tu também és um deles". Mas Pedro lhe disse: "Homem, eu não sou".

Verse 22:59

⁵⁹ Após cerca de uma hora, insistiu outro dizendo: "Verdadeiramente este homem também estava com Ele, pois Ele é galileu".

Translation note 22:59

insistiu outro dizendo

"disse inconsistentemente" ou "disse em voz alta". (UDB)

Verdadeiramente este homem

Aqui "este homem" se refere a Pedro. O homem provavelmente não sabia o nome de Pedro.

Ele é galileu

O homem poderia provavelmente dizer que Pedro era da Galiléia pela maneira que ele falava. (Veja:)

Homem

Pedro não sabia o nome do homem. Ele não o estava insultando por o chamar de "homem". Se as pessoas pensarem que ele o estava insultando, você pode utilizar uma forma culturalmente aceitável de um homem se dirigir a um homem que ele não conhece ou você poderia deixar a palavra de fora. Veja como foi traduzido em 22:56.

eu não sei do que está falando

"eu não sei a respeito do que você está falando". Essa expressão significa que Pedro discordava completamente do homem. T.A.: "o que você disse não é verdade" ou "o que você disse é completamente falso". (Veja:)

enquanto ele falava

"enquanto Pedro estava falando".

o galo cantou

Galos geralmente cantam logo antes do sol aparecer pela manhã. Veja como foi traduzida uma frase semelhante em 22:33.

Verse 22:60

⁶⁰ Mas Pedro disse: "Homem, eu não sei do que estás falando". E imediatamente, enquanto ele falava, o galo cantou.

Verse 22:61

⁶¹ O Senhor se voltou e olhou para Pedro. E Pedro lembrou-se da palavra do Senhor, quando lhe disse: "Hoje, antes que o galo cante, tu me

negarás três vezes".

Translation note 22:61

Virando-se, o Senhor olhou para Pedro

"O Senhor se virou e olhou para Pedro".

da palavra do Senhor

"palavras" de Jesus é usada aqui para se referir a tudo que Jesus disse. T.A.: "as palavras de Jesus" ou "o que Jesus havia dito". (Veja:)

o galo cante

Galos geralmente cantam logo antes do sol aparecer pela manhã. Veja como foi traduzida uma frase semelhante em 22:33.

Hoje

O dia judeu começava no pôr do sol e continuava até a próxima noite. Jesus havia falado na noite anterior a respeito do que aconteceria logo antes do amanhecer ou no amanhecer. T.A.: "esta noite". (Veja:)

me negarás três vezes

"me negarás três vezes que você Me conhece".

Saindo

"Saindo do pátio".

Verse 22:62

⁶² Saindo, Pedro chorou amargamente.

Verse 22:63

⁶³ Então os homens que detinham Jesus zombavam Dele e batiam Nele.

Translation note 22:63

Após vendarem Seus olhos

"eles cobriram Seus olhos para que Ele não pudesse ver".

Profetiza! Quem foi o que te bateu?

Os guardas não acreditavam que Jesus era um profeta. Ao invés disso, eles criam que um profeta de verdade saberia quem bateu nele mesmo que não pudesse ver. Eles chamaram Jesus de profeta, mas eles queriam mostrar que Ele não era um profeta. T.A.: "Prove que você é um profeta. Nos diga quem bateu em Você!" ou "Oh profeta, quem bateu em Você?". (Veja:)

Profetiza!

"Fale palavras vindas de Deus!". A informação implícita é de que Deus teria que dizer a Jesus quem o bateu, já que Ele estava vendado e não podia ver. (Veja:)

Verse 22:64

⁶⁴ Após vendarem Seus olhos, perguntavam, dizendo: "Profetiza! Quem foi o que te bateu?"

Verse 22:65

⁶⁵ Eles blasfemavam falando muitas outras coisas contra Jesus.

Verse 22:66

⁶⁶ Tão logo o dia amanheceu, os anciãos do povo reuniram-se, ambos os principais sacerdotes e os escribas. Eles O levaram ao Conselho dos judeus,

Translation note 22:66

Informação Geral:

É agora o dia seguinte e Jesus é levado perante o conselho.

Tão logo o dia amanheceu

"Ao amanhecer da manhã seguinte". (UDB)

Eles O levaram ao Sinédrio

Possíveis significados são: 1) "os anciãos levaram Jesus ao conselho"; ou 2) "os guardas levaram Jesus ao conselho dos anciãos". Algumas línguas podem evitar dizer quem O levou usando o pronome "eles" (ULB) ou usando um verbo passivo: "Jesus foi levado ao conselho". (Veja:)

dizendo

Isso pode ser traduzido como uma nova frase. T.A.: "os anciãos disseram a Jesus".

diga-nos

"diga-nos que Você é O Cristo". (Veja:)

Se Eu vos disser... se Eu vos perguntar

Jesus está dizendo que não importava se ele falou ou pediu que eles falassem, eles não responderiam corretamente. Essas duas frases juntas expressam a atitude de Jesus de que o conselho não estava realmente procurando pela verdade.

Se Eu vos disser, não acreditareis

Essa é a primeira de duas afirmações hipotéticas de Jesus. Era uma maneira de Jesus responder sem dar a eles uma razão para dizer que Ele era culpado de blasfêmia. A sua língua pode ter uma maneira de indicar que a ação não aconteceu de fato. (Veja:)

se Eu vos perguntar, não respondereis

Essa é a segunda afirmação hipotética. Era uma maneira de Jesus os repreender sem dar a eles uma razão para O condenarem. A sua língua pode ter uma maneira de indicar que a ação não aconteceu de fato. (Veja:)

Verse 22:67

⁶⁷ dizendo: "Se Tu és o Cristo, diga-nos". Porém Ele respondeu: "Se Eu vos disser, não acreditareis;

Verse 22:68

⁶⁸ se Eu vos perguntar, não respondereis.

Verse 22:69

⁶⁹ Mas, de agora em diante, o Filho do Homem estará assentado à direita do poder de Deus".

Translation note 22:69

Conexão com o Texto:

Jesus continua falando ao conselho.

de agora em diante

"a partir desse dia" ou "começando por esse dia".

o Filho do Homem

Jesus usou essa frase para se referir a Ele mesmo. Esse título também se refere a Cristo, mas os anciãos teriam que pedir para verificar que Ele estava reinvindicando ser O Cristo. (Veja:)

assentado à direita do poder de Deus

Os judeus entendiam que apenas Deus poderia sentar ali. Eles consideravam isso o mesmo que dizer "estará com Deus como Deus".

do poder de Deus

"O Deus Todo Poderoso". Aqui "poderoso" refere-se à Sua suprema autoridade. (Veja:)

Então, Tu és o Filho de Deus?

O conselho fez essa pergunta porque eles queriam que Jesus confirmasse claramente o seu entendimento de que Ele estava dizendo que era o Filho de Deus. T.A.: "Então, quando Você disse isso, Você quis dizer que é o Filho de Deus?". (Veja:)

Filho de Deus

Esse é um título importante para Jesus. (Veja:)

Vós dizeis que Eu Sou

"Sim, é exatamente como vocês disseram". (UDB)

Por que nós ainda precisamos de testemunhas?

Eles usam uma pergunta para dar ênfase. T.A.: "Nós não precisamos mais de testemunhas!". (Veja:)

ouvimos de Sua própria boca

A frase "Sua própria boca" se refere ao Seu discurso. T.A.: "ouvimos Ele dizer que Ele acredita que é o Filho de Deus". (Veja:)

Verse 22:70

⁷⁰ Todos eles disseram: "Então, Tu és o Filho de Deus?". E Jesus lhes respondeu: "Vós dizeis que Eu Sou".

Verse 22:71

⁷¹ Eles disseram: "Por que nós ainda precisamos de testemunhas? Pois nós mesmos ouvimos de Sua própria boca".

Capítulo 23

Verse 23:1

¹ Então, todos os líderes dos judeus se levantaram contra Ele e O trouxeram a Pilatos.

Translation note 23:1

Informação Geral:

Jesus foi levado a Pilatos.

todos os líderes deles

"Todos os líderes dos judeus" ou "todos os membros do conselho".

se levantaram

"levantaram" ou "ficaram de pé".

a Pilatos

Apresentar-se diante de uma pessoa, significa ficar sob sua autoridade. Tradução Alternativa (T.A.): "ser julgado por Pilatos". (Veja:)

Encontramos

"Vós" se refere somente aos membros do conselho, e não a Pilatos, ou outras pessoas próximas. (Veja:)

pervertendo a nossa nação

"motivando nosso povo a fazer coisas que não são corretas" ou "causando problemas contando mentiras ao nosso povo". (UDB)

proibindo pagar os impostos

"falando a eles, para não pagarem impostos". (UDB)

a César

César representa o Império Romano. T.A.: "para o Império". (Veja:)

Verse 23:2

² E começaram a acusar-Lo dizendo: "Encontramos este homem pervertendo a nossa nação, proibindo pagar os impostos a César, declarando que Ele mesmo é o Cristo, um rei".

Verse 23:3

³ Pilatos perguntou-Lhe: "Tu és o Rei dos Judeus?". E Jesus lhe respondeu: "Tu o dizes".

Translation note 23:3

Pilatos perguntou-Lhe

"Pilatos perguntou a Jesus".

Tu estás dizendo

Esta é uma expressão idiomática que significa que a afirmação está correta. T.A.: "O que você disse está certo" ou "é exatamente o que você havia-me perguntado". (UDB) (Veja:)

multidões

"multidão de pessoas".

Não vejo nenhum crime neste homem

"Eu não encontrei nenhuma culpa neste homem".

agitá

"causa problema entre".

começando desde a Galileia até aqui

Isso pode ser traduzido como uma nova frase. T.A.: "Ele começou causando problema na Galileia e agora está causando problema aqui".

Verse 23:4

⁴ E disse Pilatos aos chefes dos sacerdotes e às multidões: “Não encontro nenhum crime neste homem”.

Verse 23:5

⁵ Mas eles insistiam, dizendo: “Ele agita o povo, ensinando por toda Judeia, começando desde a Galileia até aqui”.

Verse 23:6

⁶ Então Pilatos ouviu isso e perguntou se aquele homem era galileu.

Translation note 23:6

ouviu isso

"ouviram que Jesus estava ensinando na Galileia".

se

"se"; depende de alguma condição.

aquele homem

refere-se a Jesus.

ele descobriu

"Pilatos descobriu".

Ele estava sob a autoridade de Herodes

Essa passagem não visa pressupor o fato que Herodes era o governador da Galileia. T.A.: "Jesus estava sob a autoridade de Herodes, porque Herodes era o governador sobre a Galileia". (Veja:)

O enviou

"Pilatos enviou".

a este

Isso se refere a Herodes.

naqueles dias

"naquele tempo". (UDB)

Verse 23:7

⁷ Quando descobriu que Ele estava sob a autoridade de Herodes, enviou-O a este, que também estava em Jerusalém naqueles dias.

Verse 23:8

⁸ Quando Herodes viu Jesus, alegrou-se muito, porque, havia muito tempo, desejava vê-Lo. Ele ouvira falar sobre Jesus e desejava ver algum milagre realizado por Ele.

Translation note 23:8

alegrou-se muito

"Herodes ficou muito alegre".

desejava vê-Lo

"Herodes gostaria de ver Jesus".

Ele havia ouvido falar sobre Ele

"Herodes havia ouvido falar sobre Jesus".

desejava

"Herodes desejava".

ver algum milagre realizado por Ele.

Isso pode ser dito na voz ativa. T.A.: "para ver Ele realizando algum tipo de milagre". (UDB) (Veja:)

Herodes interrogava Jesus com muitas palavras

"Herodes perguntou a Jesus muitas questões".

não lhe respondia nada

"não respondeu" (UDB) ou "não deu resposta a Herodes".

levantaram

"estavam de pé aqui".

acusando-O violentamente

"acusaram Jesus severamente" ou "O acusaram por vários tipos de crimes". (UDB)

Verse 23:9

⁹ Herodes interrogava Jesus com muitas palavras, porém Este não lhe respondia nada.

Verse 23:10

¹⁰ Os chefes dos sacerdotes e os escribas se levantaram, acusando-O severamente.

Verse 23:11

¹¹ Herodes, com os seus soldados trataram-No com desrespeito e zombaram Dele, vestindo-O com uma túnica elegante e, em seguida, enviaram Jesus de volta a Pilatos.

Translation note 23:11

Herodes com os seus soldados

"Herodes e seus soldados".

O vestiram com uma bela túnica

"colocaram roupas bonitas Nele". A tradução não deve insinuar que isso foi feito para o honrar ou cuidar de Jesus. Eles fizeram isso para escarnecer de Jesus e zombar Dele.

Pilatos e Herodes tornaram-se amigos um do outro naquele mesmo dia

A informação insinua que eles se tornaram amigos porque Herodes era agradecido a Pilatos, permitindo que ele fosse o juiz de Jesus. T.A.: "Herodes e Pilatos se tornaram amigos naquele mesmo dia, porque Pilatos tinha enviado Jesus até Herodes para o julgamento". (Veja:)

antes disso eram inimigos um do outro

A informação que está inclusa nesse parenteses, mostra que é uma informação passada. Use em um formato que seu público irá entender.

(Veja:)

Verse 23:12

¹² Pilatos e Herodes tornaram-se amigos um do outro naquele mesmo dia. Antes disso eram inimigos.

Verse 23:13

¹³ Pilatos, então, convocou os chefes dos sacerdotes, as autoridades do povo e a multidão,

Translation note 23:13

convocou os chefes dos sacerdotes, as autoridades do povo e a multidão

"convocou os principais sacerdotes, e as autoridades do povo, e a multidão, para se encontrarem todos juntos".

do povo e a multidão

Provavelmente, Pilatos não pediu a multidão que viesse. A multidão, provavelmente estava lá, esperando para ver o que iria acontecer com Jesus. T.A.: "a multidão que ainda estava lá". (UDB) (Veja:)

Este homem

Isso se refere a Jesus.

como alguém que

"falando que Ele".

eu, tendo-O interrogado diante de vós

"eu interrogei Jesus na vossa presença, e". Está subentendido que eles eram testemunhas do que estava acontecendo. (Veja:)

encontrei culpa alguma neste homem

"não penso que Ele seja culpado". (UDB)

Verse 23:14

¹⁴ e disse-lhes: "Vós me trouxestes este homem como alguém que está levando o povo a se rebelar, mas vejam: eu, tendo-O interrogado diante de vós, não encontrei culpa alguma neste homem a respeito das coisas sobre as quais vós O acusastes.

Verse 23:15

¹⁵ Nem mesmo Herodes, porque O enviou de volta. Vejam que Ele nada tem feito digno de morte.

Translation note 23:15

Conexão com o Texto:

Pilatos continua falando aos líderes dos judeus, e para a multidão.

Nem mesmo Herodes

Isso será útil para acrescentar informações que não estão incluídas nas pequenas afirmações. T.A.: "Mesmo Herodes pensou que Ele não fosse culpado". (UDB) ou "Mesmo Herodes pensa que Ele é inocente". (Veja:)

porque

"porque" ou "nós sabemos disso porque".

nos mandou Jesus de volta

"Herodes enviou Jesus de volta para nós". A palavra "nós" se refere a Pilatos, seus soldados, os sacerdotes, e os escribas, e todos aqueles que estavam ouvindo a Pilatos. (Veja:)

que Ele nada tem feito digno de morte.

Isso pode ser dito na voz ativa. T.A.: "Ele nada fez para merecer a sentença de morte". (Veja:)

Eu, portanto, irei puni-Lo

Porque Pilatos não encontrou nenhuma falta em Jesus, ele deveria soltá-Lo sem punição. Não é necessário tentar fazer com que essa afirmação tenha uma adequação lógica na tradução. Pilatos puniu Jesus, quem ele sabia ser inocente, somente porque ele estava com medo da multidão.

Verse 23:16

¹⁶ Eu, portanto, irei castigá-Lo e soltá-Lo".

Verse 23:17

¹⁷ [Pilatos era obrigado a soltar um prisioneiro para os judeus durante a festa (Este versículo não se encontra nos manuscritos mais antigos)].

Verse 23:18

¹⁸ Mas eles gritaram todos juntos, dizendo: "Fora daqui com este homem e solta-nos Barrabás!".

Translation note 23:18

Informação Geral:

Versículo 19 fala sobre uma informação contextual sobre Barrabás. (Veja:)

ele clamaram todos juntos

"Todas as pessoas da multidão gritavam".

Fora daqui com este homem

"Leve esse Homem daqui!" Eles solicitam que Jesus seja morto" T.A.: Tirem esse Homem daqui e O executem!". (Veja:)

solta-nos

"nos" se refere somente à multidão, e não sobre Pilatos e seus soldados. (Veja:)

Barrabás era um homem... por assassinato

Esta é uma informação contextual que Lucas dá sobre quem era Barrabás. (Veja:)

que estava preso

Isso pode ser dito na voz ativa. T.A.: "quem os romanos prenderam". (Veja:)

por

"por causa do envolvimento dele em" ou "por causa dos crimes dele em".

uma rebelião na cidade

"tentando persuadir o povo da cidade para se rebelar contra o governo romano". (UDB)

Verse 23:19

¹⁹ Barrabás era um homem que estava preso por causa de uma rebelião na cidade e também por assassinato.

Verse 23:20

²⁰ Outra vez falou Pilatos, desejando soltar a Jesus.

Translation note 23:20

Outra vez falou

"falando a eles novamente" ou "falando novamente ao povo da multidão e com os líderes religiosos".

desejando soltar a Jesus

"porque ele queria deixar Jesus livre".

E disse-lhes pela terceira vez

"Pilatos falou com a multidão novamente, pela terceira vez". (Veja:)

Que mal fez este homem?

Pilatos usou essa pergunta para fazer com que a multidão entendesse que Jesus era inocente. T.A.: "esse Homem não fez nada de errado!". (Veja:)

Eu não encontrei nada Nele que mereça a pena de morte

"Ele não fez nada pelo qual Ele deveria morrer". (UDB)

Logo, após puni-Lo, eu vou liberá-Lo

Como em 23:15, Pilatos devia soltar Jesus sem o puni-Lo, porque Ele era inocente. Entretanto, ele propôe punir Jesus para satisfazer a multidão.

eu vou liberá-Lo

"eu O deixarei livre".

Verse 23:21

²¹ Mas eles gritaram, dizendo: "Crucifica-O, crucifica-O".

Verse 23:22

²² E disse-lhes pela terceira vez: "Por quê? Que mal fez este homem? Eu não encontrei nada Nele que mereça a pena de morte. Logo, após castigá-Lo, eu vou liberá-Lo".

Verse 23:23

²³ Mas eles gritaram insistentemente, pedindo que Ele fosse crucificado. E o clamor da multidão convenceu Pilatos.

Translation note 23:23

insistentemente

"a multidão insistia".

gritaram com alta voz

"com gritos".

que Ele fosse crucificado

Isso pode ser dito na voz ativa. T.A.: "para que os soldados de Pilatos crucificassem Jesus". (Veja:)

E o clamor convenceu Pilatos.

"E a multidão continuou gritando até que eles convenceram Pilatos".

conceder a exigência deles

"para fazer o que a multidão pedia". (UDB)

Ele soltou aquele que pediram

Isso significa que Pilatos soltou Barrabás da prisão. T.A.: Pilatos libertou Barrabás a quem multidão pedia que fosse solto".

o qual havia sido colocado na prisão...assassinato

Esta é uma informação contextual sobre onde Barrabás estava naquele momento. Isso pode ser dito na voz ativa. T.A.: "quem os romanos colocaram na prisão...assassino". (Veja: e)

entregou Jesus à vontade deles

"Pilatos ordenou aos soldados para fazerem com Jesus o que a multidão queria que fizessem com Ele." ou "Pilatos consentiu que a multidão fizesse com Jesus o que eles queriam fazer".

Verse 23:24

²⁴ Então, Pilatos decidiu conceder a exigência deles.

Verse 23:25

²⁵ Ele soltou aquele que pediram, o qual havia sido colocado na prisão por motim e assassinato. Porém, entregou Jesus à vontade deles.

Verse 23:26

²⁶ Enquanto O levavam dali, pegaram um tal de Simão, da cidade de Cirene, que vinha do campo, e puseram a cruz sobre ele para carregá-la, seguindo Jesus.

Translation note 23:26

Enquanto O levavam dali

"Enquanto os soldados levavam Jesus para onde Pilatos estava".

pegaram Simão de Cirene

Os soldados romanos tinham a autoridade de obrigar as pessoas a carregarem suas cargas. Não se traduz isso de uma forma que indique que Simão foi detido ou tivesse feito algo errado. (Veja:)

um

"um homem chamado".

que vinha do campo

"que estava vindo para Jerusalém, proveniente do campo".

puseram a cruz sobre ele

"colocaram a cruz sobre seus ombros".

seguindo Jesus

"e ele seguiu atrás de Jesus".

Verse 23:27

²⁷ Uma grande multidão do povo e de mulheres que lamentavam e pranteavam por Ele O seguia.

Translation note 23:27

Uma grande multidão

"Uma abundante multidão".

grande multidão do povo e de mulheres

As mulheres eram grande parte da multidão, e não eram uma multidão à parte.

pranteavam por Ele

"pranteavam por Jesus".

O seguiam

Isso não significa que eles eram discípulos de Jesus. Isso simplesmente significa que eles estavam andando atrás Dele.

voltando-Se para elas

Isso indica que Jesus voltou Seu rosto para as mulheres e falou diretamente com elas.

Filhas de Jerusalém

A expressão "filhas" de uma cidade, significa que são as mulheres da cidade. Não é uma regra. É uma maneira normal de se dirigir a um grupo de mulheres de uma localização. T.A.: Vós mulheres, que sois de Jerusalém".

não choreis por Mim, mas

"não chore pela minha situação." Jesus não quis dizer que elas deveriam parar de chorar por Ele. Ele está usando uma hipérbole, para dizer que elas tem mais razões para chorar, pelas suas próprias situações. T.A.: "vós estais chorando por Mim, mas coisas piores irão acontecer a vós, então". (Veja:)

chorai antes por vós mesmas e por vossos filhos

"ao invés disso, chorai pelas coisas que irão acontecer a vós e a vossos filhos". (UDB)

Verse 23:28

²⁸ Mas voltando-se para elas, Jesus disse: "Filhas de Jerusalém, não choreis por Mim; chorai antes por vós mesmas e por vossos filhos.

Verse 23:29

²⁹ Eis que virão os dias em que dirão: 'Bem-aventuradas as estéreis e os ventres que não geraram, e os seios que não amamentaram'.

Translation note 23:29

Conexão com o Texto:

Jesus acaba de falar com a multidão.

Vede

Isso introduz a razão pela qual as mulheres de Jerusalém deveriam chorar por si mesmas.

os dias em que

"logo virá um tempo". (UDB)

em que dirão

"quando as pessoas dirão".

as estéreis

"mulheres que não deram à luz filhos".

os ventres que não geraram...os seios que não amamentaram

Essa oração é usada para descrever melhor "as estéreis". Essas mulheres nem darão à luz, como também não terão filhos. Será mais útil combinar isso com "estéreis". T.A.: "a mulher que nunca deu à luz a filhos, ou amamentou bebês". (UDB)

Então

"Naquele tempo"

às colinas

As palavras são deixadas para manter a frase pequena. T.A.: "elas irão falar às colinas". (Veja:)

Porque, se eles fazem isso quando a árvore ainda está verde, o que acontecerá quando ela estiver seca?

Jesus usa uma pergunta para ajudar a multidão a entender que as pessoas estão fazendo coisas ruins agora, no tempo bom, e certamente, irão fazer coisas piores em tempos ruins no futuro. T.A.: "Vós podeis ver, que eles estão fazendo essas coisas ruins, enquanto a árvore está verde, então podemos ter certeza, que eles irão fazer coisas piores, quando a árvore estiver seca". (Veja:)

a árvore ainda verde

A árvore verde é uma metáfora para dizer que algo é bom. Se sua língua tem uma metáfora similar, você pode usar isso aqui. (Veja:)

estiver seca

A madeira seca é uma metáfora, algo que será útil somente para ser queimado. (Veja:)

ele

Isso pode se referir tanto aos romanos, como também aos líderes dos judeus, ou a ninguém em particular.

Verse 23:30

³⁰ Então, começarão a dizer aos montes: 'Caí sobre nós', e às colinas: 'Cobri-nos'.

Verse 23:31

³¹ Porque, se eles fazem isso quando a árvore ainda está verde, o que acontecerá quando ela estiver seca?".

Verse 23:32

³² Outros homens, dois criminosos, foram levados com Jesus para serem mortos.

Translation note 23:32

Outros homens, dois criminosos, foram levados com Jesus para serem mortos

Isso pode ser dito na voz ativa. T.A.: "Os soldados levaram Jesus com dois criminosos, para executá-los também". (Veja:)

Outros homens, dois criminosos

"Dois outros homens que eram criminosos". (UDB) ou "dois criminosos". Lucas evita dizer "outros criminosos" porque Jesus era inocente, mesmo Ele sendo tratado como criminoso. Lucas chama os outros dois homens de criminosos, mas não Jesus.

Verse 23:33

³³ Quando chegaram ao lugar chamado "Caveira", ali O crucificaram, bem como aos criminosos, um à Sua direita e outro à Sua esquerda.

Translation note 23:33

Quando chegaram

A palavra "eles" inclui os soldados, os criminosos, e Jesus.

eles O crucificaram

"os soldados romanos crucificaram Jesus".

um a Sua direita e outro a Sua esquerda

"eles crucificaram um criminoso à direita de Jesus, e outro criminoso, à esquerda de Jesus".

Pai, perdoa-lhes

A palavra "lhes" se refere aos que estavam crucificando Jesus. Jesus fala com Seu Pai, para que tenha compaixão dos homens que O estavam crucificando.

Pai

Este é um importante título para Deus. (Veja:)

eles não sabem o que fazem

"porque eles não entendem o que eles estão fazendo". Os soldados romanos não entenderam que eles estavam crucificando o Filho de Deus. T.A.: "eles não sabiam Quem realmente estavam crucificando".

eles lançaram sortes

Os soldados participaram de um tipo de jogo. T.A.: "eles jogaram".

dividindo as Suas vestes

"para decidirem qual entre os soldados iria levar para casa alguma peça das roupas de Jesus".

Verse 23:34

³⁴ Jesus disse: "Pai, perdoa-lhes, eles não sabem o que fazem". E lançaram sortes, dividindo as Suas vestes.

Verse 23:35

³⁵ O povo ficou observando enquanto as autoridades também O ridicularizavam, dizendo: "Ele salvou outros, deixe que salve a Si mesmo, se Ele é o Cristo, O escolhido de Deus".

Translation note 23:35

ficou

"estavam esperando lá"

Dele

Isso se refere a Jesus.

Ele salvou outros. Deixe que salve a Si mesmo

Lucas se recorda das palavras irônicas dos líderes. A única maneira que Jesus poderia salvar os outros, seria morrer ao invés de salvar a Si

mesmo. (Veja:)

Deixe que salve a Si mesmo

"Jesus poderia salvar a Si mesmo". Eles falaram isso para zombar de Jesus. Eles não acreditavam que ele poderia Se salvar. T.A.: "Nós gostaríamos de ver Ele provar quem Ele era, quem Ele dizia ser, salvando-Se da cruz".

O escolhido de

"aquele Quem Deus escolheu".

Verse 23:36

³⁶ Os soldados também zombavam Dele, oferecendo-Lhe vinagre,

Translation note 23:36

O

"Jesus".

aproximando-Lhe

"chegando perto de Jesus".

oferecendo-Lhe vinagre

"oferecendo a Jesus vinagre, para que bebesse". Vinagre é uma bebida barata, que as pessoas bebiam usualmente. Os soldados estavam zombando de Jesus, dando a Ele bebida barata; para Aquele que era tido como Rei.

Se Tu és o Rei dos judeus, salva-Te

Isso também foi uma maneira dos soldados zombarem de Jesus. T.A.: "Nós não acreditamos que Você é o Rei dos judeus, mas se Você for, prove que estamos errados, e salve-Se!"

uma inscrição sobre Ele

"uma placa sobre a cruz de Jesus, dizendo".

ESTE É O REI DOS JUDEUS

As pessoas que colocaram essa inscrição sobre Jesus, estavam zombando Dele. Eles realmente não pensavam que Ele era o Rei.

Verse 23:37

³⁷ dizendo: "Se Tu és o Rei dos judeus, salva-Te".

Verse 23:38

³⁸ Havia também uma inscrição sobre Ele: "ESTE É O REI DOS JUDEUS".

Verse 23:39

³⁹ Um dos criminosos que foi crucificado, insultou-O dizendo: "Não és Tu o Cristo? Salva-Te a Ti mesmo e a nós".

Translation note 23:39

O insultou

"insultou Jesus".

Não és Tu o Cristo?

O criminoso usou uma pergunta para zombar de Jesus. T.A.: "Você afirma ser o Cristo" (Veja:)

Salva-Te a Ti mesmo e a nós

O criminoso não acreditava realmente que Jesus poderia livrá-los da cruz. (Veja:)

o outro o repreendendo

"o outro criminoso o repreendeu".

Não temes a Deus, tu que estás sob a mesma condenação?

O criminoso usou uma pergunta para repreender o outro criminoso. T.A.: "Você certamente não crê em Deus, visto que você zomba de Jesus, enquanto está preso à cruz como Ele também está". (Veja:)

Nós, de fato...para nós...o que merecemos

Esse uso de "nós" se refere somente aos dois criminosos, e não sobre Jesus ou outras pessoas. (Veja:)

Nós, de fato, estamos aqui justamente

"Realmente, nós merecemos essa punição".

este homem

Refere-se a Jesus.

Verse 23:40

⁴⁰ Mas o outro lhe respondeu e, repreendendo-o, disse: "Não temes a Deus, tu que estás sob a mesma condenação?

Verse 23:41

⁴¹ Nós, de fato, estamos aqui justamente, pois estamos recebendo o que merecemos por nossos atos. Mas este homem não cometeu mal algum".

Verse 23:42

⁴² E acrescentou: "Jesus, lembra-Te de mim, quando entrares no Teu reino".

Translation note 23:42

ele acrescentou

"o criminoso também disse".

lembra-Te de mim

"pense em mim, e me trate bem".

entrares no Teu Reino

"entrar em" o Reino significa começar o reinado. T.A.: "começar a reinar como rei". (UDB) (Veja:)

Em verdade te digo

"Verdade" enfatiza mais o que Jesus está dizendo. T.A.: "Eu gostaria que vocês soubessem que".

paraíso

Esse é o lugar onde as pessoas justas vão quando elas morrem. Jesus estava assegurando ao homem que ele estaria com Deus, e Deus o aceitaria. T.A.: "o lugar feliz" ou "o lugar dos justos" ou "o lugar onde as pessoas vivem bem".

Verse 23:43

⁴³ Disse-lhe Jesus: "Em verdade te digo, ainda hoje tu estarás comigo no paraíso".

Verse 23:44

⁴⁴ Já era mais ou menos a hora sexta, e houve trevas sobre toda a terra até à hora nona,

Translation note 23:44

mais ou menos a hora sexta

"quase meio dia". Isso reflete o costume de se contar as horas, começando com a aurora, às 6:00 da manhã.

trevas sobre toda a terra

"toda a terra ficou em trevas".

até a hora nona

"até 3:00 da tarde". Isso reflete o costume de se contar as horas, começando com a aurora, às 6:00 da manhã.

pois o sol deixou de brilhar

Isso não se refere ao pôr do sol. Certamente, a luz do sol escureu durante o meio do dia. Use um termo para descrever que o sol ficou escuro, antes do sol se pôr.

o véu do templo

"o véu dentro do templo". Esse era o véu que separava o lugar Santíssimo do resto do templo.

o véu do templo foi dividido ao meio.

"o véu do templo foi rasgado de cima para baixo em duas partes". Isso pode ser dito na voz ativa. T.A.: "Deus rasgou o véu do tempo em duas partes, de cima para baixo". (Veja:)

Verse 23:45

⁴⁵ pois o sol deixou de brilhar e a cortina do templo foi rasgada ao meio.

Verse 23:46

⁴⁶ E, clamando em alta voz, Jesus disse: "Pai, em Tuas mãos entrego o Meu espírito". Dito isso, Ele morreu.

Translation note 23:46

clamando em alta voz

"Gritando alto". Pode ser útil mostrar como os eventos dos versículos anteriores foram relatados. T.A.: "Quando isso aconteceu, Jesus gritou alto". (UDB)

Pai

Este é um importante título para Deus. (Veja:)

em Tuas mãos entrego o Meu espírito

A expressão "em Tuas mãos" se refere aos cuidados de Deus. T.A.: "Eu entrego Meu espírito aos Teus cuidados" ou "Eu entrego Meu espírito a Você, sabendo que Você irá cuidar dele". (Veja:)

Dito isso

"Depois que Jesus disse isso".

Ele morreu

"Jesus morreu".

o centurião

Esse era o título do oficial romano, que era o responsável pelos outros soldados romanos. Ele supervisionava a crucificação.

o que acontecera

Isso pode ser dito na voz ativa. T.A.: "todas as coisas que aconteceram". (Veja:)

este homem era (um) justo

O substantivo abstrato "justo" pode ser dito como uma ação. T.A.: "esse Homem não fez nada de errado". (UDB) (Veja:)

Verse 23:47

⁴⁷ Quando o centurião viu o que acontecera, deu glória a Deus, dizendo: "Certamente este homem era justo".

Verse 23:48

⁴⁸ Quando todas as multidões vieram para ver o acontecimento, após o que viram, voltaram batendo no peito.

Translation note 23:48

multidões

"multidão de pessoas".

que vieram juntos

"que se juntaram ao mesmo tempo".

testemunhar o acontecimento

"ver o acontecimento" ou "observar o que estava acontecendo".

coisas que foram feitas

Isso pode ser dito na voz ativa. T.A.: "o que aconteceu". (Veja:)

voltaram

"voltaram para suas casas". (UDB)

batendo no peito

Isso era um simbolismo de tristeza e pesar. T.A.: "batendo no seu próprio peito para mostrar que eles estavam tristes". (UDB) (Veja:)

seguido

"viajou com Jesus".

de longe

"mantendo uma distância de Jesus".

essas coisas

"o que aconteceu".

Verse 23:49

⁴⁹ Mas todos os conhecidos de Jesus, e as mulheres que O haviam seguido desde a Galileia permaneceram de longe, observando essas coisas.

Verse 23:50

⁵⁰ Eis que havia um membro do Conselho dos judeus chamado José, homem bom e justo,

Translation note 23:50

Informação Geral:

Esta é a próxima parte da história. José perguntou a Pilatos sobre o corpo de Jesus. Esses versículos nos dão informações explicativas sobre quem José era. Deve ser útil ordenar essas informações com um versículo que faça a ponte como o UDB faz. (Veja: e)

Eis que havia um homem

A expressão "eis que" nos alerta sobre uma nova pessoa na história. Seu idioma pode ter uma maneira de fazer isso. T.A.: "Lá, tinha um homem que era". (Veja:)

do conselho

"do conselho judeu".

homem bom e justo

Isso pode ser traduzido como uma nova sentença. T.A.: "Ele era homem justo e bom".

com a decisão e ação do conselho

Qual foi a decisão pode ser dita claramente. T.A.: "com a decisão do conselho em matar Jesus os seus atos (as medidas tomadas)". (Veja:)

a cidade judaica de Arimateia

"a cidade chamada Arimateia, que fica na Judeia". (Veja:)

Verse 23:51

⁵¹ de Arimatéia, uma cidade judia. Ele esperava pelo Reino de Deus (ele não havia concordado com a decisão e a ação do Conselho).

Verse 23:52

⁵² Esse homem, indo até Pilatos, pediu-lhe o corpo de Jesus.

Translation note 23:52

Esse homem

"José".

indo até Pilatos, pediu-lhe

"indo a Pilatos e solicitou".

o corpo de Jesus

"levando o corpo de Jesus e O sepultou".

Ele O desceu

"José pegou o corpo de Jesus da cruz".

O envolveu em um lençol de linho fino

"cobriu o corpo com um lençol de linho fino". Este era o costume de um sepultamento normal daquela época.

escavado na pedra

Isso pode ser dito na voz ativa. T.A.: "que alguém cavou na rocha íngrime". (Veja:)

onde ninguém havia sido colocado antes

Isso pode ser traduzido como uma nova frase. T.A.: "Ninguém nunca havia colocado nenhum corpo naquela sepulcro".

Verse 23:53

⁵³ Ele O desceu, envolveu-O em um lençol de linho fino e O colocou em um túmulo escavado na pedra, onde ninguém havia sido colocado antes.

Verse 23:54

⁵⁴ Era o Dia da Preparação, e o Sábado estava para começar.

Translation note 23:54

o Dia da Preparação

"o dia, quando as pessoas ficavam prontas para o dia dos judeus, de descanso, conhecido como Sábado". (UDB)

o sábado amanhecia

O amanhecer aqui é uma metáfora para o começo do dia. Para os judeus, o dia começava com o pôr do sol. T.A.: "em breve será o pôr do sol, o início do sábado". (UDB) (Veja:)

que andavam com Ele desde a Galileia

"que viajaram com Jesus desde a região da Galileia".

segundo após

"andando atrás de José e do homem que estava com ele".

viram o túmulo

"as mulheres viram o túmulo".

como Seu corpo foi colocado

Isso pode ser dito na voz ativa. T.A.: "as mulheres viram como os homens colocaram o corpo de Jesus dentro do túmulo". (Veja:)

Elas voltaram

"As mulheres foram para as casas, onde as mulheres estavam esperando". (UDB)

prepararam essências e perfumes

Esses eram usados no processo dos sepultamentos naquele tempo. T.A.: "preparou essências e ungüentos para o sepultamento do corpo de Jesus". (Veja:)

repousaram

"as mulheres não trabalharam".

conforme o mandamento

"de acordo com a lei judaica" ou "como a lei judaica determina". Não lhes era permitido preparar um corpo no sábado, de acordo com a Lei.

Verse 23:55

⁵⁵ As mulheres que andavam com Ele desde a Galileia viram o túmulo e como Seu corpo fora colocado ali.

Verse 23:56

⁵⁶ Elas voltaram e prepararam essências e perfumes. Então, no sábado repousaram conforme o mandamento.

Capítulo 24

Verse 24:1

¹ Mas, no primeiro dia da semana, alta madrugada, elas foram ao túmulo, levando as especiarias que haviam preparado.

Translation note 24:1

Informação Geral:

Esta é a continuação da história. As mulheres retornaram ao túmulo com especiarias para o corpo de Jesus

Muito cedo, no primeiro dia da semana

"antes do amanhecer de domingo (UDB) (Veja:)

elas vieram ao

"as mulheres chegaram ao" . A ULB é escrita como se o narrador estivesse próximo ao túmulo e visse as mulheres chegarem lá. A UDB é escrita como se o narrador visse que as mulheres deixaram um lugar não identificado e fossem ao túmulo.

o túmulo

Este túmulo era recortado da rocha de um penhasco.

trazendo as especiarias

Estas eram as mesmas especiarias que elas prepararam em 23:54.

Elas encontraram a pedra

"Elas viram que a pedra estava".

a pedra

Esta era uma grande pedra arredondada, cortada em tamanho suficiente para fechar completamente a entrada ao túmulo. Eram necessários vários homens para rolá-la.

não encontraram o corpo do Senhor Jesus.

Pode-se afirmar explicitamente que elas não encontraram o corpo de Jesus porque Ele não estava lá. T.A.: "o corpo do Senhor Jesus não estava lá!". (UDB) (Veja:)

Verse 24:2

² Elas encontraram a pedra do sepulcro removida;

Verse 24:3

³ mas, ao entrarem, não encontraram o corpo do Senhor Jesus.

Verse 24:4

⁴ E sucedeu que elas estavam perplexas sobre o ocorrido. Então, dois homens apareceram junto a elas com vestes resplandescentes.

Translation note 24:4

Informação Geral:

Dois anjos aparecem e começam a falar com as mulheres.

E sucedeu

Esta frase é usada aqui para registrar um importante evento na história. Se a sua língua tiver uma maneira de expressar isto, você poderia considerar usá-la aqui.

ficaram cheias de medo

"tornaram-se medrosas".

voltando o rosto para o chão

"encurvaram-se para o chão" (UDB). Esta atitude expressa a humildade e submissão delas aos homens. (Veja:)

Por que buscais entre os mortos Aquele que vive?

Os homens usam uma pergunta para criticar levemente as mulheres por buscarem em um túmulo por uma pessoa viva. T.A.: Vocês estão procurando por uma pessoa viva entre as pessoas mortas" ou "Vocês não deveriam procurar por alguém que está vivo em um lugar onde eles sepultam as pessoas mortas!" (UDB) (Veja:)

Por que vocês buscam

Aqui "vocês" é plural, referindo-se às mulheres que vieram. (Veja:)

Verse 24:5

⁵ As mulheres ficaram cheias de medo e, voltando o rosto para o chão, eles disseram para as mulheres: "Por que buscais entre os mortos Aquele que vive?

Verse 24:6

⁶ Ele não está aqui, ressuscitou! Lembrai-vos de como Ele falou a vós, quando ainda estava na Galileia,

Translation note 24:6

Conexão com o Texto:

Os anjos acabam falando para as mulheres.

mas tem ressuscitado!

"mas Ele tornou a viver outra vez" (UDB). Isto pode ser expresso na forma ativa. T.A.: "porque Deus tem feito Ele viver outra vez" (Veja:)

Lembrai-vos de como

"lembrai-vos de que".

a vós

a palavra "vós" é plural. Refere-se às mulheres e possivelmente a outros discípulos também

que o Filho do Homem

Este é o começo de uma afirmação indireta. Pode ser também traduzido com uma afirmação direta como na UDB (Veja:)

nas mãos de

Aqui "mãos" se refer ao poder ou controle (Veja:)

que o Filho do Homem deve ser entregue nas mãos de homens pecadores e seja crucificado

A frase "deve ser" significa que isto é algo que certamente aconteceria porque Deus já havia decidido que isso aconteceria. T.A.: "era necessário que eles entregassem o Filho do Homem a homens pecadores de forma que eles pudessem pregá-lo numa cruz".(Veja:)

ao terceiro dia

Os judeus contavam qualquer parte de um dia como um dia. Portanto, o dia em que Jesus ressuscitou era o "terceiro dia" porque seguia-se ao dia de seu sepultamento e ao dia de Sábado. (Veja:)

Verse 24:7

⁷ dizendo que o Filho do Homem devia ser entregue nas mãos de homens pecadores e crucificado e, ao terceiro dia, ressuscitar".

Verse 24:8

⁸ As mulheres se lembraram das palavras Dele.

Translation note 24:8

Conexão com o Texto:

As mulheres vão dizer aos apóstolos sobre o que elas encontraram no túmulo.

lembraram das palavras Dele

Aqui "palavras" se refere à afirmação que Jesus fez. T.A.: "lembraram do que Jesus disse" (Veja:)

Voltaram do túmulo

O ponto de observação do narrador é o caminho entre o túmulo e os apóstolos (ULB). A UDB tem o ponto de observação no túmulo, observando que as mulheres haviam partido. Em qualquer dos casos as mulheres deixaram o túmulo e foram para onde os apóstolos estavam.

aos onze e a todos os demais

"todos os demais discípulos que estavam com os onze apóstolos".

aos onze

Esta é a primeira referência de Lucas aos onze, porque Judas deixou os doze e traiu Jesus.

Agora

Esta palavra "agora" é usada aqui para marcar uma quebra no enredo principal. Aqui Lucas dá os nomes de algumas mulheres que foram ao túmulo e disseram aos apóstolos o que havia acontecido lá.

Verse 24:9

⁹ E, voltando do túmulo, contaram todas essas coisas aos onze e a todos os demais.

Verse 24:10

¹⁰ Maria Madalena, Joana e Maria, mãe de Tiago, e as outras que estavam com elas relataram essas coisas aos apóstolos.

Verse 24:11

¹¹ Mas os apóstolos não acreditaram nas mulheres, essas palavras lhes pareciam como um delírio.

Translation note 24:11

Mas esta mensagem parecia uma conversa ociosa para os apóstolos

"Mas os apóstolos pensaram que o que as mulheres diziam era uma conversa tola".

Ainda assim, Pedro

Esta frase contrasta Pedro com os outros apóstolos. Ele não desmentiu o que as mulheres disseram, mas correu para o túmulo para ver por si mesmo.

se levantou

Esta é uma expressão idiomática que significa "começou a agir". Se Pedro estava sentado ou em pé quando ele decidiu agir não é importante. T.A.: "começou". (Veja:)

Curvando-se

"inclinando-se". Túmulos cortados em rocha sólida eram muito baixos. Pedro teve que inclinar-se para ver dentro do túmulo.

viu somente os panos de linho

"somente os panos de linho". Isso se refere ao pano que foi enrolado em torno do corpo de Jesus quando Ele foi sepultado em 23:52. Está implícito que o corpo de Jesus não estava lá. T.A.: "os panos de linho em que foi enrolado o corpo de Jesus, mas Jesus não estava lá". (UDB) (Veja:)

partiu para sua casa

"foi para sua casa".

Verse 24:12

¹² Pedro, contudo, se levantou e correu para o túmulo. Curvando-se e olhando para dentro, viu apenas os lençóis de linho. Voltou para casa maravilhado com o que havia acontecido.

Verse 24:13

¹³ Naquele mesmo dia, dois deles estavam indo para uma aldeia chamada Emaús, a sessenta estádios de distância de Jerusalém.

Translation note 24:13

Informação Geral:

Esta é a próxima parte da história. Dois dos discípulos estão a caminho de Emaús. (Veja:)

Eis que

Esta palavra marca o início da próxima parte da história.

Dois deles

"dois dos discípulos".

naquele mesmo dia

"no mesmo dia". (UDB). Isso se refere ao dia em que as mulheres encontraram o túmulo vazio.

Emaús

Este é o nome de uma cidade. (Veja:)

sessenta estádios

"onze quilômetros" Um "estádio" media 185 metros. (Veja:)

Verse 24:14

¹⁴ E iam conversando sobre todas as coisas que haviam ocorrido.

Verse 24:15

¹⁵ Aconteceu que, enquanto eles discutiam e conversavam, o próprio Jesus se aproximou e começou a caminhar com eles.

Translation note 24:15

Aconteceu que

Esta frase é usada aqui para marcar quando a ação começa. Começa com Jesus se aproximando deles. Se a sua língua tem uma maneira de expressar isto, você poderia considerar usá-la aqui.

o próprio Jesus

A própria palavra enfatiza o fato de que o próprio Jesus do qual estavam falando, realmente apareceu para eles. Até então as mulheres tinham visto os anjos, mas ninguém havia visto Jesus.

seus olhos estavam impedidos de reconhecê-Lo

"seus olhos foram impedidos de reconhecer Jesus". A capacidade dos homens de reconhecer Jesus é mencionada como a habilidade dos olhos de reconhecê-Lo. Isso pode ser dito na voz ativa. T.A.: "algo os impediu para que não pudessem reconhecê-Lo". (Veja: and)

Verse 24:16

¹⁶ Mas seus olhos estavam impedidos de reconhecê-Lo.

Verse 24:17

¹⁷ Perguntou-lhes Jesus: "Sobre o que conversais pelo caminho?". E pararam entristecidos.

Translation note 24:17

Jesus disse para eles

"Jesus falou aos dois homens".

Cleopas

Esse é o nome de um homem. (Veja:)

És tu o único peregrino... dias?

Cleopas usa esta pergunta para mostrar sua surpresa que este homem não sabia sobre as coisas que haviam acontecido em Jerusalém. T.A.: "Você deve ser a única pessoa ... dias" . (Veja:)

É você

Aqui "você" é singular. (Veja:)

Verse 24:18

¹⁸ Um deles, chamado Cléopas respondeu: "És tu o único peregrino que não sabes as coisas que aconteceram em Jerusalém nesses dias?".

Verse 24:19

¹⁹ Ele lhes disse: "Quais coisas?". Eles responderam: "As que dizem respeito a Jesus de Nazaré, O qual foi um profeta poderoso em obras e palavras, diante de Deus e de todo o povo,

Translation note 24:19

Quais coisas?

"quais coisas aconteceram?" ou "quais coisas ocorreram?"

poderoso em obras e palavras diante de Deus e de todo o povo

Isso significa que Deus tornou Jesus poderoso e que as pessoas viam que Ele era poderoso. T.A.: "e Deus deu-Lhe poder para fazer e ensinar grandes coisas que eram maravilhosas a todas as pessoas".

O entregaram

"entregaram Jesus ao governador romano".

para ser condenado à morte e O crucificaram

Isso pode ser dito na voz ativa. T.A.: " para que o governador sentenciasse Jesus à morte ao crucificá-Lo". (Veja:)

Verse 24:20

²⁰ e de como os chefes dos sacerdotes e as nossas autoridades O entregaram para ser condenado à morte e O crucificaram.

Verse 24:21

²¹ Nós esperávamos que fosse Ele quem libertaria Israel. No entanto, apesar disso, hoje é o terceiro dia desde que essas coisas aconteceram.

Translation note 24:21

Conexão com o Texto:

Os dois homens continuam respondendo a Jesus.

quem libertaria Israel

Os romanos governavam sobre os judeus. T.A.: "que libertaria os israelitas de nossos inimigos romanos". (Veja:)

No entanto, apesar disso

Isso introduz outra razão porque eles acreditavam que Jesus não libertaria Israel. T.A.: "Agora que não parece possível porque".

o terceiro dia

Os judeus contavam qualquer parte de um dia como um dia. Portanto, o dia em que Jesus ressuscitou era o "terceiro dia" porque seguia-se ao dia de seu sepultamento e ao dia de Sábado. Veja como foi traduziu em 24:6 (Veja:)

desde que essas coisas aconteceram

"desde que todos os eventos ocorreram que levaram à morte de Jesus".

Verse 24:22

²² É verdade que algumas mulheres do nosso meio nos surpreenderam, tendo ido de madrugada ao sepulcro.

Translation note 24:22

Conexão com o Texto:

Os dois homens acabam de responder a Jesus.

entretanto

Isso apresenta outra razão pela qual o homem não entendeu o que estava acontecendo em relação a Jesus.

do nosso meio

"no nosso grupo".

terem ido ao túmulo

as mulheres eram as que foram ao túmulo.

visão de anjos

"anjos em uma visão".

eles não O viram

"eles não viram Jesus".

Verse 24:23

²³ E não encontrando o corpo de Jesus, voltaram dizendo que tiveram uma visão de anjos, os quais disseram que Ele vive.

Verse 24:24

²⁴ Alguns dos que estavam conosco foram ao túmulo e confirmaram o que as mulheres haviam dito; mas não O viram".

Verse 24:25

²⁵ Jesus, então, lhes disse: "Ó homens insensatos e tardios de coração para crer em tudo o que os profetas disseram!

Translation note 24:25

Jesus disse para eles

Jesus estava falando aos dois discípulos

e tardios de coração para crer

O "coração" era considerado o que permitia que uma pessoa tomasse decisões. T.A.: "suas mentes são lentas para crer" ou "vocês são lentos para acreditar". (Veja:)

Não era necessário glória?

Jesus usa uma pergunta para lembrar os discípulos sobre o que os profetas disseram. T.A.: "Era necessário ... glória". (Veja:)

entrasse em Sua glória

Isso se refere a Jesus começando a governar e receber honra e glória".

começando por Moisés

Moisés escreveu os primeiros livros da Bíblia. T.A.: "Começando com os escritos de Moisés". (Veja:)

Jesus interpretou para eles

Jesus explicou para eles.

Verse 24:26

²⁶ Não era necessário que o Cristo sofresse essas coisas e entrasse em Sua glória?".

Verse 24:27

²⁷ Então, começando por Moisés e percorrendo todos os profetas, interpretou-lhes, em todas as Escrituras, o que dizia a respeito de Si próprio.

Verse 24:28

²⁸ Quando se aproximaram da aldeia, para onde se dirigiam, Jesus fez como quem seguiria adiante.

Translation note 24:28

Jesus fez como quem seguiria adiante

Os dois homens entenderam pelas ações dEle que Ele continuaria para outro destino. Talvez, Ele continuasse andando na estrada quando eles se afastaram para entrar no portão para a aldeia. Não há nenhuma indicação de que Jesus os enganou com palavras.

Mas eles insistiram

"Eles o exortaram fortemente". A palavra grega significa usar a força física por um período de tempo, mas parece ser uma hipérbole. Demorou algum tempo e esforço para persuadí-Lo. (Veja:)

já é tarde e o dia está quase no fim

O dia judeu acabava no pôr-do-sol.

Jesus entrou

"Jesus entrou na casa".

ficar com eles

"ficar com os dois discípulos".

Verse 24:29

²⁹ Mas eles insistiram com Ele, dizendo: "Fica conosco, porque já é tarde e o dia está quase terminando". E entrou para ficar com eles.

Verse 24:30

³⁰ E, uma vez à mesa com eles, tomou o pão, abençoou-o, partiu-o e deu-o a eles.

Translation note 24:30

Aconteceu que

Esta frase é usada aqui para marcar um importante evento na história. Se a sua língua tiver uma maneira de expressar isso, você poderia considerar usá-la aqui.

o pão

isso se refere ao pão feito sem fermento. Ele não se refere ao alimento em geral.

o abençoou

"deu graças por isso" ou "agradeceu a Deus por isso".

Então, seus olhos foram abertos

Seus "olhos" representam a compreensão deles. Isso pode ser dito em voz ativa. T.A.: "Então eles entenderam" ou "Então eles perceberam". (Veja: and)

Eles O reconheceram

"eles reconheceram Jesus". Esses discípulos O conheciam antes de Sua morte.

Ele desapareceu da vista deles

Significa que repentinamente Ele não estava mais lá. Não significa que Ele se tornou invisível.

Não estava queimando o nosso coração ... escrituras

Eles fazem uma pergunta para enfatizar o quanto impressionados eles estavam acerca de seu encontro com Jesus. T.A.: "Nossos corações estavam ardendo dentro de nós ... escrituras." (UDB) (Veja:)

Não estava queimando o nosso coração

Os sentimentos intensos que eles tiveram enquanto falavam com Jesus são expressos como se fossem um fogo ardente dentro deles. T.A.: "Tivemos sentimentos tão intensos enquanto Ele falava conosco". (Veja:)

dentro de nós

Os dois homens estavam conversando entre si. A palavra "nós" pode ter dois sentidos de inclusividade linguística (inclusivo e exclusivo). Não é o caso do português. Nesse texto, o pronome "nós" se refere apenas aos dois discípulos e não a Jesus. (Veja: and)

enquanto Ele nos explicava as Escrituras

Jesus não abriu um livro ou rolo. "abriu" se refere ao entendimento deles. T.A.: "enquanto Ele explicava as escrituras para nós" ou "enquanto Ele nos habitava a compreender as Escrituras".(USB)

Verse 24:31

³¹ Então, seus olhos foram abertos, eles O reconheceram, e Ele desapareceu da vista deles.

Verse 24:32

³² Eles disseram uns aos outros: "Não estava queimando o nosso coração, enquanto Ele nos falava durante o caminho e nos explicava as Escrituras?".

Verse 24:33

³³ Naquela mesma hora, levantaram-se e voltaram para Jerusalém. Eles encontraram os onze reunidos e os que estavam com eles,

Translation note 24:33

Conexão com o Texto:

Os dois homens vão para Jerusalém ao encontro dos onze discípulos para falar para eles sobre Jesus.

levantaram-se

"Eles" refere-se aos dois homens.

os onze

Isso se refere aos apóstolos de Jesus. Judas não estava mais incluído com eles.

dizendo: "Verdadeiramente o Senhor ressuscitou

Os onze apóstolos e aqueles que estavam com eles, estavam dizendo isso: T.A.: "aqueles que disseram aos dois discípulos: "O Senhor verdadeiramente ressuscitou".

Então, contaram

"Então os dois homens disseram-lhes".

as coisas que aconteceram no caminho

Isso se refere ao aparecimento de Jesus enquanto eles caminhavam em direção a aldeia de Emaús.

como Jesus foi reconhecido por eles

Isso pode ser dito na voz ativa. T.A.: "como eles reconheceram Jesus". (Veja:)

quando Ele partiu o pão

"quando Jesus partiu o pão" ou "quando Jesus dividiu o pão".

Verse 24:34

³⁴ que disseram: "Verdadeiramente o Senhor ressuscitou e apareceu a Simão".

Verse 24:35

³⁵ Então, contaram as coisas que aconteceram no caminho e como Jesus foi reconhecido por eles no partir do pão.

Verse 24:36

³⁶ Enquanto ainda falavam essas coisas, Jesus apareceu no meio deles e lhes disse: "A paz esteja convosco!".

Translation note 24:36

Informação Geral:

Jesus aparece aos discípulos. Quando os dois homens previamente chegaram à casa onde estavam os Onze, Jesus não estava com eles.

Jesus mesmo

A palavra "mesmo" foca em Jesus e na surpresa de que Jesus realmente aparece para eles. A maioria deles não O viram após a Sua ressurreição. (Veja:)

no meio deles

"entre eles".

A paz esteja convosco

"Que vocês possam ter paz" ou "Que Deus dê a vocês Paz". (UDB) A palavra "vocês" é plural. (Veja:)

mas eles aterrorizados

"Mas" indica um forte contraste. Jesus lhes disse para ficarem em Paz, mas em vez disso, eles estavam muito atemorizados.

atarrorizados e cheios de medo

"assustados e com medo". (UDB). Essas duas frases significam a mesma coisa e são usadas em conjunto para enfatizar o medo. (Veja:)

pensaram ter visto um espírito

"pensavam que eles estavam vendo um fantasma". Eles ainda não tinham verdadeiramente percebido que Jesus realmente estava vivo.

um espírito

Aqui se refere ao espírito de uma pessoa morta.

Verse 24:37

³⁷ E ficaram assustados e com medo, pensando estar vendo um espírito.

Verse 24:38

³⁸ Mas Jesus disse: "Por que estais perturbados? Por que surgem dúvidas em vossos corações?

Translation note 24:38

Por que estais perturbados?

Jesus usa uma pergunta para confortá-los. T.A.: "Não se atemorizem". (Veja:)

Por que surgem dúvidas em vossos corações?

Jesus faz uma pergunta para gentilmente repreendê-los. Jesus estava dizendo-lhes para não duvidarem que Ele estava vivo. A palavra "coração" refere-se aos seus pensamentos. T.A.: "Não duvidem em suas mentes" ou "Parem de duvidar!". (Veja: and)

Tocai-Me e vede ... vedes que Eu tenho"

Jesus pede-lhes para confirmar pelo toque de que Ele não é um fantasma. Pode ser útil combinar e reorganizar essas duas frases. T.A.: "Toque-me e sinta que Eu tenho carne e ossos coisas que um fantasma não teria".

carne e ossos

Essa é uma forma de referir-se ao corpo físico.

susas mãos e seus pés

Entende-se que suas mãos e pés continham as marcas de pregos da Sua crucificação que provariam que Ele realmente era Jesus. Isso pode ser explicitado. T.A.: "as feridas em suas mãos e seus pés". (UDB)

Verse 24:39

³⁹ Vede Minhas mãos e Meus pés, sou Eu mesmo! Tocai-Me e vede. Um espírito não tem carne nem ossos como vós vedes que Eu tenho".

Verse 24:40

⁴⁰ Tendo dito isso, mostrou-lhes as mãos e os pés.

Verse 24:41

⁴¹ E, como eles ainda não podiam acreditar, por causa da alegria e estando maravilhados, Jesus disse-lhes: "Vós tendes alguma coisa para comer?".

Translation note 24:41

eles não acreditavam por causa de tanta alegria

"eles estavam cheios de alegria, mas eles ainda não podiam crer que isso era realmente verdade".

comeu diante deles

Jesus fez isso para provar que Ele tinha um corpo físico. Espíritos não seriam capazes de se alimentar. (Veja:)

diante deles

"na frente deles" ou "enquanto eles estavam observando". (UDB)

Verse 24:42

⁴² Deram-Lhe um pedaço de peixe assado.

Verse 24:43

⁴³ Jesus tomou-o e comeu-o diante deles.

Verse 24:44

⁴⁴ Ele lhes disse: "Quando ainda estava convosco, vos dizia: era necessário que se cumprisse tudo o que estava escrito acerca de Mim na Lei de Moisés, nos Profetas e nos Salmos".

Translation note 24:44

Quando Eu estava convosco

"Quando Eu estava com vocês antes".

Tudo o que estava escrito na Lei de Moisés, nos Profetas e nos Salmos

Isso pode ser dito na voz ativa. T.A.: "tudo o que Moisés, os profetas, e os escritores dos Salmos escreveram sobre Mim". (Veja:)

os Profetas

"os escritos dos profetas".

necessário que se cumprisse

Isso pode ser dito na voz ativa. T.A. "Deus cumpriria" ou "Deus faria acontecer". (Veja:)

Verse 24:45

⁴⁵ Então, lhes abriu o entendimento para que pudessem compreender as Escrituras.

Translation note 24:45

Então lhes abriu o entendimento para que pudessem compreender as Escrituras

"Abrir o entendimento" é uma expressão idiomática que significa levar alguém a entender. T.A.: "Então Ele os fez entender as Escrituras". (Veja:)

Assim está escrito

Isso pode ser dito na voz ativa. T.A.: "Isso é o que pessoas escreveram há muito tempo". (Veja:)

dos mortos

"dentre as pessoas mortas".

ao terceiro dia

Os judeus contavam qualquer parte de um dia como um dia. Portanto, o dia em que Jesus ressuscitou era o "terceiro dia" porque seguia-se ao dia de seu sepultamento e ao dia de Sábado. Veja como foi traduziu em 24:6 (Veja:)

o arrependimento e o perdão dos pecados deveria ser pregado em Seu nome à todas as nações

Isso pode ser dito na voz ativa. T.A.: "os seguidores do Messias deveriam pregar a todos e em toda parte que eles precisam se arrepender e ter o perdão de Deus através de Jesus". (Veja:)

em Seu nome

Seu "nome" aqui refere-se a Sua autoridade. T.A.: "com a autoridade de Jesus". (Veja:)

todas as nações

"Todas as comunidades étnicas" ou "todos os grupos de pessoas". (UDB)

começando por Jerusalém

"começando em Jerusalém".

Verse 24:46

⁴⁶ E lhes disse: "Assim está escrito que o Cristo haveria de sofrer e ressuscitar dentre os mortos ao terceiro dia.

Verse 24:47

⁴⁷ E que, em Seu Nome, fossem pregados o arrependimento e o perdão dos pecados a todas as nações, começando por Jerusalém.

Verse 24:48

⁴⁸ Vós sois testemunhas dessas coisas.

Translation note 24:48

Conexão com o Texto:

Jesus continua falando aos discípulos.

Vós sois testemunhas

"Vocês devem dizer aos outros que o que vocês viram a meu respeito é verdade". Os discípulos observaram a vida, a morte e a ressurreição, e poderiam descrever o que Ele fez a outras pessoas.

Eu envio a promessa de meu Pai

"Eu darei a vocês o que meu Pai prometeu dar a vocês". Deus havia prometido dar o Espírito Santo. A UDB explicita isso. (Veja:)

Pai

Esse é um importante título para Deus. (Veja:)

sejais revestidos do poder

O Poder de Deus irá cobrir os discípulos da mesma forma que roupas cobrem uma pessoa. Isso pode ser dito na voz ativa. T.A.: "Vocês recebem poder". (Veja: and)

do alto

"de cima" ou "de Deus".

Verse 24:49

⁴⁹ Eis que Eu envio a promessa de Meu Pai sobre vós; mas esperai na cidade até que sejais revestidos do poder do alto".

Verse 24:50

⁵⁰ Então, Jesus os conduziu para fora até perto de Betânia. E, erguendo Suas mãos, os abençoou.

Translation note 24:50

Jesus os conduziu para fora

"Jesus levou os discípulos para fora da cidade".

Ele ergueu as mãos

Essa era a ação que os sacerdotes manifestavam quando eles abençoavam as pessoas. (Veja:)

Aconteceu que

"Veio acontecer". Isso introduz um novo evento na história. (Veja:)

enquanto Ele os abençoava

"enquanto Jesus estava pedindo a Deus para fazer o bem a eles".

foi levado

Uma vez que Lucas não especifica quem levou Jesus, não sabemos se foi o próprio Deus ou um ou mais anjos. Se sua língua tiver de especificar quem O conduziu, seria melhor usar "foi" como UDB faz. (Veja:)

Verse 24:51

⁵¹ Aconteceu que, enquanto Ele os abençoava, afastou-se e foi elevado ao céu.

Verse 24:52

⁵² Então, eles O adoraram e voltaram para Jerusalém com grande alegria.

Translation note 24:52

Informação Geral:

Estes versos nos dizem sobre as ações subsequentes dos discípulos enquanto a história termina. (Veja:)

ele O adoraram

"os discípulos adoraram Jesus".

e voltaram

"e então retornaram".

continuamente no templo

É um exagero para expressar que eles iam ao pátio do templo todos os dias. (Veja:)

no templo

Somente os sacerdotes eram permitidos adentrar no templo. T.A.: "no pátio do templo".(Veja:)

bendizando a Deus

"louvando a Deus". (UDB)

Verse 24:53

⁵³ Eles estavam continuamente no templo, bendizando a Deus.